

# Welcome to Holy Trinity Church



3<sup>rd</sup> April 2026  
Liturgy of the  
Lord's Passion  
Good Friday

***Today's Liturgy itself is focused on the Passion and the Cross. We begin in silence and then listen to the readings and Passion. In response to the scripture the cross is brought into the church and the people are invited to venerate it – with a bow or genuflection. The solemn prayers then follow in their ancient pattern of intercession still used on this day.***

***The final act in the Liturgy is the Communion. The Eucharist is never celebrated on Good Friday. We are invited to receive the consecrated hosts reserved from Maundy Thursday.***

**After Communion, the clergy and people leave in silence reminding us of the dispersal of the onlookers from Calvary.**

*The service begins in silent prayer.*

*All stand, and the collect is said!*

## **Old Testament - Isaiah 52.13—end of 53**

*A reading from the prophet Isaiah.*

See, my servant shall prosper; he shall be exalted and lifted up and shall be very high. Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals— so he shall startle many nations; kings shall shut their mouths because of him, for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity, and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases, yet we accounted him stricken, struck down by God, and

afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with affliction. 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; 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.

This is the word of the Lord

**Thanks be to God.**

### **Psalm 22:1-21**

**Be not far from me, O Lord.**

My God, my God, why have you forsaken me?

Why are you so far from helping me, from the words of my groaning? O my God, I cry by day, but you do not answer; and by night but find no rest.

Yet you are holy, enthroned on the praises of Israel.

In you our ancestors trusted; they trusted, and you delivered them. To you they cried and were saved; in you they trusted and were not put to shame.

**Be not far from me, O Lord.**

But I am a worm and not human, scorned by others and despised by the people. All who see me mock me; they sneer at me; they shake their heads;

“Commit your cause to the Lord; let him deliver— let him rescue the one in whom he delights!” Yet it was you who took me from the womb; you kept me safe on my mother’s breast.

On you I was cast from my birth, and since my mother bore me you have been my God.

Do not be far from me, for trouble is near, and there is no one to help.

**Be not far from me, O Lord.**

*No Glory Be is said.*

## **New Testament Reading** *Hebrews 4.14-16; 5.7-9*

*A reading from the letter of the Hebrews.*

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.

This is the word of the Lord

**Thanks be to God.**

## **Hymn**

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

O, sometimes it causes me to tremble, tremble,  
tremble.

Were you there when they crucified my Lord?

Were you there when they nailed him to a tree?  
Were you there when they nailed him to a tree?  
O, sometimes it causes me to tremble, tremble,  
tremble.

Were you there when they nailed him to a tree?

Were you there when they pierced him in the side?  
Were you there when they pierced him in the side?  
O, sometimes it causes me to tremble, tremble,  
tremble.

Were you there when they pierced him in the side?

Were you there when they laid him in the tomb?  
Were you there when they laid him in the tomb?  
O, sometimes it causes me to tremble, tremble,  
tremble.

Were you there when they laid him in the tomb?

Were you there when he rose to glorious life?  
Were you there when he rose to glorious life?  
O, sometimes it causes me to tremble, tremble,  
tremble.

Were you there when he rose to glorious life?

**The Passion Reading** *John 18.1–end of 19.37*

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

After Jesus had spoken these words, he 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 people 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 Jewish 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 Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself.

They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “If this man were not a criminal, we would not have handed him over to you.” Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep

me from being handed over to the Jews. 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 Jews 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 rebel.

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, “Behold 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 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 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 Jews cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar."

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 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.

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 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.

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, so that you also may continue to believe.) 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.”

This is the Passion of the Lord.

*No response is made.*

*Silence is kept.*

## Sermon

### The Proclamation of the Cross

*As the cross is carried in, the procession stops three times with the following words.*

The cross of Christ.

**The cross on which the Saviour of the world was hung.**

*The cross is placed in front of the sanctuary, and venerated by the priest. All are invited to come forward to venerate the cross if they wish during the singing of the hymn.*

### Hymn

Hail our Savior's glorious Body  
Which his Virgin Mother bore,  
Hail the Blood which shed for sinners  
Did a broken world restore  
Hail the sacrament most holy,  
Flesh and Blood of Christ adore!

To the Virgin for our healing  
His own Son the Father sends  
From the Father's love proceeding  
Sower, seed, and word descends  
Wondrous life of Word incarnate  
With his greatest wonder ends.

On that paschal evening see him  
With the chosen twelve recline  
To the old law still obedient  
In his feast of love divine  
Love divine, the new law giving  
Gives himself as Bread and Wine.

By his word the Word almighty  
Makes of bread his flesh indeed  
Wine becomes his very life blood  
Faith's God living word must heed  
Faith alone may safely guide us  
Where the senses, cannot lead!

Come adore this wondrous presence  
Bow to Christ the source of grace  
Here is kept the ancient promise  
Of God's earthly dwelling place.  
Site is blind before God's glory  
Faith alone may see his face!

Glory be to God the Father  
Praise to his coequal son  
Adoration to the Spirit  
Bond of love in Godhead one  
Blest by God by all creation  
Joyously while ages run! Amen.

## **Acclamations**

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

This is the wood of the cross,  
on which hung the Saviour of the world.

**Come, let us worship.**

O Saviour of the world,  
who by your cross and precious blood have  
redeemed us,  
**save us and help us, we humbly pray.**

## **The Prayers of Intercession**

The response to the prayers is:

Lord, hear us.

**Lord, graciously hear us.**

## **The Liturgy of the Sacrament**

*The altar is dressed and the sacrament placed on it in  
silence.*

## **The Lord's Prayer**

Standing at the foot of the cross, let us pray with  
confidence as our Saviour has taught us

**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,  
the power and the glory,  
for ever and ever.  
Amen.**

### **Giving of Communion**

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*All those baptised and admitted to communion are  
welcome to receive communion, communion is distributed  
in one kind only.*

*The Concluding Prayer is said, followed by the Gospel of  
the Burial Christ, read without ceremony.*

*The cross is now carried out and the people leave in  
silence.*

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