



Welcome to
TRINITY CHURCH ON THE GREEN
NEW HAVEN, CONNECTICUT

GOOD FRIDAY
MARCH 29, 2024 AT SEVEN-THIRTY P.M.

SOLEMN LITURGY OF THE LORD'S PASSION
THE MEN & BOYS SCHOLA

*Hymns not printed in this bulletin may be found in The Hymnal 1982 (blue book) in your pew.
If you are joining us via the livestream, you will find a hymn supplement following page 8.*

LITURGY OF THE WORD

The People stand as Clergy enter in silence. All kneel.

Priest We adore you, O Christ, and we praise you.

People **Because by your holy cross you have redeemed the world.**

Priest Let us pray.

ALMIGHTY God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

LESSON

A reading from the book of the prophet Isaiah

52:13-53:12

seated

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 22:1-11

Plainsong

sung by the choir

- 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.

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.

HYMN 166

“Sing, my tongue, the glorious battle”

*Pange lingua**sung by all***THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN**

The Passion is chanted by the cantors and begins with the People seated. At the words “We have no king but Caesar” the People stand.

THEN Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again, and said to them, “See, I am bringing him out to you, that you may know that I find no crime in him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the officers saw him, they cried out, saying, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no fault in him.” The Jews answered him, “We have a law, and by that law he ought to die, because he has made himself the Son of God.” When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, “Where are you from?” But Jesus gave no answer. Pilate therefore said to him, “You will not speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.” Upon this Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend; every one who makes himself a king sets himself against Caesar.” When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

The people stand.

Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; and it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am the King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by 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 near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, to fulfil the scripture, said, "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

All kneel.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

SERMON

seated

The Rev. Heidi Thorsen, *Associate Rector*

THE SOLEMN COLLECTS

kneeling

Leader 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.

Reader 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; for Jeff and Laura our bishops
For Luk, Heidi, and Peter, our priests; for Kyle our deacon; for Deacon Jeremy,
Samantha, and Will, our seminarians; and all the people of this diocese
For all Christians in this community
For those about to be baptized;
That God will confirm God's Church in faith, increase it in love, and preserve it
in peace.

Silence

Leader 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.**

Reader Let us pray for all nations and peoples of the earth, and for those in authority
among them;
For Joseph, our president
For Ned, our governor
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

Leader 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.**

Reader 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 those who are sick, wounded, and 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
For those who suffer from addiction;
That God in God's mercy will comfort and relieve them, and grant them the
knowledge of God's love, and stir up in us the will and patience to minister
to their needs.

Silence

Leader 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.**

Reader 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 persecute Christ's disciples
For those who in the name of Christ have persecuted others;
That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Leader Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Reader 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

Leader 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 160
sung by all, standing

“Cross of Jesus, cross of sorrow”

Cross of Jesus

VENERATION OF THE CROSS

PROCESSION OF THE CROSS

A wooden cross is carried into the church. The procession pauses three times during which the following acclamation is said. When the cross is placed in the chancel, all kneel with the clergy.

Priest Behold the wood of the Cross, whereon was hung the world's salvation.

People O come, let us worship.

The Veneration of the Cross

During The Reproaches, sung by the choir, the People are invited to come forward and light a candle and place it in the container near the cross. You are also welcome to touch the cross or meditate on the cross from your pew.

THE REPROACHES

Tomás Luis de Victoria, arr. Nathaniel Adam

(1548-1611)

O my people, what have I done to you? Or how have I offended you? Answer me!

Because I led you out of the land of Egypt,
you have prepared a Cross for your Savior.

Holy God, Holy and Strong, Holy and Immortal, Have mercy on us.

Because I led you through the desert for forty years,
and fed you with manna and led you into the land of most plenty,
you have prepared a Cross for your Savior.

What else ought I to do for you that I have not yet done?

For I indeed planted you my vineyard full of splendor,
but you have become cruel beyond measure to me:
for vinegar you gave for my thirst,

and with a spear you have pierced the side of your Savior.

For your sake I scourged Egypt with their own firstborn,
but you have handed me over to be scourged.

I led you out of Egypt after drowning Pharaoh in the Red Sea,
but you have handed me over to the chief priests.

I opened the sea before you,
but you have opened my side with a spear.

I went before you in a pillar of cloud,
but you have led me to the praetorium of Pilate.

I fed you with manna in the desert,
but you have attacked me with beatings and scourges.

I gave you the water of salvation from the rock,
but you have given me gall and vinegar.

For your sake I struck the kings of the Canaanites,
but you have struck my head with a reed.

I gave you a royal scepter,
but you have given a crown of thorns for my head.

I exalted you with great strength,
but you have hung me on the gibbet of a cross.

Translation Augustine Segger, 2024

A Note on the Reproaches

The Reproaches are a series of antiphons and responses, also called the “Improperia”, expressing Jesus Christ's complaints to the Church. They are Biblically inspired and were compiled in the mid-9th century. The tradition of reproaches, however, dates to the times of the prophets of Israel who on behalf of God confronted kings and people with critical evaluation. The Reproaches as they have been featured for centuries in various Christian liturgies, were at times combined with prayers for the Jewish people, but these prayers characterized them in pejorative terms. The combination made the Reproaches sound as complaints of Christ against his own Jewish people. The contemporary use of the Reproaches aspires to correct this erroneous use and reconnects with the original inspiration of the prophetic stance of Jesus toward God's people, both Jews and Gentiles, and this with the utmost respect and admiration for the Jewish people, their heritage, of which Jesus was a member. Antisemitism has no place in liturgy, or anywhere else.

HYMN 158
sung by all, seated

“Ah, holy Jesus, how hast thou offended”

Herzliebster Jesu

SOLEMN PRAYER

Priest Bow down before the Lord.

The People kneel.

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.**

The Tolling of the Bells

The tower bells toll thirty-three times, one time for each year Jesus was incarnate on the earth. At the conclusion of the bells, the service is concluded. The Clergy and People leave in silence.

EASTER AT TRINITY

SATURDAY EASTER VIGIL | March 30

7:30 p.m. | The Great Vigil & First Eucharist of Easter, reception to follow

EASTER DAY | March 31

7:45 a.m. | Quiet Eucharist, Rite I in celebration of Easter morning

10:30 a.m. | Festival Choral Eucharist followed by the Easter Egg Scramble

2:00 p.m. | Chapel on the Green

950 Chapel Street, Fl. 2, New Haven CT 06510 | (203) 624-3101 | www.trinitynewhaven.org

HYMN SUPPLEMENT

HYMN 166

“Sing, my tongue, the glorious battle”

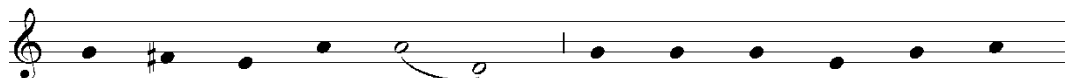
Pange lingua



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy pccr may bc: sweet - est wood and sweet - est
 5 birth bc - stowed, sus - pend; and the King of heavn - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

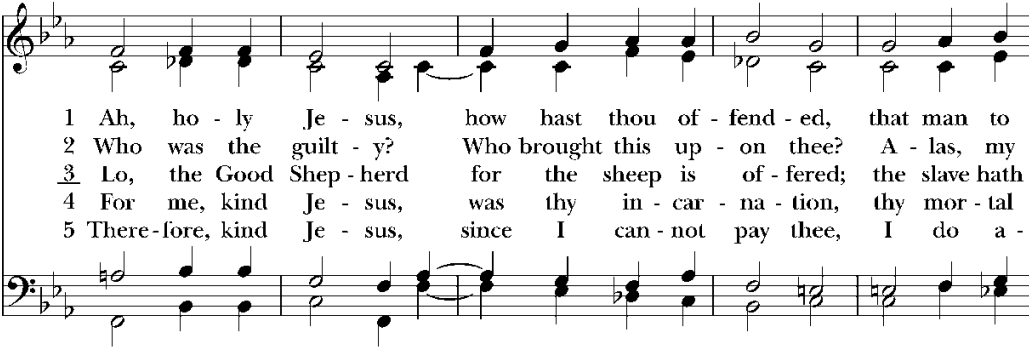
1 Cross of Je - sus, cross of sor - row, where the
 2 Here the King of all the a - ges, throned in
 3 O mys - ter - ious con - de - scend - ing! O a -
 4 Cross of Je - sus, cross of sor - row, where the

blood of Christ was shed, per - fect Man on
 light ere worlds could be, robed in mor - tal
 ban - don - ment sub - lime! Ve - ry God him -
 blood of Christ was shed, per - fect Man on

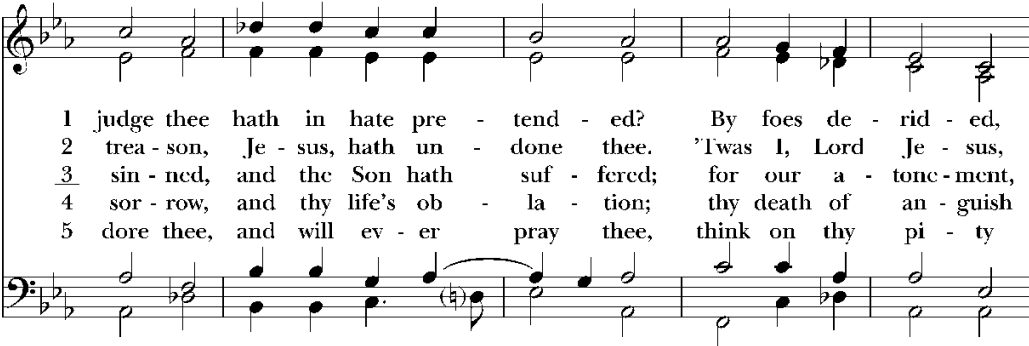
thee did suf - fer, per - fect God on thee has bled!
 flesh is dy - ing, cru - ci - fied by sin for me.
 self is bear - ing all the suf - fer - ings of time!
 thee did suf - fer, per - fect God on thee has bled!

HYMN 158

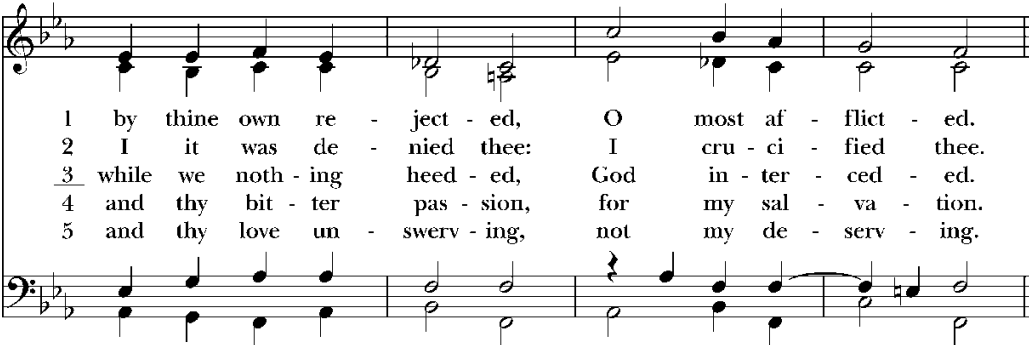
“Ah, holy Jesus, how hast thou offended”

Herzliebster Jesu


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 - tonc - 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.

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