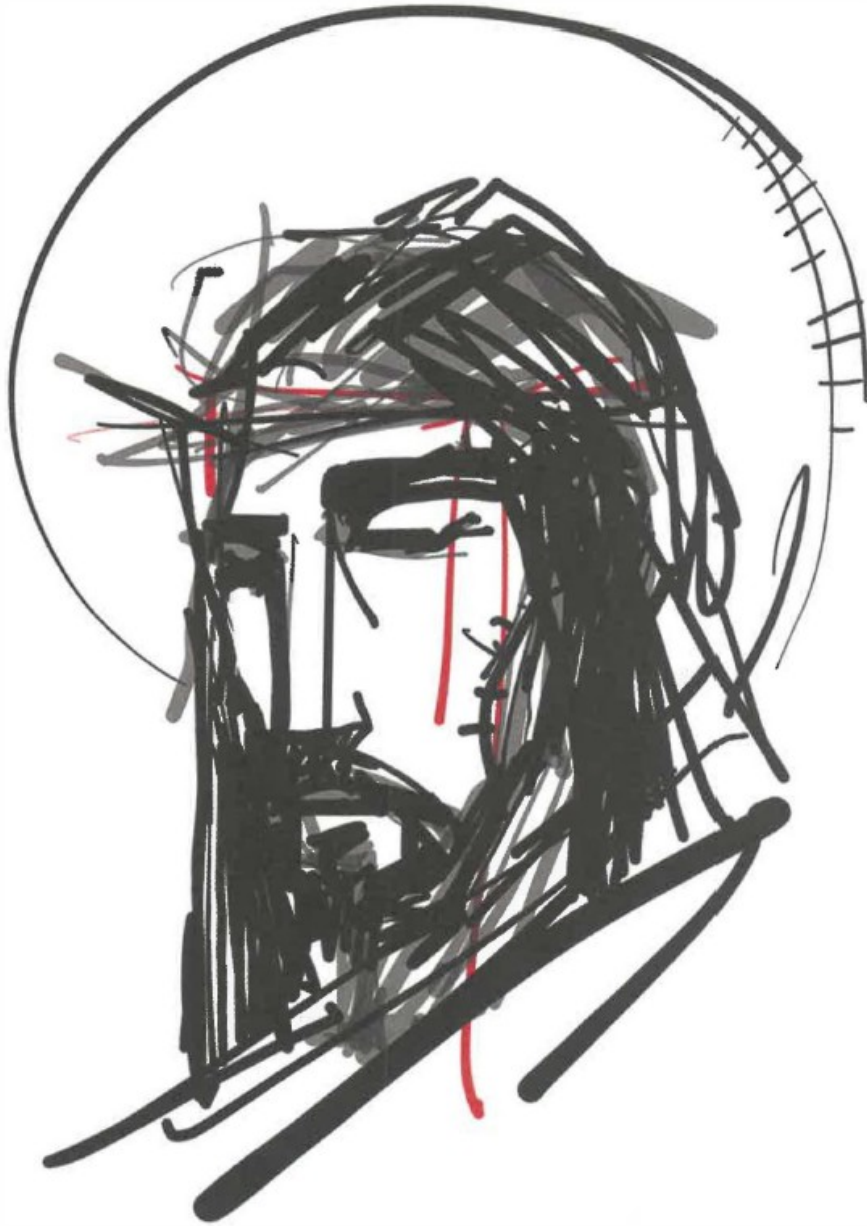




Good Friday

April 3, 2026
7:00pm



“And they crucified Him....”

What an odd title for such a day as this. For on this day the Prince of Glory was abused and suffered a travesty of justice, a farce of a trial, and was hauled outside Jerusalem like a common criminal. There on a desolate hill appropriately named The Skull he was put to the most shameful and painful death the ancient world had at its disposal. And yet we call this day “Good”. How can that be – should this not be “Bad Friday”?

In many respects it is bad, for on this day we see humanity at its worst. God finally arrived on earth as a fully Incarnate man, and the path of his life lead not to victorious glory but a painful, humiliating death. How ironic that the Good of Jesus brought out the Worst in People. Yes, when we look at the cross we see ourselves at our worst – the offense of the Cross of Jesus is that it exposes human sin. Things really are this bad. Judas asked, “Is it I?” who would betray Jesus, and on Good Friday we ask ourselves, “Is it I?” who put him on the cross?

But the mystery and power of God’s redemption is that, “By his blood he reconciled us, and by his wounds we are healed” (BCP p. 370, para. Isaiah 53:5). On this bad and terrible day, unbeknownst to all those gathered on Golgotha, God was actually doing something good. Something he had promised from ages past that would undo all the sorrowful, hurtful, wrong things of this world. God would forgive sins, wash away sorrow and guilt, and begin a New Creation. The offense of the cross is that it exposes human sin – the glory of the cross is that it also washes away human sin. God did all of this out of his great love for us at our worst (not our best!). All it cost was the life of the Lamb of God who takes away the sin of the world.

The Liturgy for Good Friday

The people stand as the ministers enter in silence

BCP p. 276

Officiant Blessed be our God.
People For ever and ever. Amen.
Officiant Let us pray.

The Collect for Good Friday

Opening Hymn We sing the praise of him who died *Sung by all*



1. We sing the praise of him who died, of him who died up on the cross; the
2. In - scribed up - on the cross we see in shin - ing let - ters, God is love; he
3. The cross: it takes our guilt a - way, and holds the faint - ing spi - rit up; it
4. It makes the cow - ard spi - rit brave, and nerves the fee - ble arm for fight; it
5. The balm of life, the cure of woe, the mea - sure and the pledge of love, the



sin - ner's hope let sin de - ride; for this we count the world but loss.
bears our sins up - on the tree; he brings us mer - cy from a - bove.
cheers with hope the gloom - y day, and sweet - ens ev - ery bit - ter cup.
takes its ter - ror from the grave, and gilds the bed of death with light.
sin - ners. ref - uge here be - low, the an - gel's theme in heaven a - bove.

Tenebrae — Ministry of the Word *after each Lesson*

Reader The Word of the Lord.
People Thanks be to God.

First Lesson Matthew 26:14-25

Seated

Judas Iscariot agrees to betray Jesus

Responsory Psalm 69:1-10

- 1 Save me, O God,
for the waters have risen up to my neck.
- 2 I am sinking in deep mire,
and there is no firm ground for my feet.
- 3 I have come into deep waters,
and the torrent washes over me.
- 4 I have grown weary with my crying;
my throat is inflamed;
my eyes have failed from looking for my God.
- 5 Those who hate me without a cause are more than the hairs
of my head; my lying foes who would destroy me are mighty.
Must I then give back what I never stole?
- 6 O God, you know my foolishness,
and my faults are not hidden from you.
- 7 Let not those who hope in you be put to shame through me,
Lord GOD of hosts;
let not those who seek you be disgraced because of me,
O God of Israel.

- 8 Surely, for your sake have I suffered reproach,
and shame has covered my face.
- 9 I have become a stranger to my own kindred,
an alien to my mother's children.
- 10 Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

Verse & Response

Officiant Deliver me, my God, from the hand of the wicked:
People From the clutches of the evildoer and the
oppressor.

Extinguish First Candles

Second Lesson Matthew 26:36-46

Seated

Jesus prays in the Garden of Gethsemane

Responsory Anthem The Crucifixion by S. Barber

Jennifer Smith, soloist

Verse & Response

Officiant Surely he has borne our griefs and carried our sorrows:
People And by his scourging we are healed.

Extinguish Second Candles

Third Lesson Matthew 26:47-56

Seated

Jesus is arrested

Responsory Psalm 22:1-18 *Deus, Deus meus Read in unison, p. 610*

- 1 My God, my God, why have you forsaken me?
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.
- 3 Yet you are the Holy One,
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you;
they trusted, and you delivered them.
- 5 They cried out to you and were delivered;
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man,
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
- 8 "He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him."
- 9 Yet you are he who took me out of the womb,

- and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born;
you were my God when I was still in my
mother's womb.
- 11 Be not far from me, for trouble is near,
and there is none to help.
- 12 Many young bulls encircle me;
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me,
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint;
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-
sherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,
and gangs of evildoers circle around me;
they pierce my hands and my feet;
I can count all my bones.
- 17 They stare and gloat over me;
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O Lord;
you are my strength; hasten to help me.

Verse & Response

Officiant Behold, the hour is at hand, and the Son of Man is
betrayed into the hands of sinners.

People **You will flee, and I will go to be offered up for you.**

Extinguish Third Candles

Dramatic Reading of the Passion (from Matthew 27:11-54)

Congregation is invited to participate, saying the part of the CROWD

- NARRATOR** Now Jesus stood before the governor; and the
governor asked him,
- PILATE** Are you the King of the Jews?
- NARRATOR** Jesus said,
- JESUS** You say so.
- NARRATOR** But when Jesus was accused by the chief priests and
elders, he did not answer. Then Pilate said to him,
- PILATE** Do you not hear how many accusations they make
against you?

- NARRATOR** But Jesus gave him no answer, not even to a single
charge, so that the governor was greatly amazed. Now
at the festival the governor was accustomed to release
a prisoner for the crowd, anyone whom they wanted.
At that time they had a notorious prisoner, called
Barabbas. So after they had gathered, Pilate said to the
crowd,
- PILATE** Whom do you want me to release for you, Barabbas...
or Jesus who is called the Messiah?
- NARRATOR** For Pilate realized that it was out of jealousy that the
chief priests and the elders had handed Jesus over.
While Pilate was sitting on the judgment seat, his wife
sent word to him,
- PILATE'S WIFE** Have nothing to do with that innocent man, for
today I have suffered a great deal because of a dream
about him.
- NARRATOR** Now the chief priests and the elders persuaded the
crowds to ask for Barabbas and to have Jesus killed.
The governor again said to them,
- PILATE** Which of the two do you want me to release for you?
- NARRATOR** And the crowd said,
- CROWD** **Barabbas!**
- NARRATOR** Pilate said to them,
- PILATE** Then what should I do with Jesus who is called the
Messiah?
- NARRATOR** All of them said,
- CROWD** **Let him be crucified!**
- NARRATOR** Then Pilate asked,
- PILATE** Why, what evil has he done?
- NARRATOR** But the crowd shouted all the more,
- CROWD** **Crucify him!**
- NARRATOR** So when Pilate saw that he could do nothing, but
rather that a riot was beginning, he took some water
and washed his hands before the crowd, saying,
- PILATE** I am innocent of this man's blood; see to it yourselves.

NARRATOR Then the people as a whole answered,
CROWD **His blood be on us and on our children!**
NARRATOR So Pilate released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped Jesus and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,
SOLDIER Hail, King of the Jews!
NARRATOR They spat on Jesus, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, the soldiers came upon a man from Cyrene named Simon; they compelled this man to carry Jesus' cross.

All stand.

And when the soldiers came to a place called Golgotha (which means Place of a Skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when the soldiers had crucified Jesus, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over Jesus' head they put the charge against him, which read,

SOLDIER This is Jesus, the King of the Jews.
NARRATOR Then two bandits were crucified with Jesus, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,
BYSTANDER You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.
NARRATOR In the same way the chief priests also, along with the scribes and elders, were mocking Jesus, saying,
CHIEF PRIEST He saved others; he cannot save himself.

SCRIBE He is the King of Israel; let him come down from the cross now, and we will believe in him.
ELDER He trusts in God; let God deliver him now, if God wants to; for this man said, "I am God's Son."
NARRATOR The bandits who were crucified with Jesus also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, Eli, Eli, lema sabachthani?
JESUS which means,
NARRATOR My God, my God, why have you forsaken me?
JESUS When some of the bystanders heard it, they said,
NARRATOR This man is calling for Elijah.
BYSTANDER At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,
NARRATOR Wait, let us see whether Elijah will come to save him.
BYSTANDER Then Jesus cried again with a loud voice and breathed his last. *Silence kept.*
NARRATOR At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,
CENTURION Truly this man was the Son of God!

Responsory Hymn #166 Sing my tongue the glorious battle *Sung by all*

Verse & Response

Officiant Lord Jesus Christ, Son of the Living God.
People **Have mercy on me, a sinner.**

Extinguish Final Candle

The Sermon The Rev. Benjamin Phillips

Seated

Hymn #168 vv. 1-3 O sacred head, sore wounded

Sung by all

The Solemn Collects

Standing, BCP p.277-280

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.

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

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.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;
For N., 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. *Silence*

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.**

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. *Silence*

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.**

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. *Silence*

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.**

Let us commit ourselves to our 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. *Silence*

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.**

Hymn # 474 When I survey the wondrous cross *Sung by all*
The cross is brought forward

Anthem at the Cross *Kneeling*
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 we bless you, because by your holy cross you have redeemed the world.**

A prolonged period of silence before the cross is now observed. The people may kneel or sit. (Suggestions for prayerful meditation are found on the front of the bulletin)

Hymn #172 Were you there *Kneeling, sung by all*

Concluding Collect *BCP p. 282*

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. **Amen.**

Dismissal

The people are asked to depart in silence

About Tenebrae

The origins of Tenebrae go all the way back to the ninth century. It originates with the Offices (prayer services) of matins and lauds held on Maundy Thursday, Good Friday, and Holy Saturday. The term itself is derived from the Latin word for “darkness”. The service is notable for progressively extinguishing candles as the sanctuary is moved from light to darkness. This dramatically anticipates the journey of Christ through Jerusalem to the Cross on Good Friday, as Jesus, the Light of the World, is brought to his death in darkness. Tenebrae was later formed into its own distinct service. It is typically held on the evening of Wednesday in Holy Week before the Church moves into the triduum, the three great services of Maundy Thursday, Good Friday, and the Easter Vigil. Our version of the liturgy has shortened Tenebrae and folded it into that of the Good Friday service, combining the drama of Tenebrae with the solemn moments of Good Friday.

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WORSHIP LEADERS

Officiant	The Rev. Dr. Calvin Lane, Associate Rector
Preacher	The Rev. Benjamin Phillips, Rector
Deacon	The Rev. Dr. William Sangrey, Deacon
Organist & Choirmaster	Dr. David Crean, Director of Music
Verger	Dan Powers
Lay Readers	Dan Powers, Stephanie Rice, Lisa Sweeney
Acolyte	Norah
Ushers	Rob Larson, Marilyn Judd



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St. George's is a parish of the Diocese of Southern Ohio and a member of the worldwide Anglican Communion.