



Episcopal Church of the Resurrection

Liturgy for Good Friday

Passion Narrative, Solemn Collects, and Veneration of the Cross

April 3, 2026 12 Noon

917 Pond Road, Loudon, TN 37774
865.986.2390

www.episcopalloudon.com



GLORIFYING GOD BY

REFRESHING SOULS | BRIDGING COMMUNITIES | ENGAGING PEOPLE IN SERVICE

Good morning! We're so glad you chose to be here at Resurrection today. Whether you're here for the first time, or are a life-long member, Resurrection is a hopeful, healing, transformation-minded kind of place, a place where everyone is welcome and can grow their relationship with God and with one another.

If you are here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. And let us know if you would like to connect with our parish life and ministries; we're happy to help you find your spot!

Our services follow The Book of Common Prayer, the red book in your pew rack. If you'd like to use the book to follow the service, instead of this order of service booklet, we begin on page 355. Unless otherwise marked, our hymns are from the blue Hymnal 1982. A hymn noted "S-xxx" is part of the service music, found at the front of the hymnal, appearing before the regular congregational hymns begin. For example, S-280 (The Gloria) is found before hymn 1.

To learn more about Resurrection, check out www.episcopalloudon.com,
email us at office@episcopalloudon.com, or
find us on Facebook or Instagram.

Fill out a visitor card or email office@episcopalloudon.com to subscribe to our weekly church email, the Parish Tidings, for all the latest information from Resurrection.

If you can't make it here in person, join us at 10:30, live on Facebook:
facebook.com/episcopalloudon.

Liturgy for Good Friday

On this day the ministers enter in silence. All then kneel (as able) for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Celebrant Blessed be our God.

People **For ever and ever. Amen.**

Celebrant Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be handed over, 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 Lessons

The First Reading, Isaiah 52:13-53:12

Lector A reading from the Book of 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.**

Psalm 22 *Deus, Deus meus*

Congregation reads lines in bold type.

Lector We will read Psalm 22 responsively by half verse. .

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 forefathers 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 no man, *

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,

“He trusted in the LORD; let him deliver him; *

let him rescue him, if he delights in him.”

Yet you are he 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.

Many young bulls encircle me; *

strong bulls of Bashan surround me.

They open wide their jaws at me, *

like a ravening and a roaring lion.

I am poured out like water; all my bones are out of joint; *

my heart within my breast is melting wax.

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.

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.

They stare and gloat over me; *

they divide my garments among them; they cast lots for my clothing.

Be not far away, O Lord; *

you are my strength; hasten to help me.

Save me from the sword, *

my life from the power of the dog.

Save me from the lion's mouth, *

my wretched body from the horns of wild bulls.

I will declare your Name to my brethren; *

in the midst of the congregation I will praise you.

Praise the Lord, you that fear him; *

stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

For he does not despise nor abhor the poor in their poverty;

neither does he hide his face from them; *

but when they cry to him he hears them.

My praise is of him in the great assembly; *

I will perform my vows in the presence of those who worship him.

The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *

“May your heart live for ever!”

All the ends of the earth shall remember and turn to the Lord, *

and all the families of the nations shall bow before him.

For kingship belongs to the LORD; *

he rules over the nations.

To him alone all who sleep in the earth bow down in worship; *

all who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him; *

they shall be known as the LORD's for ever.

They shall come and make known to a people yet unborn *

the saving deeds that he has done.

Lector and People

Glory to the Father, and to the Son, and to the Holy Spirit,

as it was in the beginning, is now, and shall be for ever. Amen.

The Second Reading: Ephesians 1:3-10

Lector A reading from the Letter to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.

Lector The Word of the Lord.

People **Thanks be to God.**

The Passion of our Lord Jesus Christ according to Mark

The customary responses before and after the Gospel are omitted. The congregation is seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand (as able).

The Gospel Mark 14:1–15:39

Celebrant The Passion of our Lord Jesus Christ according to Mark.

Mark: It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

Chief Priests: Not during the festival, or there may be a riot among the people.

Mark: While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Crowd: Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.

Mark: And they scolded her. But Jesus said,

Jesus: Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

Mark: Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them.

When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, the disciples said to Jesus,

Disciples: Where do you want us to go and make the preparations for you to eat the Passover?

Mark: So he sent two of his disciples, saying to them,

Jesus: Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there.

Mark: So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus: Truly I tell you, one of you will betray me, one who is eating with me.

Mark: They began to be distressed and to say to him one after another,

Disciples: Surely, not I?

Mark: Jesus said to them,

Jesus: It is one of the twelve, one who is dipping bread into the bowl with me.

For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

Mark: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus: Take; this is my body.

Mark: Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

Jesus: This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

Mark: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus: You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee.

Mark: Peter said to him,

Peter: Even though all become deserters, I will not.

Mark: Jesus said to him,

Jesus: Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Mark: But Peter said vehemently,

Peter: Even though I must die with you, I will not deny you.

Mark: And all of them said the same. They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus: Sit here while I pray.

Mark: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus: I am deeply grieved, even to death; remain here, and keep awake.

Mark: And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

Jesus: Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Mark: Jesus came and found them sleeping; and he said to Peter,

Jesus: Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Mark: And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

Jesus: Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Mark: Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

Judas: The one I will kiss is the man; arrest him and lead him away under guard.

Mark: So when he came, he went up to him at once and said,

Judas: Rabbi!

Mark: and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

Jesus: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

Mark: All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

Crowd: We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'

Mark: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest: Have you no answer? What is it that they testify against you?

Mark: But he was silent and did not answer. Again the high priest asked him,

High Priest: Are you the Messiah, the Son of the Blessed One?

Mark: Jesus said,

Jesus: I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'

Mark: Then the high priest tore his clothes and said,

High Priest: Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Mark: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Chief Priests: Prophecy!

Mark: The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

Servant Girl: You also were with Jesus, the man from Nazareth.

Mark: But he denied it, saying,

Peter: I do not know or understand what you are talking about.

Mark: And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

Servant Girl: This man is one of them.

Mark: But again he denied it. Then after a little while the bystanders again said to Peter,

Crowd: Certainly you are one of them; for you are a Galilean.

Mark: But he began to curse, and he swore an oath,

Peter: I do not know this man you are talking about.

Mark: At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

Mark: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Pilate: Are you the King of the Jews?

Mark: Jesus answered him,

Jesus: You say so.

Mark: Then the chief priests accused him of many things. Pilate asked him again,

Pilate: Have you no answer? See how many charges they bring against you.

Mark: But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

Pilate: Do you want me to release for you the King of the Jews?

Mark: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

Pilate: Then what do you wish me to do with the man you call the King of the Jews?

Mark: They shouted back,

Crowd: Crucify him!

Mark: Pilate asked them,

Pilate: Why, what evil has he done?

Mark: But they shouted all the more,

Crowd: Crucify him!

Mark: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

Soldiers: Hail, King of the Jews!

Mark: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Crowd: Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Mark: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Chief Priests: He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

Mark: Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon.

At three o'clock Jesus cried out with a loud voice,

Jesus: Eloi, Eloi, lema sabachthani?

Mark: which means,

Jesus: My God, my God, why have you forsaken me?

Mark: When some of the bystanders heard it, they said,

Crowd: Listen, he is calling for Elijah.

Mark: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

Bystander: Wait, let us see whether Elijah will come to take him down.

Mark: Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Centurion: Truly this man was God's Son!

Mark: There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph.

Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb.

Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The Sermon

The Rev. Dr. Rebecca Bridges

To mock your reign, O dearest Lord

Hymnal 170

The Solemn Collects

Celebrant 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 people may be directed to stand or kneel.

Silence is held

Intercessor Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom; for continued faithfulness to God's covenant with them; for their flourishing in peace as witnesses to God's sustaining love; for safety from all malice and harm; for the fullness of redemption for the sake of God's Name. That unity and concord may exist between Israel and the Church, Jews and Gentiles, in obedience to God's will.

Silence is held

Celebrant God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament the history of prejudice and violence we have fomented between ourselves and your faithful people, of whom Jesus was born. Bless the children of your covenant, Jew and Gentile alike, as we strive together to attain the fullness of your blessing for the world. Amen.

Intercessor 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 Brian, our Bishop, and all the people of this diocese of East Tennessee; for all Christians in this community; for those who are persecuted for the sake of Christ. That God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence is held

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.

Intercessor Let us pray for those who have not embraced Christ's redemptive love; for those who have not received the Gospel of Christ; for those who have been wounded by the people of Christ; for those who have persecuted others in the name of Christ. For those who have lost their faith, for those without faith, for those hardened by sin and indifference, for the contemptuous and the scornful. That God will lead sinners to repentance, and sustain all in a life of faith and obedience.

Silence is held

Celebrant Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and power; turn the hearts of the followers of Jesus who have harmed others in his name; lead us to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. Amen.

Intercessor 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.

Silence is held

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.

Intercessor

Let us pray for all who suffer and are afflicted in body or in mind; for those who are hungry and the homeless, the destitute and the oppressed; for those who are ill or disabled, in body, mind, or spirit; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for those who are the sorrowful and bereaved; for prisoners, refugees, and captives, and those in mortal danger; for victims of war, genocide, and trafficking, and all 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 is held

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.

Intercessor Let us commit ourselves to 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 is held

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.

Hymn of Preparation for the Veneration

When I survey the wondrous cross

Hymnal 474

Veneration of the Cross

A wooden cross may now be brought into the church and placed in the sight of the people. We will say the three anthems, responsively. Following the spoken anthems, instrumental music will be played, during which those who choose to do so may go to the front of the church for silent prayer and meditation by the cross.

Anthem I

Celebrant We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

People **May God be merciful to us and bless us, show us the light of his countenance, and come to us.**

Celebrant Let your ways be known upon earth, your saving health among all nations.

People **Let the peoples praise you, O God; let all the peoples praise you.**

Celebrant We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

Anthem 2

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

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

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

Anthem 3

Celebrant 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.**

Music for the Veneration

Going Home

Antonín Dvorák

After the congregation has finished reflecting by the Cross, the Celebrant will bid The Lord's Prayer.

Celebrant As our Savior Christ has taught us, we are bold to say,

All **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.**

Final Prayer

Celebrant 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.

A Reflection for Good Friday

*All too quickly the breaking of the bread becomes the breaking of the flesh.
All too soon the cup offered at the table becomes the life poured out at the cross.
After the rending, after the emptying: an impossible stillness, an aching silence,
an incomprehensible hollow for which no word will ever be adequate.
And now? How will we meet this silence? What will we do with this ache?*

Still: For Good Friday

This day
let all stand still
in silence,
in sorrow.

Sun and moon
be still.

Earth
be still.

Still
the waters.

Still
the wind.

Let the ground
gape in stunned
lamentation.

Let it weep
as it receives
what it thinks
it will not
give up.

Let it groan
as it gathers
the One
who was thought
forever stilled.

Time
be still.

Watch
and wait.

Still.

Jan Richardson from *Circle of Grace: A Book of Blessings for the Seasons*

© Jan Richardson. janrichardson.com

Art & Scripture Reflection

Vinicius Silva de Almeida, *Tears of Saint Peter (Lgrimas de São Pedro)*, 2005–21, 6,000 light bulbs filled with water (various numbers in different locations), Installation, Brazil; © Vinicius S.A (Vinicius Silva de Almeida).

On the night of Christ's arrest and trial, Peter denied knowing Jesus three times in a row and then he 'wept bitterly.' Thus, Peter becomes a paradigm of the sinner, while his subsequent tears acquire a profound and exemplary theological significance.



The short phrase 'wept bitterly' signifies the very Christian move from sin to repentance, which marks the spiritual transformation of the sinner. It is no surprise that Peter's tears become a celebrated subject in the history of art.

The contemporary Brazilian artist Vinicius Silva de Almeida's *Tears of Saint Peter (Lgrimas de São Pedro)* uses hundreds of light bulbs, filled with water, and suspended on near-invisible nylon threads. The whole creates an impression of rain, or even tears, falling from the sky.

The title of the work takes its cue from a series of festivals celebrated in Brazil in June, including the feast of Saint Peter on the 29th, which heralds the rainy season and gives rural communities in particular an opportunity to thank the saints for their assistance in providing the rain.

Encountering this installation, and knowing its title, some viewers may find themselves reflecting on the interconnection of sorrow with healing in Peter's story. It is a story that suggests that the mercy of God is infinite and even the most terrible of sins is forgivable, but also that the path to divine mercy and forgiveness passes through repentance.

It is possible to view the 'tears' of this installation, when interpreted from a Christian perspective, as a sign of human repentance, but also as a pointer to the promise of divine grace that, for those who repent, will 'drop down ... from above' (Isaiah 45:8).

It is striking that this paradigm of repentance should be Peter, who is distinguished among all the apostles. It is Peter who becomes the 'Rock of the Church', the first among the male disciples who is granted the vision of the risen Christ (Galatians 2:9; I Corinthians 15:5).

And Peter is singled out not despite of, but exactly because of his failure. Pope Leo I (440–61 CE) called Peter the first human 'expert' in divine humility (Uhalde 2009). His moment of weakness is only the beginning of his spiritual journey, which will go through tears and repentance and end, Christ-like, at the cross.

Reflection Source

Clemena Antonova. 2022. 'Repentance (Transforming Tears),' in *The Visual Commentary on Scripture* ed. by Ben Quash. (London: The Visual Commentary on Scripture Foundation). [Accessed 28.3.2026] <https://thevcs.org/peters-denial-christ#repentance-transforming-tears>.