

# *Bethesda Episcopal Church*



*The Crucifixion, Fra Angelico (Guido di Pietro) 15th c.*

**Good Friday**  
*3 April 2026*



*There is no Organ Voluntary today. All stand as the ministers enter.*

*All kneel for a period of silent prayer, then stand with the Celebrant.*

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

Let us pray. Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, one God, world without end. **Amen.**

*All sit.*

### ***The First Lesson***

*Isaiah 52:13-53:12*

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals— so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord. **Thanks be to God.**

*Remain seated.*

***The Gradual*** Psalm 22.1-11

*Tone IV.1*

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

O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.  
Yet you are the Holy One, \*  
enthroned upon the praises of Israel.  
Our forefathers put their trust in you; \*  
they trusted, and you delivered them.  
They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.  
But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.  
All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,  
"He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him."  
Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother's breast.  
I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother's womb.  
Be not far from me, for trouble is near, \*  
and there is none to help.

### ***The Second Lesson***

*Hebrews 4:14-16; 5:7-9*

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord. **Thanks be to God.**

*All stand.*

### ***Hymn #167***

*from the Hymnal 1982*

*All remain seated for the first part of the Gospel. The customary responses before and after the Gospel are omitted today.*

### ***The Gospel of the Passion***

*John 18:1-19:42*

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

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 officers 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 Jews 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 the more afraid. 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 Jews cried out, ‘If you release this man, you are no friend of Caesar. 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 seat at a place called The Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘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 Caesar.’ Then he handed him over to them to be crucified.

*All stand.*

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him, two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, ‘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 fulfil 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, behold, your son.’ Then he said to the disciple, ‘Behold, 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 fulfil the scripture), ‘I am thirsty.’ A jar full of sour wine was standing there. So they put a sponge full of the vinegar on a branch of hyssop and held it to his mouth. When Jesus had received the vinegar, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

*All kneel. Silence is kept. All stand with the Celebrant.*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

*A period of silence follows.*

### **The Sermon**

*Fr Kriss*

*After the Sermon, all stand.*

### **The Solemn Collects**

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.

*The Assistant says*

Let us pray for the holy Catholic Church of Christ throughout the world; For its unity in witness and service. For Jeremiah, our bishop, and all bishops and other ministers and the people whom they serve. For all Christians in this community. That God will confirm his Church in faith, increase it in love, and preserve it in peace.  
Let us kneel in silent prayer.

*The people kneel. Silence is kept for a space. Then the Assistant says, Arise.*

*The people stand. The Celebrant prays the Collect.*

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.**

*The Assistant continues*

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.  
Let us kneel in silent prayer.

*The people kneel. Silence is kept for a space. Then the Assistant says, Arise.*

*The people stand. The Celebrant prays the Collect.*

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.**

*The Assistant continues*

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.  
Let us kneel in silent prayer.

*The people kneel. Silence is kept for a space. Then the Assistant says, Arise.*

*The people stand. The Celebrant prays the Collect.*

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.**

*The Assistant continues*

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. Let us kneel in silent prayer.

*The people kneel. Silence is kept for a space. Then the Assistant says, Arise.*

*The people stand. The Celebrant prays the Collect.*

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.**

*The Assistant continues*

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. Let us kneel in silent prayer.

*The people kneel. Silence is kept for a space. Then the Assistant says, Arise.*

*The people stand. The Celebrant prays the Collect.*

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 people remain standing as a Crucifix is brought into the church during the hymn.*

### **Hymn #160**

*from the Hymnal 1982*

*The procession pauses for the first time at the West Entrance of the Church. All turn to face the Crucifix. The Priest sings*

Behold the Wood of the Cross, whereon was hung the world's salvation.

*The people respond* **O come, let us worship.**

*The procession moves to a place in the center of the nave. For a second time, the Priest sings*

Behold the Wood of the Cross, whereon was hung the world's salvation.

*The people respond* **O come, let us worship.**

*The procession concludes before the Rood Screen. For a third time, the Priest sings*

Behold the Wood of the Cross, whereon was hung the world's salvation.

*The people respond* **O come, let us worship.**

*All kneel with the ministers before the Cross. The Choir sings*

Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.  
Quia eduxi te de terra Aegypti: parasti Crucem Salvatori tuo.  
Hagios o Theos. Sanctus Deus. Hagios Ischyros. Sanctus fortis.  
Hagios Athanatos, eleison himas. Sanctus immortalis, miserere nobis.


*O my people, what have I done to thee? Or how have I offended you?  
Answer me. Because I led thee out of the land of Egypt,  
thou hast prepared a cross for thy Savior.  
O holy God! O holy Mighty One! O holy and immortal, have mercy upon us.*

*Music: Tomas Luis de Victoria (1548-1611) Text: Antiphon for Good Friday*


All remain kneeling to sing the hymn on the following page. During the final verse of the hymn, the Blessed Sacrament, consecrated at the Liturgy of the Lord's Supper on Maundy Thursday evening, is carried from the Altar of Repose to the High Altar.

## Hymn #166

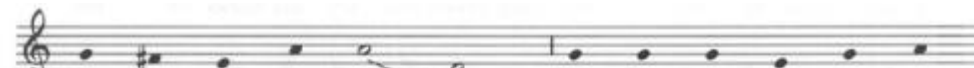
from the Hymnal 1982



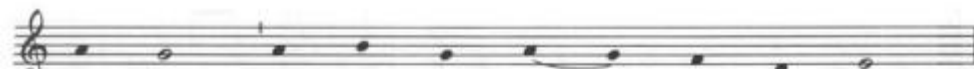
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
 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.

Words: Venantius Honorius Fortunatus (540?-600?); ver. Hymnal 1982, after John Mason Neale (1818-1866)

Music: *Pange lingua*, plainsong, Mode 3, Sarum Melody

87. 87

## **Confession of Sin**

*Celebrant* Let us confess our sins to Almighty God, devoutly kneeling.

*A period of silence is kept.*

Almighty God,  
**Father of our Lord Jesus Christ,  
maker of all things, judge of all men:  
We acknowledge and bewail our manifold sins and wickedness,  
which we from time to time most grievously have committed,  
by thought, word, and deed, against thy divine Majesty,  
provoking most justly thy wrath and indignation against us.  
We do earnestly repent,  
and are heartily sorry for these our misdoings;  
the remembrance of them is grievous unto us,  
the burden of them is intolerable.  
Have mercy upon us,  
have mercy upon us, most merciful Father;  
for thy Son our Lord Jesus Christ's sake,  
forgive us all that is past;  
and grant that we may ever hereafter  
serve and please thee in newness of life,  
to the honor and glory of thy Name;  
through Jesus Christ our Lord. Amen.**

*The Celebrant says*

May the Almighty and merciful Lord grant us pardon and remission of all our sins, true repentance, amendment of life, and the grace and comfort of the Holy Spirit. **Amen.**

**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.**

*Celebrant* Behold the Lamb of God, behold him that takest away the sins of the world.

*Communion is received at the high altar. Please move at the direction of the ushers.*

## **Hymn #693**

*from the Hymnal 1982*

## **Motet during Communion**

*G. P. da Palestrina (1525-1594)*

Adoramus te, Christe, et benedicimus tibi:  
quia per sanctam crucem tuam redemisti mundum.

*We adore Thee, O Christ, and we bless Thee,  
who by Thy holy Cross, hast redeemed the world.*

*The service concludes with the following prayer, said by the Celebrant.*

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy 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 thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, world without end. **Amen.**

*There is no blessing or dismissal today.*

*All depart quietly.*

### **Upcoming Services**

Sunday, 5 April

#### **Easter Day**

8am Holy Communion

10am Procession and Sung Eucharist

Sunday, 12 April

#### **Sunday after Easter**

8am Holy Communion

10am A Service of Lessons and Carols for Easter



*The Body of the Dead Christ in the Tomb, Hans Holbein (c.1521)*

*Hans Holbein the Younger* (c. 1497 –1543) was a German painter and printmaker of Swiss descent and is considered one of the greatest portraitists of the 16<sup>th</sup> century.

The Reverend Charles Wallace, *Rector*  
The Reverend Dr Gary Kriss, *Honorary Assistant Priest*  
Dr Kathleen Slezak, *Choir Director*  
Derek Stannard, *Organist*  
Robert Bullock, *Verger*

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