



ST. MARY'S EPISCOPAL CHURCH  
NAPA, CALIFORNIA

**Good Friday**

12:00 Noon, Friday, March 29, 2024

## **Solemn Collects and Prayers, Veneration of the Cross**

*Welcome to worship! In our tradition we generally stand or kneel to pray and sing, and we sit to listen. Instructions are provided in italic, but please feel free to take whatever posture is most comfortable or natural to you, and sit whenever needed.*

*St. Mary's is livestreaming this service, so that others may participate remotely. During the distribution of communion, the cameras do not show people receiving, for your privacy. If you do not wish to appear on the livestream at any time, sit on the right side away from the center aisle, or in back of the church by the baptismal font.*

## **Welcome**

### **The Word of God**

*Please stand*

*Presider* Blessed be our God.

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

*Presider* All we like sheep have gone astray;  
we have turned everyone to his own way,

*People* **And the Lord has laid on him the iniquity of us all.**

*Presider* Christ the Lord became obedient unto death,

*People* **Even death on a cross.**

### **The Collect of the Day**

*Presider* Let us pray.

*Remain standing or kneel*

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 First Reading**

Isaiah 52:13—53:12

*Please be seated*

*Lector* A Reading from the book of the prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by

God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

*Lector* The Word of the Lord.

*People* Thanks be to God.

**The Trisagion: "Holy God"**

*The People sing, remaining seated*

Hymnal #S99

The musical score consists of six staves of music in G major (one sharp) and 4/4 time. The melody is simple and repetitive, with lyrics written below each staff. The lyrics are: "Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us." The score is arranged in a choral style with six parts.

- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,
- 8 “He trusted in the Lord; let him deliver him; \*  
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near, \*  
and there is none to help.
- 12 Many young bulls encircle me; \*  
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, \*  
like a ravening and a roaring lion.
- 14 I am poured out like water; all my bones are out of joint; \*  
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle around me; \*  
they pierce my hands and my feet; I can count all my bones.
- 17 They stare and gloat over me; \*  
they divide my garments among them; they cast lots for my clothing.
- 18 Be not far away, O Lord; \*  
you are my strength; hasten to help me.
- 19 Save me from the sword, \*  
my life from the power of the dog.

(continue)

- 20 Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.
- 22 Praise the Lord, you that fear him; \*  
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 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.
- 24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: \*  
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the Lord, \*  
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord; \*  
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him.
- 29 My soul shall live for him; my descendants shall serve him; \*  
they shall be known as the Lord's for ever.
- 30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.

**The Trisagion** "*Holy God*"

*Remain sitting*

Hymnal #S99

**The Second Reading**

Hebrews 10:16-25

*Remain sitting*

*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 in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that 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 approach 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 to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Lector* The Word of the Lord.

*People* Thanks be to God.

**The Passion Gospel**

John 18:1-19:42

*Remain sitting**Priest* The Passion of our Lord Jesus Christ according to John.

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, “Jesus of Nazareth” 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, “Jesus of Nazareth.” 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 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 religious leaders 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 people 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, “You are not also one of his disciples, are you?” 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.

The police 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, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The religious leaders replied, "We are not permitted to put anyone to death." (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 religious leaders. 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 crowd 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, "Not this man, but Barabbas!" 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, "Hail, King of the Jews!" 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, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The religious leaders answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." 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 religious leaders cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." 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 crowd, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

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.

*Please stand*

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 crowd 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 said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" 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, "Let us not tear it, but cast lots for it to see who will get it." 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.

*A moment of silence is observed*

Since it was the day of Preparation, the religious leaders 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 religious leaders, 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 Homily

The Reverend Robin Denney

*Please stand*

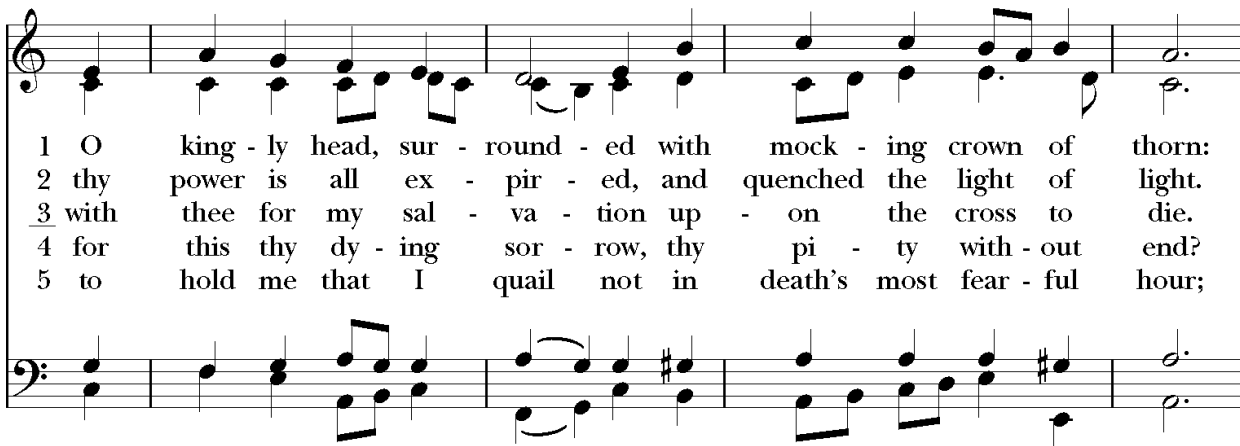
## Hymn

*“O sacred head, sore wounded,”*

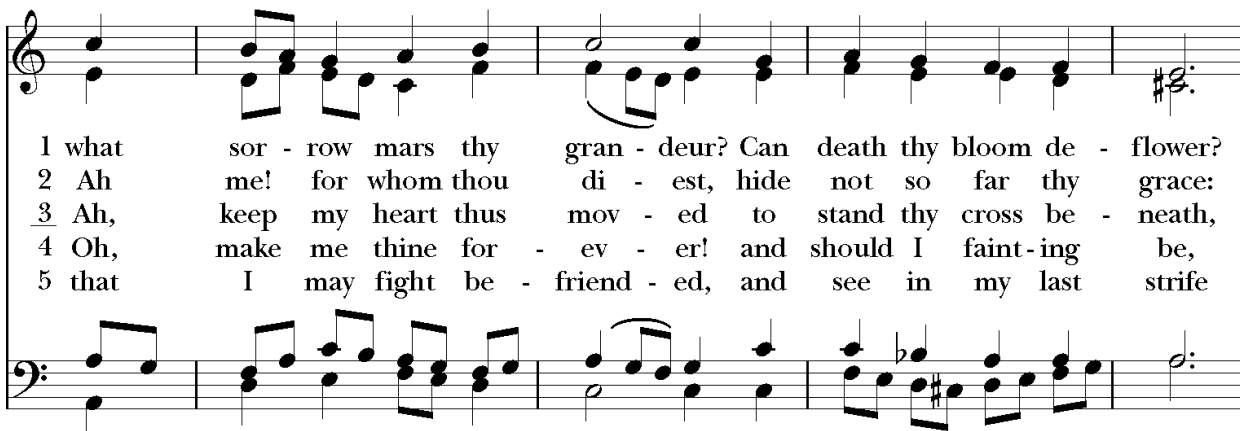
Hymnal #168



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
3 In thy most bit - ter pas - sion my heart to share doth cry,  
\*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
\*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
2 thy power is all ex - pir - ed, and quenched the light of light.  
3 with thee for my sal - va - tion up - on the cross to die.  
4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
2 Ah me! for whom thou di - est, hide not so far thy grace:  
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
4 Oh, make me thine for - ev - er! and should I faint - ing be,  
5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
2 show me, O Love most high - est, the bright - ness of thy face.  
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
4 Lord, let me nev - er, nev - er, out - live my love for thee.  
5 to me thine arms ex - tend - ed up - on the cross of life.



## The Solemn Collects and Prayers

*Remain standing or kneel*

*Presider* 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.

*Priest* Let us pray for God's creation.

For the galaxies, suns and the unknowable reaches of the universe,  
For the earth itself, and its oceans, rivers, lakes and streams,  
For deserts, mountains, valleys, the forests, trees and flowers,  
fruits and seeds, grasses and herbs,

For the creatures who share the earth with us:

animals and fish, birds, beasts and insects in their myriad forms,

That with God's help we would learn to live in harmony with one another,  
respecting the One who is creating still.

*Silence*

*Presider* Almighty God, you are the creator of worlds beyond worlds.  
Hold your creation in the arms of your embrace  
and grant us grace to be good stewards of the creation  
that we share with others. **Amen.**

*Priest* 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 Michael, our Presiding Bishop; Megan, our Diocesan Bishop;  
and all the people of this diocese  
For all Christians in this community  
For those about to be baptized,  
and those who are preparing to renew their baptismal vows,  
especially Colin.

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

*Silence*

*Presider* 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.**

*Priest*

Let us pray for all nations and peoples of the earth,  
and for those in authority among them;  
For the leaders of the nations, and for the United Nations  
For all who work for peace  
For Joe, the President of the United States  
For the Congress and the Supreme Court  
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*

*Presider*

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.**

*Silence*

*Priest*

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 disabled  
For those in loneliness, fear, and anguish  
For those who face temptation, doubt, and despair  
For the sorrowful and bereaved  
For victims of gun violence  
For the victims of war and oppression:  
for soldiers and civilians, for men and women, adults and children,  
and for those who mourn their dead and wounded.  
For the people of Ukraine, Syria, Israel, Palestine, Lebanon, Afghanistan,  
Sudan, South Sudan, Columbia, Haiti, Ethiopia, Somalia, Mexico, Yemen,  
Mali, Iraq, Democratic Republic of the Congo, Central African Republic,  
Chad, Nigeria, Burkina Faso, Myanmar,  
and for all those throughout the world  
who have been forced to leave their homes and live as refugees  
For prisoners and captives, and those in mortal danger  
that God's 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*

*Presider*

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.**

*Priest*

Let us pray for people of faith and for those of no faith  
For the people of the promise  
For people who call out to you under different names  
For those who hold all faith in disdain  
For those damaged by religion  
For those whose religion has driven them to violence  
For those in despair  
That God may grant us forbearance and an end to interreligious strife.

*Silence*

*Presider*

Merciful God, creator of all the peoples of the earth and lover of souls:  
cleans the hearts of those who are engaged in the religious quest, that by  
their living example they may show the way to freedom from the bondage  
of selfishness and greed, so that we may all live in the freedom of your life  
and light, through Jesus Christ our Savior. **Amen.**

*Priest*

Let us commit ourselves to our God, and pray for the grace of a holy life,  
that, with all who have departed this world and have died in the peace of  
Christ, and those whose faith is known to God alone, we may be accounted  
worthy to enter into the fullness of the joy of our Lord, and receive the  
crown of life in the day of resurrection.

*Silence*

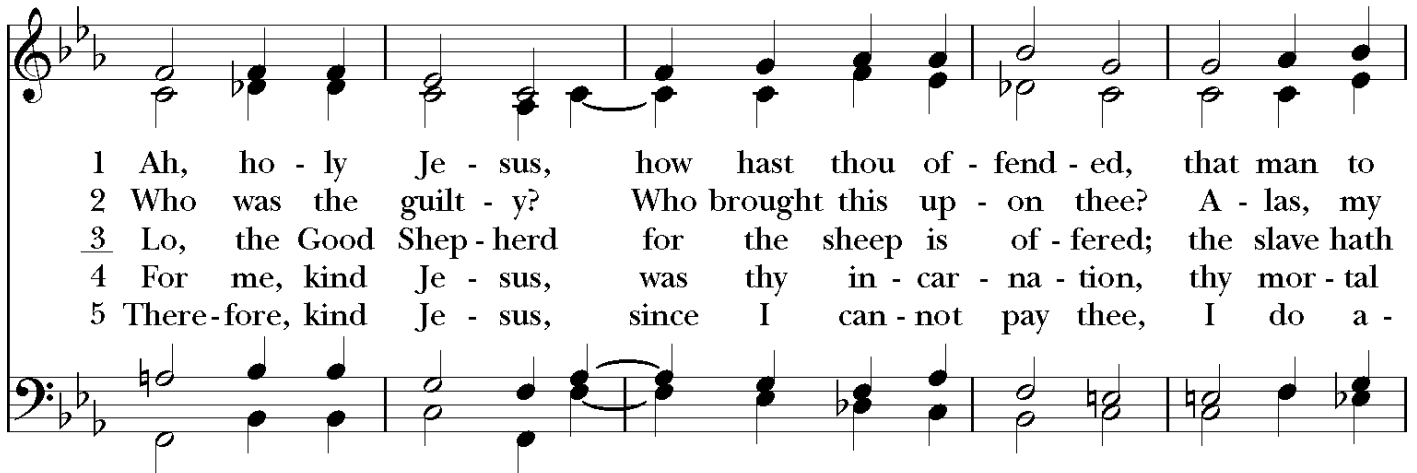
*Presider*

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.**

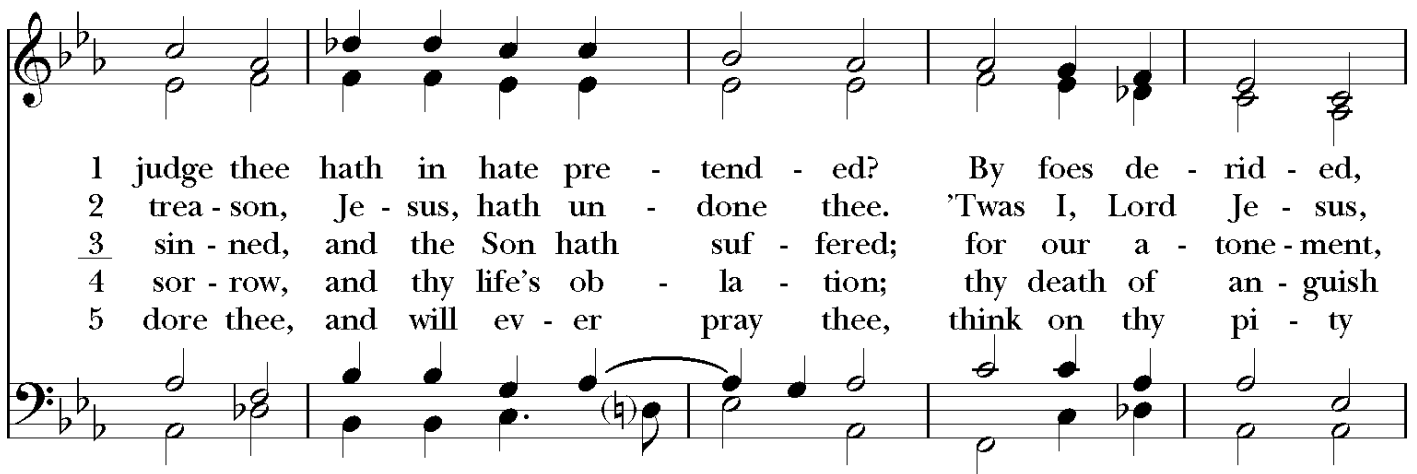
## Hymn

## "Ah, holy Jesus,"

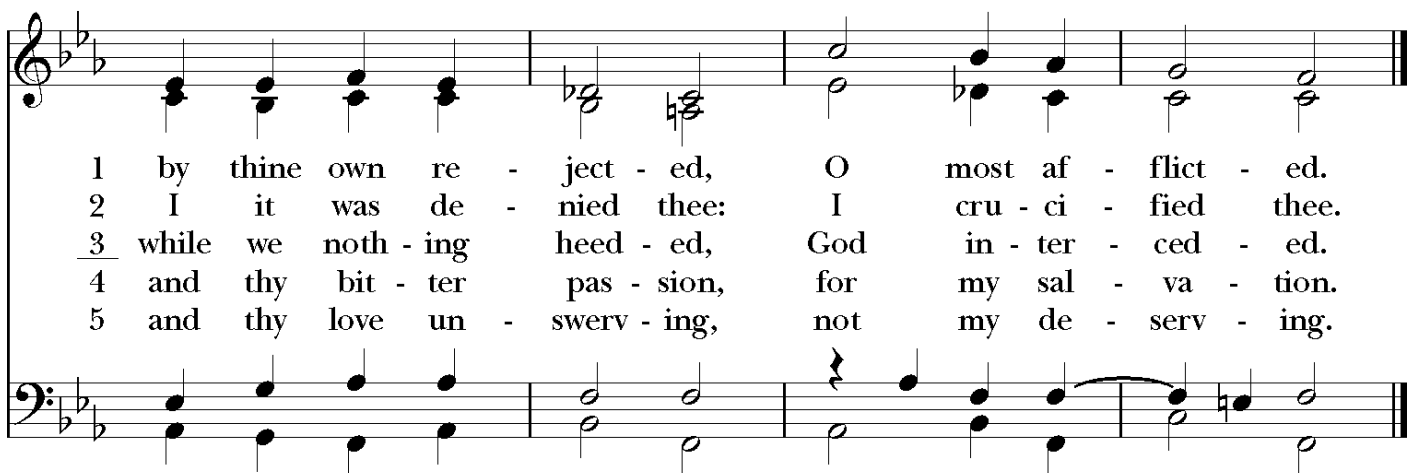
## Hymnal #158



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 5 dore thee, and will ev - er pray thee, think on thy pi - ty



1 by thine own re - ject - ed, O most af - flict - ed.  
 2 I it was de - nied thee: I cru - ci - fied thee.  
 3 while we noth - ing heed - ed, God in - ter - ced - ed.  
 4 and thy bit - ter pas - sion, for my sal - va - tion.  
 5 and thy love un - swerv - ing, not my de - serv - ing.

# The Veneration of the Cross

Please kneel or stand

All are welcome to come forward and kneel at the cross during the veneration

## Hymn

“Were you there”

Hymnal #172

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

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

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

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

1 When I sur - vey the won - drous cross where the young  
 2 For - bid it, Lord, that I should boast, save in the  
 3 See, from his head, his hands, his feet sor - row and  
 4 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I  
 cross of Christ, my God: all the vain things that  
 love flow min - gled down! Did e'er such love and  
 of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

## The Lord's Prayer

*Presider and People*

*Remain kneeling or standing*

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.

## Concluding Prayer

*Remain kneeling or standing*

*Presider* 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.

*People* **Amen.**

*Please depart in silence*

*Lenten coin folders and Good Friday offerings  
go to support  
The Diocese of Jerusalem*

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### Music Credits

Hymnal #S 99 Trisagion: Setting from *Plainsong, Mode 1*; Adaptation Brue E. Ford (b. 1947)  
Hymnal #158 Words: Johann Heermann (1585-1647); translation Robert Seymour Bridges (1844-1930)  
Music: *Herzliebster Jesu*, Johann Cruger (1598-1662)  
Hymnal #168 Words: Paul Gerhardt (1607-1676); stanzas 1-3, 5, translation Robert Seymour Bridges (1844-1930)  
Stanza 4, translation James Waddell Alexander (1804-1859)  
Music: *Herzlich tut mich verlangen [Passion Chorale]*, Hans Leo Hassler (1564-1612)  
Adaptation & harmony Johann Sebastian Bach (1685-1750)  
Hymnal #172 Words: African-American spiritual  
Music: *Were you There*, Afro-American spiritual; harmony Charles Winfred Douglas (1867-1944)  
Copyright: Harmonization © by The Church Pension Fund  
Hymnal #474 Words: Isaac Watts (1674-1748)  
Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1970  
Harmony Edward Miller (1731-1807)

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## **St. Mary's Episcopal Church**

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The Right Reverend Megan Traquair, Bishop, Diocese of Northern California  
The Reverend Robin Denney, Rector, robin@stmarysnapa.org  
The Reverend Don W. Callison, Assistant Priest, don@stmarysnapa.org  
Sharon Arnold, Parish Administrator, sharon@stmarysnapa.org  
Ann Gibson, Children's Ministry Director, anngibson@stmarysnapa.org  
Travis Rogers, Music Director/Organist, travis@stmarysnapa.org  
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### **The Vestry**

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Elizabeth Rogers, Building and Grounds Committee, Elizabetrogers23@comcast.net  
Don Turner, Foundation Committee, Finance Committee, Legacy Giving, jorad@me.com

### **Those Serving 12:00 Noon**

Presider: Reverend Robin  
Assisting Clergy: Reverend Don  
Lector: Yolanda Woods  
Usher:  
Musician:  
St. Mary's Altar Guild  
Tech Support:

*Give to St. Mary's*



*Contact Us*

