



# GOOD FRIDAY



 ANGLICAN CHURCH  
IN NORTH AMERICA

HOLY DAY

## SEASONAL GREETING

*Celebrant*            Blessed be our God.  
*People*                **Now and forever. Amen.**

## COLLECT OF THE DAY

Almighty God, we beseech 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.**

## OLD TESTAMENT READING

### Genesis 22:1-18

After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am."<sup>2</sup> He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."<sup>3</sup> So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.<sup>4</sup> On the third day Abraham lifted up his eyes and saw the place from afar.<sup>5</sup> Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you."<sup>6</sup> And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together.<sup>7</sup> And Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?"<sup>8</sup> Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

<sup>9</sup> When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.<sup>10</sup> Then Abraham reached out his hand and took

the knife to slaughter his son. <sup>11</sup> But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” <sup>12</sup> He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” <sup>13</sup> And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. <sup>14</sup> So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

<sup>15</sup> And the angel of the LORD called to Abraham a second time from heaven <sup>16</sup> and said, “By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, <sup>17</sup> I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

OR

## Isaiah 52:13-53:12

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. <sup>14</sup> As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—<sup>15</sup> so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand.

**53** Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? <sup>2</sup> 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, and no beauty that we should desire him.

<sup>3</sup> He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

<sup>4</sup> Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup> But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. <sup>6</sup> All we like sheep have

gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

<sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. <sup>8</sup> By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? <sup>9</sup> And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

<sup>10</sup> Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. <sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. <sup>12</sup> Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

*Reader:* The word of the Lord.

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

## PSALTER VERSES

*(In said services, the psalm verses may be placed between the Epistle and the Gospel, with the congregation standing in preparation for the Gospel. At services where there is a hymn or canticle before the Gospel, the psalm might be said between the Old Testament and Epistle, the people seated.)*

### Psalm 22:1-11(12-21)

- <sup>1</sup> My God, my God, why have you forsaken me, \*  
and are so far from my cry, and from the words of my complaint?
- <sup>2</sup> O my God, I cry in the daytime, but you do not hear; \*  
in the night season also, but I find no rest.
- <sup>3</sup> But you remain holy, \*  
enthroned upon the praises of Israel.
- <sup>4</sup> Our fathers hoped in you; \*  
they trusted in you, and you delivered them.

- 5 They called upon you, and were delivered; \*  
they put their trust in you, and were not confounded.
- 6 But as for me, I am a worm, and no man, \*  
scorned by all, and the outcast of the people.
- 7 All those who see me laugh me to scorn; \*  
they curl their lips, and shake their heads, saying,
- 8 “He trusted in God, that he would deliver him; \*  
let him deliver him, if he will have him.”
- 9 But you are he that took me out of my mother’s womb; \*  
you were my hope, when I was yet upon my mother’s breasts.
- 10 I have been cast upon you ever since I was born; \*  
you are my God, even from my mother’s womb.
- 11 O go not far from me, for trouble is near at hand, \*  
and there is none to help me.
- ( 12 Many oxen have come around me; \*  
fat bulls of Bashan close me in on every side.
- 13 They gape at me with their mouths, \*  
like a ravening and a roaring lion.
- 14 I am poured out like water, and all my bones are out of joint; \*  
my heart also in the midst of my body is like melting wax.
- 15 My strength is dried up like a potsherd, and my tongue cleaves to my gums, \*  
and you bring me into the dust of death.
- 16 For many dogs have come about me, \*  
and the council of the wicked lays siege against me.
- 17 They pierced my hands and my feet; I can count all my bones; \*  
they stand staring and looking upon me.
- 18 They part my garments among them, \*  
and casts lots for my clothing.
- 19 But be not far from me, O Lord. \*  
You are my succor; hasten to help me.
- 20 Deliver my soul from the sword, \*  
my life from the power of the dog.
- 21 Save me from the lion’s mouth, \*

and my soul in misery from among the horns of wild oxen.

OR

## Psalm 40:1-16

- <sup>1</sup> I waited patiently for the LORD, \*  
and he inclined to me, and heard my call.
- <sup>2</sup> He brought me out of the horrible pit, out of the mire and clay; \*  
he set my feet upon the rock, and secured my footing.
- <sup>3</sup> He has put a new song in my mouth, \*  
a song of thanksgiving unto our God.
- <sup>4</sup> Many shall see and fear, \*  
and shall put their trust in the LORD.
- <sup>5</sup> Blessed is the man who has set his hope in the LORD, \*  
and has not turned to the proud, or to those who go about lying.
- <sup>6</sup> O LORD my God, great are the wondrous works which you have done, and  
also your thoughts toward us; \*  
there is none who can be compared with you.
- <sup>7</sup> If I should declare them and speak of them, \*  
they would be more than I am able to express.
- <sup>8</sup> Sacrifice and offering you do not desire, \*  
but my ears you have opened.
- <sup>9</sup> Burnt offerings and sin offerings you have not required, \*  
and so I said, "Behold, I come;
- <sup>10</sup> In the volume of the book it is written of me, that I delight to do your will, O  
my God; \*  
indeed, your law is within my heart."
- <sup>11</sup> I have declared your righteousness in the great congregation; \*  
behold, I will not restrain my lips, O LORD, and that you know.
- <sup>12</sup> I have not hidden your righteousness within my heart; \*  
my talk has been of your truth and of your salvation.
- <sup>13</sup> I have not concealed your loving mercy and truth \*  
from the great congregation.
- <sup>14</sup> Withdraw not your mercy from me, O LORD; \*  
let your loving-kindness and your truth always preserve me.

<sup>15</sup> For innumerable troubles have encompassed me; my sins have taken such hold of me that I am not able to look up; \*  
indeed, they are more in number than the hairs of my head, and my heart has utterly failed me.

<sup>16</sup> O LORD, let it be your pleasure to deliver me; \*  
make haste, O LORD, to help me.

OR

## Psalm 69:1-22

- <sup>1</sup> Save me, O God, \*  
for the waters have come up even to my neck.
- <sup>2</sup> I sink down in the deep mire, where there is no ground; \*  
I have come into deep waters, so that the floods run over me.
- <sup>3</sup> I am weary of crying; my throat is dry; \*  
my sight fails me from waiting so long for my God.
- <sup>4</sup> Those who hate me without a cause are more than the hairs of my head; \*  
those who are my enemies, and would destroy me wrongfully, are mighty.
- <sup>5</sup> They bid me restore things I never took. \*  
O God, you know my foolishness, and my faults are not hidden from you.
- <sup>6</sup> Let not those who trust in you, O Lord GOD of hosts, be ashamed because of me; \*  
let not those who seek you be confounded through me, O God of Israel.
- <sup>7</sup> Surely for your sake have I suffered reproach; \*  
shame has covered my face.
- <sup>8</sup> I have become a stranger to my brethren, \*  
unknown to my mother's children,
- <sup>9</sup> Because zeal for your house has consumed me, \*  
and the reproaches of those who reproached you have fallen upon me.
- <sup>10</sup> I wept, and humbled myself with fasting, \*  
but that was turned to my reproach.
- <sup>11</sup> I put on sackcloth also, \*  
and I became a byword among them.
- <sup>12</sup> Those who sit in the gate speak against me, \*  
and the drunkards make songs about me.

- <sup>13</sup> But, LORD, I make my prayer to you \*  
in an acceptable time.
- <sup>14</sup> Hear me, O God, in the multitude of your mercy, \*  
even in the truth of your salvation.
- <sup>15</sup> Take me out of the mire, lest I sink; \*  
O let me be delivered from those who hate me, and out of the deep waters.
- <sup>16</sup> Let not the floodwaters drown me, neither let the deep swallow me up, \*  
and let not the pit shut its mouth upon me.
- <sup>17</sup> Hear me, O LORD, for your loving-kindness is good; \*  
turn to me according to the multitude of your mercies;
- <sup>18</sup> And hide not your face from your servant, for I am in trouble; \*  
O hasten and hear me.
- <sup>19</sup> Draw near to me and save me; \*  
O deliver me because of my enemies.
- <sup>20</sup> You have known my reproach, my shame, and my dishonor; \*  
my adversaries are all in your sight.
- <sup>21</sup> Reproach has broken my heart; I am full of heaviness; \*  
I looked for some to have pity on me, but there was no one, neither have I  
found any to comfort me.
- <sup>22</sup> They gave me gall to eat, \*  
and when I was thirsty they gave me vinegar to drink.

## EPISTLE READING

### Hebrews 10:1-25

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. <sup>2</sup> Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? <sup>3</sup> But in these sacrifices there is a reminder of sins every year. <sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.

<sup>5</sup> Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; <sup>6</sup> in burnt offerings and sin offerings you have taken no pleasure. <sup>7</sup> Then I said, 'Behold, I have

come to do your will, O God, as it is written of me in the scroll of the book.”

<sup>8</sup> When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), <sup>9</sup> then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. <sup>10</sup> And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. <sup>12</sup> But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, <sup>13</sup> waiting from that time until his enemies should be made a footstool for his feet. <sup>14</sup> For by a single offering he has perfected for all time those who are being sanctified.

<sup>15</sup> And the Holy Spirit also bears witness to us; for after saying, <sup>16</sup> “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” <sup>17</sup> then he adds, “I will remember their sins and their lawless deeds no more.” <sup>18</sup> Where there is forgiveness of these, there is no longer any offering for sin.

<sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, <sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh, <sup>21</sup> and since we have a great priest over the house of God, <sup>22</sup> let us draw near 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. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful. <sup>24</sup> And let us consider how to stir up one another to love and good works, <sup>25</sup> not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

*Reader:* The word of the Lord.

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

## THE HOLY GOSPEL

*Deacon:* The Passion of Our Lord Jesus Christ, according to St. John.

**John (18:1-40) 19:1-37**

(When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.

<sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> So Judas, having procured a band of soldiers and some officers



from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” <sup>5</sup> They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, “I am he,” they drew back and fell to the ground. <sup>7</sup> So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” <sup>9</sup> This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) <sup>11</sup> So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

<sup>12</sup> So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup> First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. <sup>17</sup> The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

<sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching.

<sup>20</sup> Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” <sup>22</sup> When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” <sup>23</sup> Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” <sup>24</sup> Annas then sent him bound to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.”

<sup>26</sup> One of the servants 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?” <sup>27</sup> Peter again denied it, and at once a rooster crowed.

<sup>28</sup> Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. <sup>29</sup> So Pilate went outside to them and said, “What accusation do you bring against this man?” <sup>30</sup> They answered him, “If this man were not doing evil, we would not have delivered him over to you.” <sup>31</sup> Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” <sup>32</sup> This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

<sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” <sup>34</sup> Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” <sup>35</sup> Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” <sup>36</sup> Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” <sup>37</sup> Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” <sup>38</sup> Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. <sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” <sup>40</sup> They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber. )

<sup>19</sup> Then Pilate took Jesus and flogged him. <sup>2</sup> And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup> They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. <sup>4</sup> Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” <sup>6</sup> When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” <sup>7</sup> The Jews answered him, “We have a law, and according to

that law he ought to die because he has made himself the Son of God.”<sup>8</sup> When Pilate heard this statement, he was even more afraid.<sup>9</sup> He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer.<sup>10</sup> So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”<sup>11</sup> Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

<sup>12</sup> From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”<sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.<sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!”<sup>15</sup> They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”<sup>16</sup> So he delivered him over to them to be crucified.

So they took Jesus,<sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.<sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them.<sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”<sup>20</sup> Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.<sup>21</sup> So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”<sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup> When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,<sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.”

So the soldiers did these things,<sup>25</sup> but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.<sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!”<sup>27</sup> Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

<sup>28</sup> After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” <sup>29</sup> A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. <sup>30</sup> When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

*Silence is kept, during which those who are able kneel down.*

<sup>31</sup> Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water. <sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. <sup>36</sup> For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” <sup>37</sup> And again another Scripture says, “They will look on him whom they have pierced.”

*There is no concluding dialogue between the deacon and people.*

## CONCERNING THE GOOD FRIDAY SERVICE

*The Good Friday service is the second part of the Triduum (the sacred three days), a single liturgy in three parts. This most solemn of all days is appropriately marked by fasting, abstinence, and penitence, leading us to focus on Jesus and the meaning of his cross. Some churches do not use musical instruments or bells on this day. The church is often darkened. The bare, stark appearance of the church serves as a reminder of the solemnity and the sorrow of the day. When it is desired to administer Holy Communion on Good Friday, the sacrament for that purpose is consecrated on Maundy Thursday.*

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