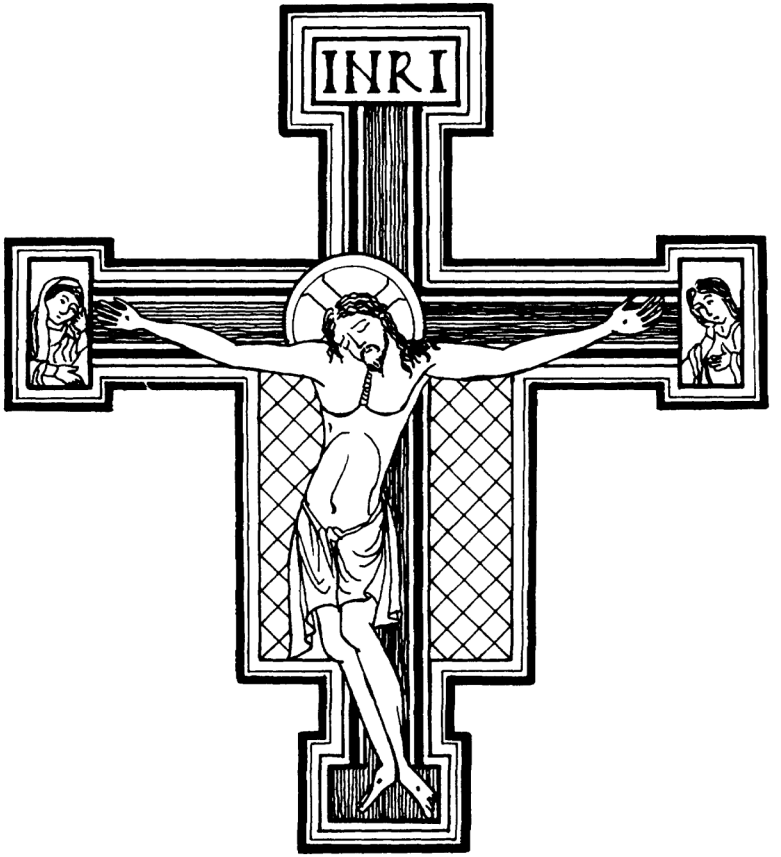
THE TRIDUUM SACRUM
THE SOLEMN LITURGY OF GOOD FRIDAY

April 3, 2026
6:30 PM



Christ Church

Woodbury, New Jersey

A Parish in the Diocese of New Jersey

ABOUT THE SERVICE

The Liturgy of Good Friday reflects many of the most ancient customs of Christian worship as Christians have been reluctant to alter the forms of worship on the day we celebrate the death of Jesus, the Son of God and Son of Mary.

The service consists of four parts. First, there is the **Liturgy of the Word** with its solemn prophecy from Isaiah of our Lord's suffering, the praise of the sacrifice of Christ from the Letter to the Hebrews, and the solemn reading of the Passion from Saint John's Gospel. These are the invariable lessons from year to year for this day.

The second part of the service is the Prayers of the People. Today's prayers are called **The Solemn Collects**. First a series of intentions are announced. A minister reads the intentions followed by a collect read by the celebrant to summarize the petitions. This is repeated several times. This form of prayer is the most ancient form for the Prayers of the People and is preserved only in the liturgy for this day.

The **Veneration of the Cross** is the third part of the service. A wooden cross is brought into the Church and the clergy and congregation meditate on the instrument of our salvation. Those who wish to come forward to kneel or bow for a moment before the cross or to reverence it with a kiss may do so. Others may wish simply to pray from their pews.

The last part of the service is the **Holy Communion**, which is administered from the Sacrament consecrated yesterday. The Holy Eucharist will not be offered again until Easter.

There is no dismissal today as the Church considers the liturgies of the **Triduum** (Maundy Thursday, Good Friday, and Easter) as one service.

THE SOLEMN LITURGY OF GOOD FRIDAY

The congregation standing

The ministers enter the church in a silent procession.
All kneel and the priest prostrates before the Altar as a symbol of our utter dependence on God.
And then continues with Collect of the Day

Almighty God, we beseech thee graciously to behold this thy family for which our Lord Jesus Christ was contended to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. ***Amen***.

The congregation seated

Old Testament Lesson.....Isaiah 52:13-53:12

Lector A Reading from the Book of the Prophet Isaiah.

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.

Lector The Word of the Lord.
People ***Thanks be to God.***

The people remain seated as the choir sings
Psalm 22:1-22: *Deus, Deus, meus*..... *Tone II*

MY God, my God, look upon me; why hast / thou forsaken me? *
and art so far from my health, and from the / words of my complaint?

O my God, I cry in the day-time, / but thou hearest not; *
and in the night season / also I take no rest.

And thou con- / tinuest holy, *
O thou / Worship of Israel.

Our / fathers hoped in thee; *
they trusted in thee, and thou / didst deliver them.

They called upon thee, / and were holpen; *
they put their trust in thee, / and were not confounded.

But as for me, I am a / worm, and no man; *
a very scorn of men, and the / outcast of the people.

All they that see me / laugh me to scorn; *
they shoot out their lips, and / shake their heads, saying,

He trusted in the LORD, that he / would deliver him; *
let him deliver him, / if he will have him.

But thou art he that took me out / of my mother's womb; *
thou wast my hope, when I hanged yet up / on my mother's breasts.

I have been left unto thee ever / since I was born; *
thou art my God even / from my mother's womb.

O go not from me; for trou- / ble is hard at hand, *
and / there is none to help me.

Many oxen are / come about me; *
fat bulls of Bashan close me / in on every side.

They gape upon / me with their mouths, *
as it were a ramping / and a roaring lion.

I am poured out like water, and all my / bones are out of joint; *
my heart also in the midst of my body is / even like melting wax.

My strength is dried up like a potsherd, and my tongue / cleaveth to my gums, *
and thou bringest me / into the dust of death.

For many dogs are / come about me, *
and the council of the wicked / layeth siege against me.

They pierced my hands and my feet: I may / tell all my bones: *
they stand staring and / looking upon me.

They part my / garments among them, *
and cast / lots upon my vesture.

But be not thou / far from me, O LORD; *
thou art my succour, / haste thee to help me.

Deliver my / soul from the sword, *
my darling from the / power of the dog.

Save me / from the lion's mouth; *
thou hast heard me also from among the / horns of the unicorns.

I will declare thy Name / unto my brethren; *
in the midst of the congregation / will I praise thee.

The Epistle ..... Hebrews 10:16-25

Lector A Reading from the Letter to the Hebrews.

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.

Lector The Word of the Lord.
People ***Thanks be to God***.

The congregation standing

Gradual *Christus factus est* ..... *Mode V*

Christ became obedient for our sakes unto death: even the death of the Cross. Wherefore God also hath highly exalted him: and given him a Name which is above every name.

THE PASSION OF OUR LORD JESUS.....John 18:1-19:42

Narrator begins The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted; Please remain seated.

Narrator 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,

People **"Jesus of Nazareth."**

Narrator 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:

People **"Jesus of Nazareth."**

Narrator 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,

People **"You are not also one of this man's disciples, are you?"**

Narrator 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,

People **"If this man were not a criminal, we would not have handed him over to you."**

Narrator Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied,

People **"We are not permitted to put anyone to death."**

Narrator (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,

People **"Not this man, but Barabas!"**

Narrator 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,

People **"Hail, King of the Jews!"**

Narrator 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,

People **"Crucify him! Crucify him!"**

Narrator Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him,

People **"We have a law, and according to that law he ought to die because he has claimed to be the Son of God."**

Narrator 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,

People **"If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."**

Narrator 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,

People **"Away with him! Away with him! Crucify him!"**

Narrator Pilate asked them, "Shall I crucify your King?" The chief priests answered,

People **"We have no king but the emperor."**

Narrator Then he handed him over to them to be crucified.

Here all stand

So, they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it

was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

People **"Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"**

Narrator 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,

People **"Let us not tear it, but cast lots for it to see who will get it."**

Narrator 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.

All kneel or bow and pray in silence for a time.

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."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was

crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The congregation seated

The Sermon.....Fr. Civale

THE SOLEMN COLLECTS

The congregation standing, the celebrant continues

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 Sarah Archbishop of Canterbury, Sean, our Presiding Bishop and
Sally, our Diocesan 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 kneel in silent prayer

All kneel and pray in silence for the above intentions.

Arise.

All stand

Almighty and everlasting God, by whose Spirit the whole body of thy faithful people is governed and sanctified: Receive our supplications and prayers which we offer before thee for all members of thy holy Church, that in their vocation and ministry they may truly and devoutly serve thee; 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 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 kneel in silent prayer

All kneel and pray in silence for the above intentions.

Arise**.**

All stand

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with thy wisdom those who take counsel for the nations of the earth; that in tranquility thy dominion may increase, until the earth is filled with the knowledge of thy 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 kneel in silent prayer
All kneel and pray in silence for the above intentions.

Arise.

All stand

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 thee, that they may find thy 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, thy 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 kneel in silent prayer
All kneel and pray in silence for the above intentions.

Arise.
All stand

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know thee as thou art revealed in thy Son Jesus Christ; let thy 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 thy 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 kneel in silent prayer
All kneel and pray in silence for the above intentions.

Arise.
All stand

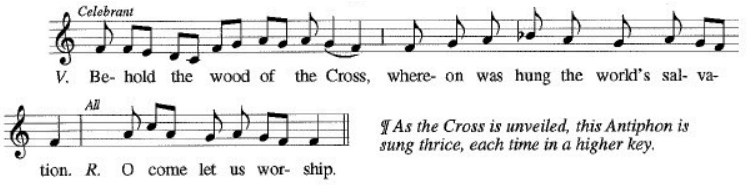
O God of unchangeable power and eternal light: Look favorably on thy whole Church, that wonderful and sacred mystery; by the effectual working of thy providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and 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, thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

THE VENERATION OF THE CROSS

The Celebrant brings the Cross into the Church and processes pausing three times. At each station, as the Cross is lifted, the celebrant sings the following acclamation:

Exposition of the Cross .....*Mode VI*

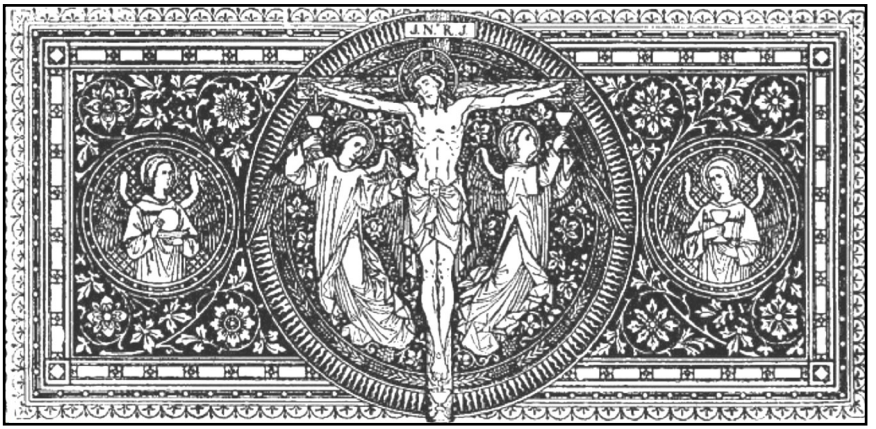
The people bow or genuflect and respond singing



¶ As the Cross is unveiled, this Antiphon is sung thrice, each time in a higher key.

After the Cross is placed, the congregation kneels

After the clergy have venerated the cross any who so desire may come forward in the same pattern as is observed during Communion, to venerate the cross. Please venerate, one person at a time. It is customary to bow or genuflect as we approach the cross.



During the Veneration, members of the choir sing the following and the people remain kneeling

The Reproaches…….…….Tomas Luis de Victoria (1548-1611)

O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Savior.

Hagios ho Theos,	Holy, God,
Hagios ischyros,	Holy, Mighty,
Hagios athanatos, eleison hymas.	Holy and Immortal, have mercy upon us.

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

Hagios ho Theos,	Holy, God,
Hagios ischyros,	Holy, Mighty,
Hagios athanatos, eleison hymas.	Holy and Immortal, have mercy upon us.

What more could I have done for thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior.

Hagios ho Theos,	Holy, God,
Hagios ischyros,	Holy, Mighty,
Hagios athanatos, eleison hymas.	Holy and Immortal, have mercy upon us.

I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I led thee forth out of Egypt: drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did open the sea before thee: and thou hast opened my side with a spear.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did go before thee in the pillar of cloud: and thou hast led me unto the judgment hall of Pilate.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did smite the kings of the Canaanites for thy sake: and thou hast smitten my head with a reed.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did give thee a royal sceptre: and thou hast given unto my head a crown of thorns.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.
O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

Antiphon *Crucem tuam adoramus* ..... *Mode VI*

We venerate thy Cross, O Lord, and praise and glorify thy holy Resurrection:
for by virtue of the Cross joy hath come to the whole world.

God be merciful unto us, and bless us:
and show us the light of his countenance, and be merciful unto us. *Psalm 67:1*

We venerate thy Cross, O Lord, and praise and glorify thy holy Resurrection:
for by virtue of the Cross joy hath come to the whole world.

All remain kneeling.

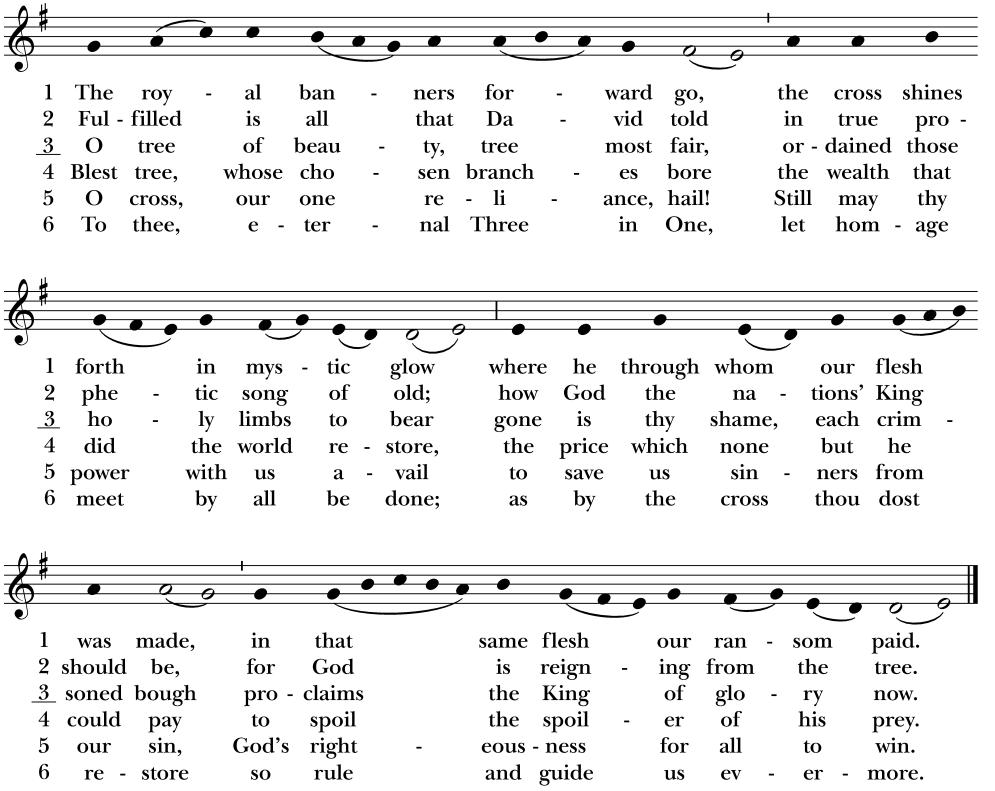
Motet *Crux Fidelis*.....John IV of Portugal (1604-1656)
Sung during the preparation of the altar

Crux fidelis, inter omnes, arbor una nobilis:	*Faithful Cross, above all other, one and only noble tree:*
nulla silva talem profert, fronde, flore, germine:	*none in foliage, none in blossom, none in fruit thy peer may be:*
Dulce lignum, dulces clavos, dulce pondus sustinet.	*Sweet the wood and sweet the iron, sweet the weight that hangs on thee.*

THE MASS OF THE PRESANCTIFIED

While the Most Blessed Sacrament is brought into the sanctuary from the Altar of Repose, the following hymn is sung by all

Hymn 162 "The royal banners forward go" ……...*Vexilla Regis prodeunt*



Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*. Copyright © The Church Pension Fund. Music: *Vexilla Regis prodeunt*, plainsong, Mode 1, Rome MS., 12th cent.; acc. David Hurd (b. 1950), alt. acc. Richard Proulx (b. 1937).

Confession of Sin

The Celebrant says the following

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Celebrant and People

Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

Absolution..... BCP 321

Celebrant

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. ***Amen.***

The Lord's Prayer ..... BCP 336

Invitation to Communion:

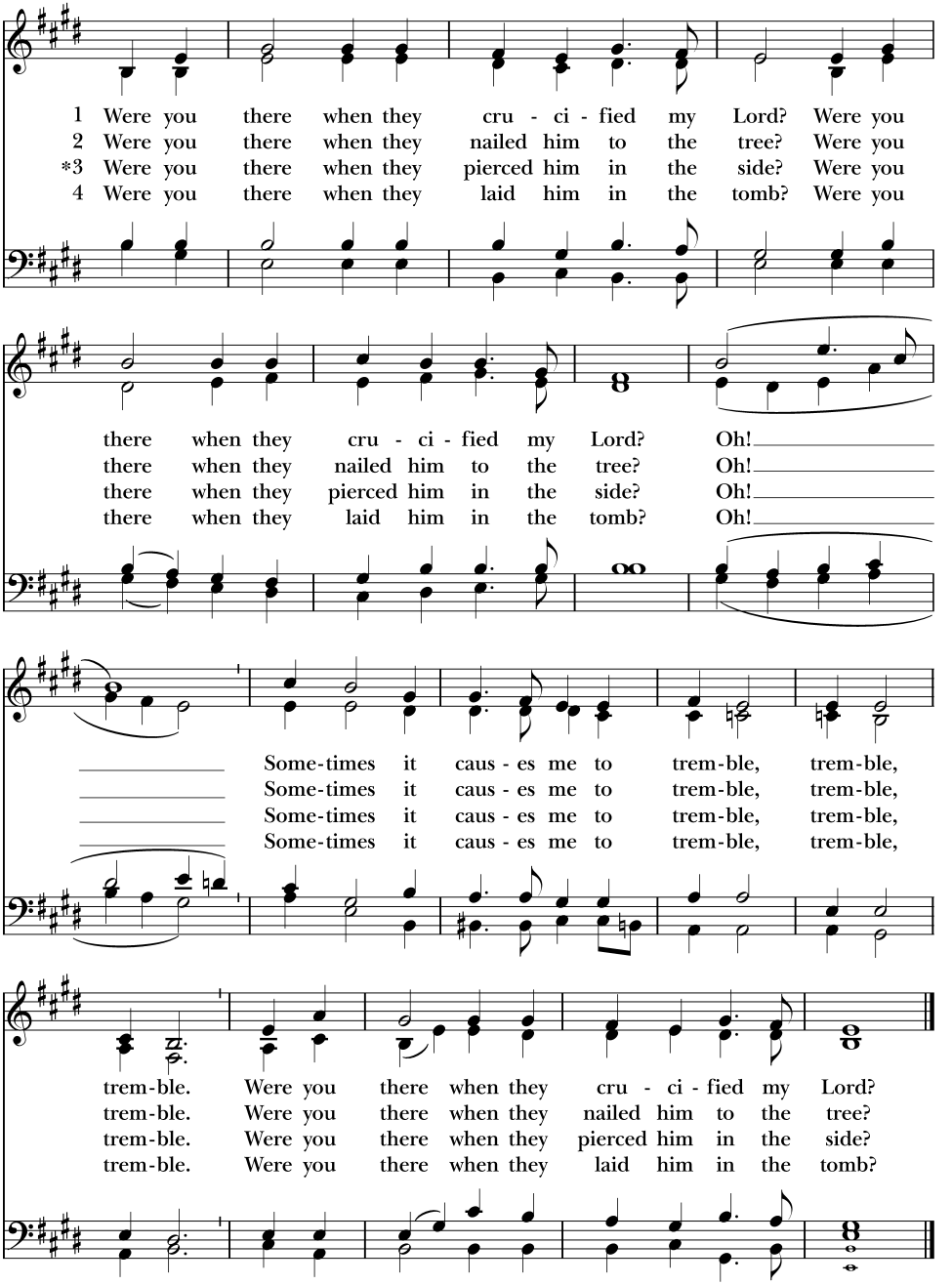
Behold the Lamb of God; Behold him that taketh away the sins of the world.

Celebrant and People

Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my soul shall be healed.

All baptized Christians are invited to receive Holy Communion. Those who are not baptized, or who do not wish to receive Communion, are invited to come to the altar for a blessing, indicated by placing crossed hands over the chest

Post Communion Hymn 172 “Were you there” .....*Afro-American spiritual*



Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

The service concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy 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 thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. ***Amen***.

The congregation standing
The sacred ministers depart, and the people leave in silence.
The Cross traditionally is reverenced with a genuflection or deep bow on this day.



THOSE WHO SERVE

Organist & Choir Director: Luke Staisiunas
Master of Ceremonies: Jim Bathurst
1st Server: Scott Cranston
2nd Server: Joey Lyden
Acolyte Master: Robertta Shomo
Chalice Bearers: Ed Ferrell & Jim Bathurst
Lector I: Mary Beth Bathurst
Lector II: Jim Bathurst
Narrator of the Passion: Maureen Carrigan
Ushers : Mike Sanchez & Mark Novalsky
Childcare: Susan Kaback

Christ Church

62 Delaware Street,
Woodbury, NJ 08096
(856) 845-0190
www.christchurchwoodbury.org

A Parish of the Episcopal Diocese of New Jersey

and the worldwide Anglican Communion

Service Schedule

Sunday: 8:00 AM & 10:00 AM
Wednesday: 10:00 AM Healing Mass
Thursday: 6:30 PM Mass
Friday: 5:30 PM Evening Prayer
Sacrament of Penance (Confession)
by appointment

Rector

The Rev. Lawrence Civale

Our Vestry

Wardens: Tori Wishnick & Steve Lewis

Treasurer: Mark Novalsky

Clerk: Nathan Wishnick

Class of 2027
Jim Bathurst
Charles Lewis

Class of 2028
Brandon Gorman
Robertta Shomo
Nathan Wishnick

Class of 2029
Maureen Carrigan
Doreen Mills

