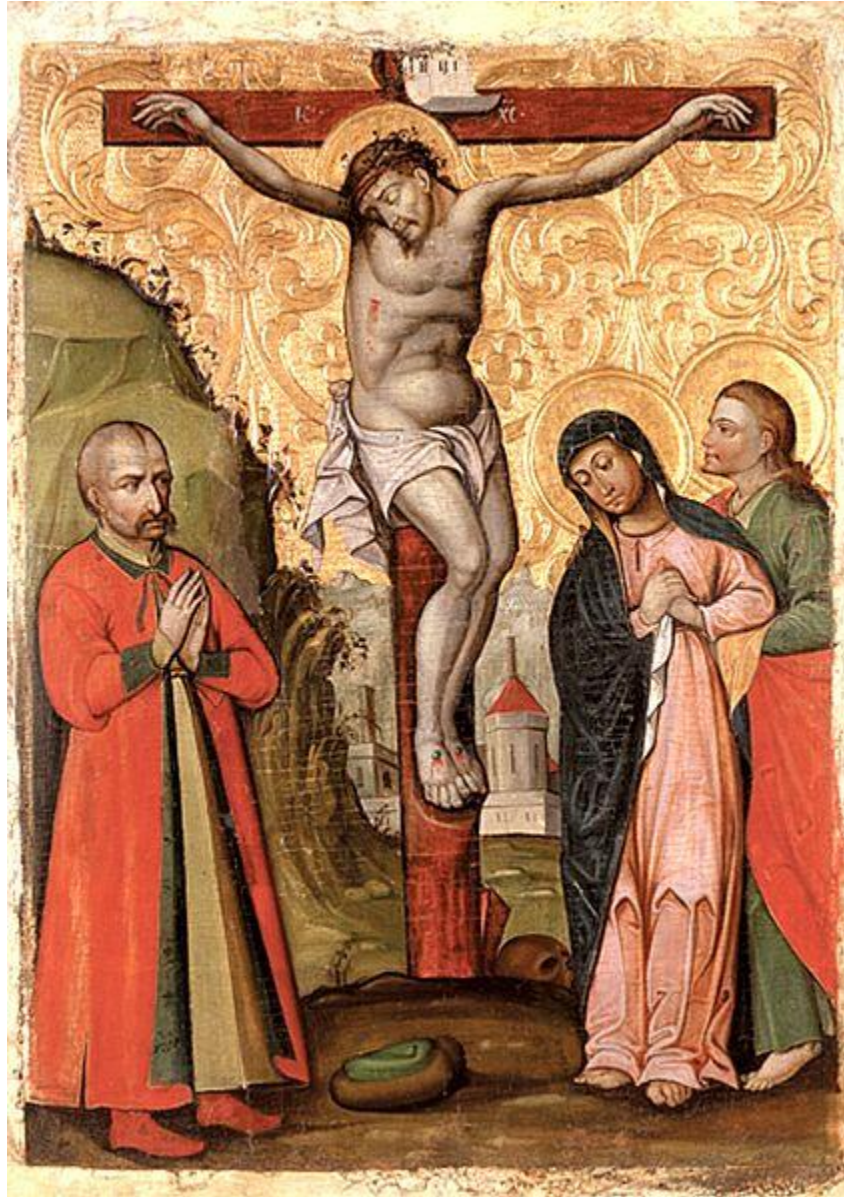


# Good Friday

April 15, 2022

7:30 p.m.



*With the Solemn Collects*

**Trinity Church, Swarthmore**

WELCOME this Good Friday to our service of prayer and meditation. However you are taking part today, we pray that you will be blessed as we seek together to dwell in the presence of God.

*Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."*

~ John 18:4-5

The liturgy for Good Friday begins on page 276 of the Book of Common Prayer (BCP). This bulletin contains all necessary parts, as well as additional elements. This evening, we join in worship and contemplation both on site and via our [Trinity YouTube channel](#).

By tradition, the offering collected at Good Friday services goes to support the ministries of the Episcopal Diocese of Jerusalem and the Middle East. Donations may be made in person or online, noting "Good Friday offering" in the memo line or note.

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## The Proper Liturgy for Good Friday

The ministers enter in silence.

BCP p. 276

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.**

### Readings

Reader A reading from the Hebrew scriptures 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.

*Reader* Here ends the reading.

Psalm 22: 1, 2, 7, 8, 14-21

*The People join the choir in repeating the refrain at the beginning, then as indicated.*

**REFRAIN**



My God, my God, why have you for - sak-en me?

- 1) My God, my God, why have you forsaken me?  
 Why are you so far from helping me, from the words of my groaning?
- 2) O my God, I cry by day, but you do not answer;  
 and by night, but find no rest. [*Refrain*]
- 7) All who see me mock at me;  
 they make mouths at me, they shake their heads;
- 8) 'Commit your cause to the Lord; let him deliver—  
 let him rescue the one in whom he delights!' [*Refrain*]
- 14) I am poured out like water, and all my bones are out of joint;  
 my heart is like wax; it is melted within my breast;

- 15) my mouth is dried up like a potsherd,  
and my tongue sticks to my jaws;  
you lay me in the dust of death. *[Refrain]*
- 16) For dogs are all around me;  
a company of evildoers encircles me.  
My hands and feet have shriveled;
- 17) I can count all my bones.  
They stare and gloat over me; *[Refrain]*
- 18) they divide my clothes among themselves,  
and for my clothing they cast lots.
- 19) But you, O Lord, do not be far away!  
O my help, come quickly to my aid! *[Refrain]*
- 20) Deliver my soul from the sword,  
my life from the power of the dog!
- 21) Save me from the mouth of the lion!  
From the horns of the wild oxen you have rescued me. *[Refrain]*

*Reading*            A reading from the Christian scriptures

Hebrews 10:15-25

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*            Here ends the reading.

*Verse (sung)*

"Christus factus est"

Anerio

"Christ became obedient for us unto death, even death on a cross.

Therefore God has exalted him, and given him a name which is above every name."

*The Passion (sung)*

setting by Tomás Luis de Victoria

*Cantor*            The Passion of Our Lord Jesus Christ according to John.

John 18:1-19:42

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 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 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 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 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 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 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 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 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.

*The congregation is encouraged to rise.*

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.

*Silence is kept for a moment. The presider continues:*

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."

Sermon

Hymn

"Ah! Holy Jesus"

Hymnal 1982 #158

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.  
 2 I it was de - nied thee: I cru - ci - fied thee.  
 3 while we noth - ing heed - ed, God in - ter - ced - ed.  
 4 and thy bit - ter pas - sion, for my sal - va - tion.  
 5 and thy love un - swerv - ing, not my de - serv - ing.

The Solemn Collects

BCP p. 277

Veneration of the Cross

*As a wooden cross is brought to the altar in solemn procession, the choir chants three times*

"Behold the wood of the Cross, on which hung the salvation of the world. O come, let us adore."

Anthem 1 (*sung by the choir*)

We glory in your cross, O Lord,  
and praise and glorify your holy resurrection;  
for by virtue of your cross  
joy has come to the whole world.  
May God be merciful to us and bless us,  
show us the light of his countenance, and come to us.

*After a period of silence, the following anthems are said responsively with the congregation.*

Anthem 2

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

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

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

*Silence is observed.*

### **The Reproaches**

*Cantor and Choir sing*

O my people, what have I done to thee? How have I offended thee? Answer me,

Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Savior.

Holy God! Holy and mighty! Holy Immortal One, have mercy upon us!

Because I led thee through the desert for forty years, and fed thee with manna, and brought thee into an exceeding good land, thou hast prepared a cross for thy Savior,

*Then the Officiant says*

O my people, O my Church, what have I done to you, or in what have I offended you? I sent the spirit of Truth to guide you, and you close your hearts to the Counselor. I pray that all may be as one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

O my people, O my Church, I grafted you into the tree of my chosen Israel, and you turned on them with persecution and murder. I made you joint heirs with them of my covenants, but you made them scapegoats for your own guilt.

*Cantor and Choir continue*

Holy God! Holy and mighty! Holy Immortal One, have mercy upon us!

What more could I have done for thee that I have not done? I planted thee as my most beautiful vineyard. And thou hast treated me bitterly. You gave me vinegar to drink in my thirst and pierced the side of thy savior.

O my people, what have I done to thee? How have I offended thee? Answer me.

High voices sing the odd-numbered stanzas, low voices the even numbered. All join together for stanza 6.



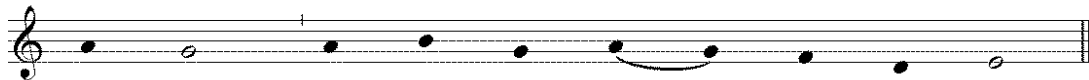
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble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

**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.**



- 1) **Were you there when they crucified my Lord? [Repeat]**  
**Oh! Sometimes it causes me to tremble, tremble, tremble.**  
**Were you there when they crucified my Lord?**
- 2) **Were you there when they nailed him to the tree? [Repeat]**  
**Oh! Sometimes it causes me to tremble, tremble, tremble.**  
**Were you there when they nailed him to the tree?**
- 3) **Were you there when they pierced him in the side? [Repeat]**  
**Oh! Sometimes it causes me to tremble, tremble, tremble.**  
**Were you there when they pierced him in the side?**
- 4) **Were you there when they laid him in the tomb? [Repeat]**  
**Oh! Sometimes it causes me to tremble, tremble, tremble.**  
**Were you there when they laid him in the tomb?**

#### A Solemn 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 Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

*Clergy and choir then leave in silence. The People are invited to remain in the space or stay online for prayer and meditation.*

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Image at the top is in the public domain in its country of origin and other countries and areas where the copyright term is the author's life plus 70 years or fewer. *Crucifixion*, circa 1699. An Icon from Pyriatyn (Ukraine) with a portrait of Leontiy Svichka, regimentar of Cossack Lubny regiment (wood, tempera. MIOM, Kyiv). In the [National Art Museum of Ukraine](#). , Source: [File:Pyriatyn icon.jpg - Wikimedia Commons](#)

#### *Assisting in worship this evening:*

Ushers

AnnMarie Stanton, Fran Vartanian

Organist and Choirmaster

James Smith, Director of Music

Readers

Bella Englebach and Carol Williamson

Lectors of the Passion

Kerry Robinson, Matt Maisano and Caleb Conner

Preacher

The Rev. William North

Officiant

The Rev. Dr. Edward E. Thompson

#### *Vestry Members and Officers*

Catherine Gardner (Rector's Warden) \* Bill Scarborough (People's Warden)

Jay Gillespie (Treasurer, non-voting) \* Sharon Graham (Secretary)

Kristin Cardi \* Angela Cimino \* Rebecca Clemmer \* Mike Donoghue

Jan Dreachslin \* John McCurry \* Jim Meehan \* Andy Millett \* Suzanne West

The Rev. Edward E. ("Ted") Thompson, Ph.D., Rector

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### **Trinity Church, Swarthmore**

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*A parish of the Episcopal Diocese of Pennsylvania*

# Thank you

In any language, the phrase “thank you” means the same thing: an expression of gratitude for an action that has made a difference. As we celebrate the centenary of the Good Friday Offering this year, gratitude is on the lips and in the hearts of many people whose lives have been changed because of your generosity.

The Anglican Province of Jerusalem and the Middle East recognizes the importance of presence—of following our Lord’s model of unconditionally loving people first. With your gifts, the Good Friday Offering has helped fund the following:

- **The Mission to Seafarers in the United Arab Emirates**, where ships are loaded not only with goods but also sailors and other workers who labor for long hours thousands of miles from home.
- **The Arab Episcopal School in Irbid, Jordan**, which provides a strong educational program for blind students.
- **St. Christopher’s Cathedral in Bahrain**, which focuses on providing food and other care for migrant workers who have lost their jobs and cannot get a flight back to their home countries.
- **Arab Ahli Hospital in Gaza**, a ministry that works tirelessly, despite shortages of medical disposables, medicine, fuel for electrical generators, and food assistance for the poor.
- **And many more important ministries** across the region.

Thank you for the difference you are making through the Good Friday Offering in the lives of a wide diversity of people throughout Jerusalem and the Middle East. “Shukran,” “toda,” thank you, for helping us and our worldwide ministry partners become a church that looks and acts like Jesus.

