



The Church of the Holy Trinity

An Episcopal Church in the Diocese of New York

March 29, 2024 at 7:00 PM

Good Friday

Welcome to Holy Trinity

This leaflet includes an order of service for worship and other important information.

Assistance. If you need assistance in any way, an usher at the entrance can help you. Restrooms are located in the Mission House building basement, accessible through the Cloister Corridor or across the garden and into the westernmost building.

New to Holy Trinity? We would love to be able to greet you properly. Please fill out a visitor card, located in the pews, and place it in the offering plate or give it to one of the clergy or ushers.

Giving. As Christians, we believe that all we have, from our talents, to our energy, to our financial resources, is a gift from God. If you would like to know more about how to give of your talents and energy, please let a member of our clergy know and they will gladly connect you with the various ministries of the parish. You can make a financial gift through the offering plate, online at holytrinity-nyc.org or by texting COHT316 to 73256.

Our Mission. To show and share the love of God.

Our History. Since 1899 The Church of the Holy Trinity has opened its doors to those of the Anglican Faith, of other faiths, and of no faith. Through hospitality, service, and worship, we seek to “do justice, love kindness, and walk humbly with God.”

Good Friday

The liturgy for Good Friday contains some of the oldest prayers and rituals known in Christian worship. The church chancel has been stripped of ornamentation, made especially stark at Holy Trinity by the absence of the dorsal curtain behind the main altar reredos. The wall is bare, plain, and exposed.

After the reading and proclamation of the Word of God, with the hearing of the Passion according to St. John, the service continues with the Veneration of the Cross. All who wish, may come forward and touch, kiss, or simply bow in front of the cross. Finally, we receive Holy Communion from the Sacrament consecrated at last night’s Maundy Thursday service, when we remembered Jesus’s final meal with his friends in the Upper Room.

Though we commemorate the days and hours of Christ’s death, we know that the story ends with Resurrection and Easter Joy.

The Reverend John F. Beddingfield, Rector

Safety and Preservation. The sidewalk scaffolding in front of the church is a precaution while we make a thorough survey of the condition of our 125-year old tower. If you would like to make a gift to help us age safely and beautifully, mark your gift “capital repairs” and we will use it wisely, with good stewardship. Thank you for joining us in worshiping God “in the beauty of holiness” (Psalm 96:9).

The Good Friday Liturgy

*All who are able stand as the altar party enters.
Those who are able kneel as the priest lies prostrate before the altar.
After a period of silent prayer, all stand as the celebrant rises.*

Voluntary

Were You There?

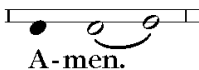
Arr. Sue Mitchell-Wallace and John H. Head

Charles E. Johnson, III, flugelhorn

Opening Collect

The Officiant sings the opening prayer

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.

People 
A-men.

The People are seated for the Lessons.

The First Lesson from Scripture

Isaiah 52:13-53:12

Lector A reading from the Book of the Prophet Isaiah.

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

Lector The Word of the Lord.

People **Thanks be to God.**

The Psalm 22:1-11

Deus, Deus, meus

The Psalm is read responsively, the People reading the verses in bold print.

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 forebears 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 less than human,
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,

**“You trusted in God for deliverance;
let God rescue you, if God delights in you.”**

Yet you, O God, are the one 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 from Scripture

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

Lector A reading from the Letter to 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.

Lector The Word of the Lord.

People **Thanks be to God.**

The Passion of Our Lord Jesus Christ According to Saint John

After the announcement of the Gospel, the congregation may be seated when the Celebrant and altar party sit. Later in the Passion, all who are able are invited to stand again.

Evangelist The Passion of our Lord Jesus Christ according to John. Jesus went out with his disciples across the Kidron Valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

Christ “Whom are you looking for?”

Evangelist They answered him, “Jesus the Nazorean.” He said to them,

Christ “I AM.”

Evangelist Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them,

Christ “Whom are you looking for?”

Evangelist They said, "Jesus the Nazorean." Jesus answered

Christ "I told you that I AM. So if you are looking for me, let these men go."

Evangelist This was to fulfill what he had said, "I have not lost any of those 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,

Christ "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

Evangelist So the band of soldiers, the tribune, and the guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the leaders that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter,

Maid "You are not one of this man's disciples, are you?"

Evangelist He said,

Peter "I am not."

Evangelist Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him,

Christ "I have spoken publicly to the world. I have always taught in the synagogue or in the temple area where all the faithful gather, and in secret, I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

Evangelist When he had said this, one of the temple guards standing there struck Jesus and said,

Guard "Is this the way you answer the high priest?"

Evangelist Jesus answered him,

Christ "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

Evangelist Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said,
Peter "I am not."

Evangelist One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,
Slave "Didn't I see you in the garden with him?"

Evangelist Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,
Pilate "What charge do you bring against this man?"

Evangelist They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them,
Pilate "Take him yourselves, and judge him according to your law."

Evangelist They answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him,
Pilate "Are you the King of the Jews?"

Evangelist Jesus answered,
Christ "Do you say this on your own or have others told you about me?"

Evangelist Pilate answered,
Pilate "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"

Evangelist Jesus answered,

Christ “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to them. But as it is, my kingdom is not here.”

Evangelist So Pilate said to him,

Pilate “Then you are a king?”

Evangelist Jesus answered,

Christ “You say 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.”

Evangelist Pilate said to him,

Pilate “What is truth?”

Evangelist When he had said this, he again went out to the people and said to them,

Pilate “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?”

Evangelist The crowd cried out again, “Not this one but Barabbas!” Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly. Once more Pilate went out and said to them,

Pilate “Look, I am bringing him out to you, so that you may know that I find no guilt in him.”

Evangelist So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them,

Pilate “Behold the man!”

Evangelist When the chief priests and the guards saw him, they cried out, “Crucify him, crucify him!” Pilate said to them,

Pilate “Take him yourselves and crucify him. I find no guilt in him.”

Evangelist They answered, "We have a law and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

Pilate "Where are you from?"

Evangelist Jesus did not answer him. So Pilate said to him,

Pilate "Do you not speak to me?" Do you not know that I have power to release you and I have power to crucify you?"

Evangelist Jesus answered him,

Christ "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."

Evangelist Consequently, Pilate tried to release him; but the crowd cried out, "If you release him, you are not a friend of Caesar. Everyone who makes himself a king opposes Caesar." When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the crowd,

Pilate "Behold, your King!"

Evangelist They cried out, "Take him away, take him away! Crucify him!" Pilate said to them,

Pilate "Shall I crucify your king?"

Evangelist 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 himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered,

Pilate "What I have written, I have written."

Evangelist When the soldiers had crucified Jesus, they took his clothes and divided them in to four shares, a share for each soldier. They also took his tunic, but the tunic was seamless. “Let’s not tear it, but cast lots for it to see whose it will be,” in order that the passage of Scripture might be fulfilled that says, “They divided my garments among them, and for my vesture they cast lots.” This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother,

Christ “Woman, behold your son.”

Evangelist Then he said to the disciple,

Christ “Behold, your mother.”

Evangelist `And from that hour the disciple took her into his home. After this, aware that everything was not finished, in order that the Scripture might be fulfilled, Jesus said,

Christ “I thirst.”

Evangelist There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to this mouth. When Jesus had taken the wine, he said,

Christ “It is finished.”

Evangelist And bowing his head, he handed over the spirit.

All who are able, kneel and pray in silence for a time.

Evangelist Now since it was a preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the crowd asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: “Not a bone of it will be broken.” And again another passage says: “They will look upon him whom they have pierced.” After this, Joseph of Arimathea, secretly a disciple of Jesus for fear,

asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Evangelist The Gospel of the Lord.

All Praise to you, Lord Jesus Christ.

The Veneration of the Cross

Officiant Behold the wood of the cross on which was hung the world's salvation.

People **Come let us adore him.**

The People stand as the Cross is carried into the church. Each Minister in turn venerates the Cross. Then the People come forward to venerate the Cross as an act of devotion and thanksgiving.

Anthem at the Veneration

We Adore You, O Christ

Richard Proulx (1937–2010)

We adore you, O Christ, and we bless You because by your Cross you have redeemed the world.

We glory in your Cross, O Lord God; we praise and glorify your holy resurrection;

by virtue of your cross joy has come into the world.

O Savior, by your Cross, by your holy Cross, save us and help us, O Lord.

By your holy Cross, You have redeemed us all. Amen.

Text: Orthodox Good Friday Service

The Good Friday Anthems

Officiant We adore you, O Christ, and we bless you,
People **because by your holy cross you have redeemed the world.**
Officiant If we have died with him, we shall also live with him; if we endure, we shall also reign with him.
People **We adore you, O Christ, and bless you, because by your holy cross
you have redeemed the world.**
Officiant O Savior of the world, who by thy cross and precious blood hast redeemed us:
People **Save us and help us, we humbly beseech thee, O Lord.**

The Sacrament reserved at the Altar of Repose is translated from the Memorial Chapel to the altar and preparations are made for Holy Communion.

Communion from the Reserve Sacrament

Celebrant Let us confess our sins against God and our neighbor.

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

The Absolution

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

People **Amen.**

The Lord's Prayer

Celebrant And now, as our Savior Christ has taught us, we are bold to say,
People **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.**

The Reception of Communion

It is the tradition here at the Church of the Holy Trinity to invite all who wish to come forward to receive Holy Communion, the sacrament of the Body and the Blood of Christ in the form of bread and wine. Follow the directions of the ushers and the practice of your fellow worshippers. If you would like to receive a blessing, please come forward at the same time, and cross your hands over your chest to indicate that you wish to receive a blessing only.

At the Communion

My Heart is Filled with Longing

Johannes Brahms (1833-1897)

Arr. Sue Mitchell-Wallace and John H. Head

Charles E. Johnson, III, *flugelhorn*

Hymn

Traditional Spiritual

All are invited to stand and join in singing the hymn.

1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed him to the tree? Were you
*3 Were you there when they pierced him in the side? Were you
4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
there when they nailed him to the tree? Oh!
there when they pierced him in the side? Oh!
there when they laid him in the tomb? Oh!


Some-times it caus - es me to trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
trem-ble. Were you there when they nailed him to the tree?
trem-ble. Were you there when they pierced him in the side?
trem-ble. Were you there when they laid him in the tomb?

The Final Collect

All who are able are invited to kneel. The Officiant sings

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 Holy Spirit you live and reign, one God, now and for ever.

People 
A - men.

All depart in silence.

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WORSHIP AND MUSIC

Are you interested in singing in the Holy Trinity Choir? If you or somebody you know (singers do not need to be members of Holy Trinity) would be interested in joining the Holy Trinity Choir, please email Adam Koch: apkoch@holytrinity-nyc.org.

Eggless Easter Day Hunt!

Following the 11:00 AM service on Easter Day, March 31, we will have an eggless Easter Egg Hunt for the children. Thanks to all who contributed Easter Candy.

OUTREACH & SOCIAL JUSTICE

(Holy Trinity Neighborhood Center, Inc.)

HTNC - HTNC serves sit-down, cooked meals to our neighborhood guests who join us on Saturdays at 5:15 PM. If you would like to volunteer by helping to cook or set up, plan to come to the basement of the Mission House (the large building to the west of the main church) on Saturday between 3:00 PM and 3:30 PM. To learn more, please contact Joe Lipuma. (jlipuma27@gmail.com)

ADULT CHRISTIAN EDUCATION

Upcoming: Sunday, April 7: Poetry of the Resurrection & New Life; Sunday, April 14: "Of Monks and Nuns: The Anglican Monastic Tradition;" Sister Monica Clare, CSJB will be our preacher at 11:00 AM and be with us for a Lunchtime Q & A after Coffee Hour; Sunday, April 21: "The Episcopal Church since 1899."

PARISH CLERGY & STAFF

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