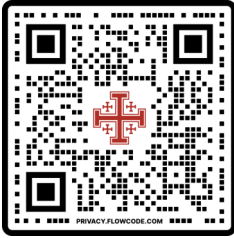




The Entombment, grey wash, Hieronymus Bosch, ca. 1507, British Museum

THE LITURGY OF GOOD FRIDAY

The Passion According to St. John
The Solemn Collects, *Improperia* & Veneration of the Cross
Communion from the Reserved Sacrament
March 29, 2024 + 7 p.m.



Good Friday Offering

Today's open plate collection goes to support the Episcopal Diocese of Jerusalem



Listening assistive devices which can be used in conjunction with a hearing aid or on their own are available for use during any live-stream. If you would like to use one, please speak to an Usher.



Please silence all electronic devices that may distract you or others from worship. Cameras in the church are for the purposes of live-streaming and/or recording our liturgies and music, but anyone in the church may be incidentally viewed.



THE ENTRANCE RITE

All stand as able as the Ministers enter.

All kneel as able in silent prayer as the Ministers prostrate themselves before the Altar.

The Collect of the Day

The Ministers stand. The Celebrant says

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.**

The People are seated.

THE LITURGY OF THE WORD

THE FIRST READING

Isaiah 52:13-53:12

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand.

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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Silence follows the Reading.

Tract “Domine exaudi” (Ps. 102) Mode II

Domine, exaudi orationem meam, et clamor meus ad te veniat. V. Ne avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam. V. In quacumque die invocavero te, velociter exaudi me. V. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confixa sunt. V. Percussus sum sicut fenum, et aruit cor meum: quia oblitus sum manducare panem meum. V. Tu exurgens, Domine, misereberis Sion: quia venit tempus miserendi eius.

Hear my prayer, O Lord, and let my crying come unto thee. V. Hide not thy face from me in the time of my trouble, incline thine ear unto me. V. When I call, O hear me, and that right soon. V. For my days are consumed away like smoke, and my bones are burnt up as it were a firebrand. V. My heart is smitten down, and withered liked grass, so that I forget to eat my bread. V. Thou shalt arise, O Lord, and have mercy upon Zion, for it is time that thou have mercy upon her, yea, the time is come.

THE EPISTLE

Hebrews 10:1-25

Since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered? If the worshipers had once been cleansed, they would no longer have any consciousness of sin. But in these sacrifices there is a reminder of sin year after year. For it is impossible that the blood of bulls and goats should take away sins. Consequently, when Christ came into the world, he said, “Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure.

Then I said, ‘Lo, I have come to do thy will, O God,’ as it is written of me in the roll of the book.” When he said above, “Thou hast neither desired nor taken pleasure in

sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “Lo, I have come to do thy will.” He abolishes the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also bears witness to us; for after saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their misdeeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Silence follows the Epistle.

Gradual “Christus factus est” (Phil. 2) Mode V

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

V. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ became obedient unto death, even the death of the Cross.

V. *Wherefore God also hath highly exalted him, given him a Name, which is above every name.*



THE PASSION OF OUR LORD JESUS CHRIST

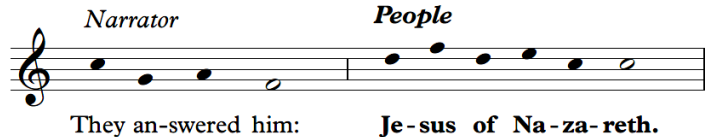
John 18:1-19:37 (RSV)

Responses before and after the Gospel are omitted. The congregation remains seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

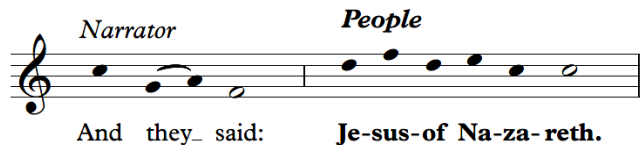
The Passion is sung by the Passion Deacons and Choir, the Narrator first saying

The Passion of our Lord Jesus Christ according to John.

Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?"



Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?"



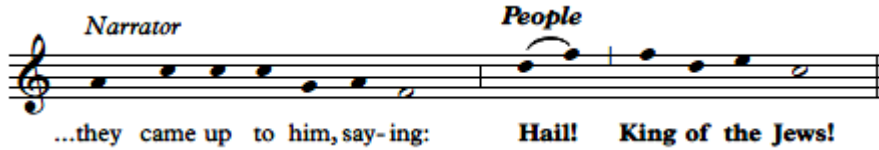
Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?" So the band of soldiers and their captain and the officers of the Judeans seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. It was Ca'iaphas who had given counsel to the Judeans that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to

Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Judeans come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Ca'iaphas the high priest. Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Ca'iaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Judeans said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the crowd again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?"

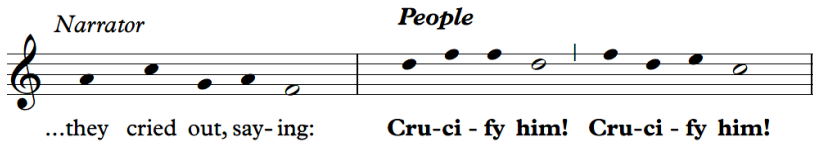
<i>Narrator</i>	<i>People</i>
	
They cried out a- gain:	Not this man, but Ba-rab - bas!

(Now Barabbas was a robber.)

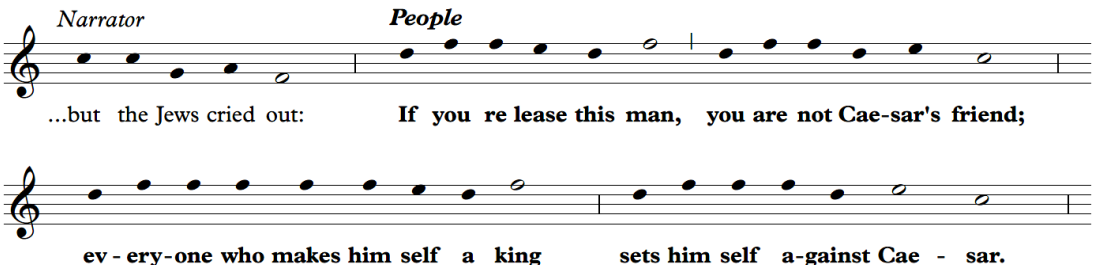
Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe;



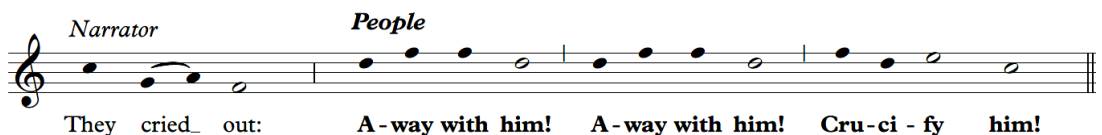
and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him,



Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Judeans answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not 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 he who delivered me to you has the greater sin." Upon this Pilate sought to release him,



When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!"



Pilate said to them, "Shall I crucify your King?"

A period of silence follows the Passion. The People are seated.

THE SOLEMN COLLECTS

All standing as able, the Celebrant and Deacon lead the People in the Solemn Prayers.

The Deacon says to the people

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 biddings are sung. The People kneel in silent prayer as directed, and rise when directed.
The Celebrant prays each concluding collect.*

LET US PRAY for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service
For Justin, Archbishop of Canterbury, for Michael, our Presiding Bishop and
Primate, and other ministers and the people whom they serve
For Paula our Bishop and all the people of this diocese
For all Christians in this community
For those about to be baptized

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Celebrant Let us pray.

Deacon Let us kneel in silent prayer.
All kneel as able

Deacon Arise.
All stand as able.

Celebrant 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 Joseph, 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.

Celebrant Let us pray.

Deacon Let us kneel in silent prayer.
All kneel as able.

Deacon Arise.
All stand as able.

Celebrant 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.

Celebrant Let us pray.

Deacon Let us kneel in silent prayer.
All kneel as able.

Deacon Arise.
All stand as able.

Celebrant 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.

Celebrant Let us pray.

Deacon Let us kneel in silent prayer.

All kneel as able.

Deacon Arise.

All stand as able.

Celebrant 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.

Celebrant Let us pray.

Deacon Let us kneel in silent prayer.

All kneel as able.

Deacon Arise.

All stand as able.

Celebrant 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 VENERATION OF THE CROSS

All stand as able as the Cross is presented by the Celebrant.

Deacon Behold the wood of the Cross, whereon was hung the world's Salvation.

People

O _____ come

Let _____ us wor _____ ship._

The People kneel as able in worship.

After the ministers and servers venerate the Cross, the people come forward in pairs. It is traditional to genuflect three times before the unveiled Cross, once upon leaving one's pew, again at the head of the nave, and finally before kneeling to adore the Cross. It is then appropriate to genuflect before leaving Its presence.

Improperia *Sung by the choir.*

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.

Quia eduxi te per desertum quadraginta annis:
et manna cibavi te, et introduxi in terram satis
optimam:
parasti Crucem Salvatori tuo.
Hagios ...

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 Saviour.*

O holy God!
O holy God!
O holy strong One!
O holy strong One!
O holy and immortal, have mercy upon us.
O holy and immortal, have mercy upon us.

*Because I led thee through the desert for forty years:
and fed thee with manna, and brought thee into a
land exceeding good:
thou hast prepared a Cross for thy Saviour.
O holy God! ...*

Quid ultra debui facere tibi, et non feci?
Ego quidem plantavi te vineam meam
speciosissimam:
et tu facta es mihi nimis amara:
aceto namque sitim meam potasti:
et lancea perforasti latus Salvatori tuo.
Hagios ...

*What more ought I to have done for thee, that I have
not done?
I planted thee, indeed, My most beautiful vineyard:
and thou hast become exceeding bitter to me:
for in my thirst thou gavest me vinegar to drink:
and with a spear thou hast pierced the side of thy Sav-
iour.
O holy God! ...*

Ego propter te flagellavi Aegyptum cum
primogenitis suis:
et tu me flagellatum tradidisti.
Popule meus ...

*For thy sake I scourged the firstborn of Egypt:
Thou hast given me up to be scourged.
O my people ...*

Ego te eduxi de Aegypto, demerso Phar-
aone in mare Rubrum:
et tu me tradidisti principibus sacerdo-
tum.
Popule meus ...

*I led thee out of Egypt having drowned Pharaoh in the
Red Sea:
and thou hast delivered Me to the chief priests.
O my people ...*

Ego ante te aperui mare:
et tu aperuisti lancea latus meum.
Popule meus ...
Hagios ...

*I opened the sea before thee:
and thou hast opened my side with a spear.
O my people ...
O holy God! ...*

Tomás Luis de Victoria (c. 1548-1611) *Popule meus*

After the Veneration of the Cross, the Cross is placed on the Altar.

*All remain kneeling as the Most Holy Sacrament is brought from the Altar of Repose, and
preparation is made for the Holy Communion from the reserved Sacrament.*

Hymn 166

PANGE LINGUA

THE HOLY COMMUNION

Confession of Sin

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

Deacon and 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 Celebrant says

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. **Amen.**

And now as our Savior Christ has taught us, we are bold to say,

People and Celebrant

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 takes away the sins of the world.
Happy are they who are called to his supper.
Lord, I am not worthy that you should come under my roof.

People **But speak the word only, and my soul shall be healed.**

The Celebrant receives the Blessed Sacrament and as the assisting ministers receive, the people come forward to the altar rail. On Good Friday, only the Consecrated Bread is given.

*The Sacrament is given and received by all in silence,
after which the Choir offers Psalm 51 (Miserere mei, Deus).*

† All baptized Christians are welcome to receive Communion.

† Please alert an usher if you need the Sacrament brought to you in the pew.

Psalm 51 “Miserere mei, Deus” (Sung by the Choir)

Miserere mei, Deus: secundum magnam
misericordiam tuam.

Et secundum multitudinem miserationum
tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato
meo munda me.

Quoniam iniquitatem meam ego cognosco:
et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci:
ut justificeris in sermonibus tuis, et vincas cum
judicaris. Ecce enim in iniquitatibus conceptus
sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta
sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor: lavabis me,
et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam et exsult-
abunt ossa humiliata.

*Have mercy on me, O God, according to
Thy great mercy.*

*According unto the multitude of Thy tender
mercies remove my transgressions.*

*Wash me thoroughly from my iniquities, and cleanse
me from my sin.*

*I knowingly confess my transgressions:
and my sin is ever before me.*

*Against Thee only have I sinned, and done evil before
Thee: that they may be justified in Thy sayings, and
might they overcome when I am judged.*

*But behold, I was formed in iniquity:
and in sin did my mother conceive me.*

*Behold, Thou desires truth in my inner most being:
and shalt make me to understand wisdom secretly.*

*Thou shalt sprinkle me with hyssop, and I shall be
clean: wash me, make me whiter than snow.*

*Open my ears and make me hear of joy and gladness:
and my bones that have been humbled shall rejoice.*

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne proicias me a facie tua:

et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui: et spiritu principali confirma me.

Docebo iniquos vias tuas:

et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae: et exultabit lingua mea iustitiam tuam.

Domine, labia mea aperies:

et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum, et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: ut aedificentur muri Ierusalem. Tunc acceptabis sacrificium iustitiae, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Turn away Thy face from my sins: and remember not all my misdeeds.

Create in me a clean heart, O God: and make anew a righteous spirit within my body.

Do not cast me away from Thy presence: and take not Thy holy spirit from me.

Restore unto me the joy of your salvation, and uphold me with a willing spirit.

I will teach those that are unjust Thy ways: and sinners shall be converted unto Thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall sing of Thy righteousness. O Lord, open my lips: and my mouth shall spring forth Thy praise. For Thou desires no sacrifice, where others would: with burnt offerings Thou wilt not be delighted. Sacrifices of God are broken spirits: dejected and contrite hearts, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with small and large burnt offerings: then shall they lay calves upon your altar.

Setting: Gregorio Allegri (1582-1652) *Miserere mei, Deus*

After a period of silence, the service concludes with the following prayer. Nothing further is said.

Celebrant Let us pray.

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.**

Following a time of prayer, all leave the church in silence.

Many thanks to those who serve: The Rev. Meghan Murphy-Gill, *Celebrant*;
The Rev. Charles Farrell, *Deacon*; The Rev. Carlos de la Torre, *Preacher*; MB Hwang, Gary
Alexander, Victoria Dvonch, Patrick Johnston, Elizabeth Simpson, Cynthia Katsarelis, *Acolytes*;
DiAnne Walsh, Andrew Smith, *Technology*; Joshua Simpson, *Usher*

The Choir of the Ascension

Soprano Carolyne DalMonte, Alexia Rivera, Tiana Sorenson, Lydia Walsh-Rock
Alto Miya Higashiyama, Amy Johnson, Sarah Ponder, Cassidy Smith
Tenor Enrico Bellomo, James Judd, Aaron Short
Bass Matthew Brennan, Ian Morris, Peter Wesoloski
Passion Soloists David White, Enrico Bellomo, Benjamin Rivera

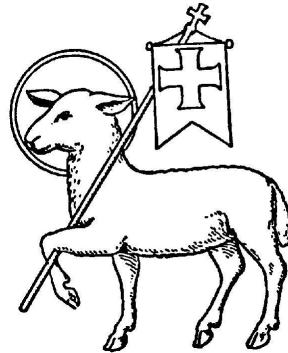
HOLY WEEK

+ Holy Saturday, March 30
Holy Saturday Liturgy at 10 a.m.

THE CELEBRATION OF EASTER

The Great Vigil of Easter,
Saturday, March 30 at 8 p.m.

Easter Day, March 31
Sung Mass at 9 a.m.
Solemn Mass at 11 a.m.



The Church of the Ascension
1133 N. LaSalle Blvd., Chicago, IL 60610
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www.ascensionchicago.org

The Rt. Rev. Paula Clark, *Bishop of Chicago*
The Rev. Carlos de la Torre, *Rector*
(cdelatorre@ascensionchicago.org)
The Rev. Meghan Murphy-Gill, *Curate*
(mmurphygill@ascensionchicago.org)
The Rev. Charles F. Farrell, *Deacon Associate*

Assisting Clergy
The Rev. Gary Lawler
The Rev. Dr. Robert Petite
The Rt. Rev. Daniel H. Martins

Benjamin Rivera, *Choirmaster*
(brivera@ascensionchicago.org)

David White, *Organist*
(benbritten@yahoo.com)

David Schrader, *Organist Emeritus*

David Reeves
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(JuniorWarden@ascensionchicago.org)

Ian Barillas McEntee, Jay Peterson,
Josh Simpson, Ken Cozette, Ellie Simpson,
Samuel Sommers (*Clerk*), Vicki Dvonch,
Nancy Pardee, DiAnne Walsh, *Vestry*

Gary Alexander, *Communications and Technology*
MB Hwang, *Verger*

George Panice, *Facilities Manager*
(gpanice@gmail.com)

Nathanael Deward Rahm BSG, *Parish Office*
(office@ascensionchicago.org)



Welcome to worship at the
Church of the Ascension
An Anglican-Episcopal parish in the
city and Diocese of Chicago

SOME WHO HAVE GATHERED HERE TODAY may have traveled from afar and visited before. Church of the Ascension has long been a destination for those who feel blessed by the Anglo-Catholic worship here. Others may have made a shorter trip, and those here for the first time may ask, “What’s *Anglo-Catholic*?” The term refers to two aspects of our history and ongoing faith and worship.

Anglican churches are those in the tradition of, and with ongoing ties to, the Church of England. (In the United States we are mainly called Episcopalians.)

The ‘Catholic’ part of our identity is evident all around us here, in the church interior and in our worship.

- + We value and relish liturgy and music that engage and nourish the heart the mind and all the senses.
- + Our reverence for the sacrament of the Eucharist, the Mass, Christ’s Body and Blood, is emphasized by the architecture of the space and many elements of our worship.
- + We have a strong sense of taking part, as Christ’s people, in the Communion of Saints, including Blessed Mary and our patron saint, Michael the Archangel. Our faith is inspired and sustained by remembering the lives and witness of those who are now eternally with God.

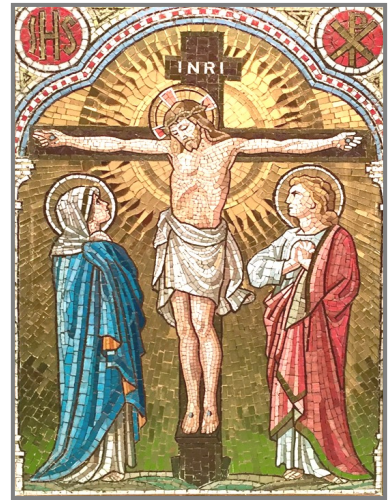
We hope and pray that our sense of grateful, divine fellowship translates to our welcome of all and to faithfulness in the ministries that we share beyond our life of worship.

Your questions about our parish community, our worship and other ministries may be found by inquiring with our clergy or parishioners, or on our website – www.ascensionchicago.org.

Thank you and bless you for joining us.

Church of the Ascension

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(312) 664-1271 - www.ascensionchicago.org



The mosaic on the door of the altar tabernacle, Church of the Ascension

- **All baptized Christians are welcomed to receive Communion.** Others are welcomed to come forward at the time of Communion to receive a blessing.
- **Please join us for Coffee Hour in Wheeler Hall** after the Mass.
- **If you are a visitor**, please consider completing one of the blue visitor cards found in the pews.
- **Live-Streaming** of select liturgies is available on Facebook and YouTube. Links for these can be found on our website Home page.
- **Please ask an usher about a parking permit** if your car will be in our parking lot after 1:30 pm today.

