

# SOLEMN LITURGY OF GOOD FRIDAY

12:00 PM FRIDAY, APRIL 3, 2026



EPISCOPAL CHURCH of the  
**HEAVENLY REST**

God's Love. For All.

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*The Good Friday Offering is designated for the Episcopal Church in Jerusalem.*

*On this day the ministers enter in silence. All then kneel for silent prayer. After a period of silence, the Celebrant says*

Blessed be our God.

**For ever and ever. Amen.**

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.**

**HYMN** *Go to dark Gethsemane*

Hymn 171

Tune: *Petra*

**READING**

Isaiah 52:13-53:12

A reading from 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.

The Word of the Lord.

**Thanks be to God.**

*Read in unison*

**PSALM 22:I-II** *Deus, Deus meus*

**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.

**HYMN** *Ah, holy Jesus, how hast thou offended*

Hymn 158  
Tune: *Herzliebster Jesu*

**READING**

Hebrews 10:1-25

A reading from the Letter to the Hebrews.

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws 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.

The Word of the Lord.

**Thanks be to God.**

*Read in unison*

**PSALM 22:12-22** *Deus, Deus meus*

**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.  
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.**

**HYMN** *O sacred head, sore wounded*

Hymn 168

Tune: *Herzlich tut mich verlangen*

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

**READING**

John 18:1-8

The Passion of our Lord Jesus Christ according to John.

After Jesus had spoken these words, he 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.”

*Today’s musical responses are chorales from Johann Sebastian Bach’s St. John’s Passion, BWV 245.*

**MUSICAL RESPONSE** *O große Lieb*

*O wondrous love! O love divine, unbounded! You chose a painful road, by hate surrounded. I live for all the joys this world can offer, but you must suffer.*

**READING**

John 18:8-23

This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”

**MUSICAL RESPONSE** *Wer hat dich so geschlagen, mein Heil*

*Who is the one that beats you? My Savior, who mistreats you, that torment is your lot? For you are no offender, yet we to sin surrender. You are as pure as we are not. I, I and my offenses—like ocean’s wide expanses, like sands upon the shore—I caused your grief and sighing, your suffering and your dying. My sin is vast; your love is more.*

**READING**

John 18:24-27

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.

**MUSICAL RESPONSE** *Petrus, der nicht denkt zurück*

*Peter did not recognize his foretold denial, then he met his Savior’s eyes, wept in bitter trial. Jesus, look upon me still, as repentance fail me; when my evil causes ill, stir my conscience, heal me.*

**READING**

John 18:28-36

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "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 Jews 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 Jews. But as it is, my kingdom is not from here."

**MUSICAL RESPONSE** *Ach großer König*

*Eternal King, supreme beyond all measure, How can I rightly show your love, my treasure? No mortal can repay the gift you tender. What shall I render? With all my senses I could never fashion an offering that would equal your compassion. How can I manifest your love's oblation in my vocation?*

**READING**

John 18:37-19:11

Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "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 Jews 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."

**MUSICAL RESPONSE** *Durch dein Gefängnis*

*By your cruel bondage, God's dear Son, we live, our freedom gaining; your prison is a grace-filled throne—there liberty is reigning. Had you not deigned a slave to be, we would be slaves eternally.*

**READING**

John 19:12-16a

From then on Pilate tried to release him, but the Jews 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 Jews, "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.

*The People stand*

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “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.”

**MUSICAL RESPONSE** *In meines Herzens Grunde*

*Deep in my heart, O Savior, your name and cross alone. Like stars, shine with your favor; your joy is now my own. May I this image treasure when troubles test my faith: Your love, beyond all measure; your life, poured out in death.*

**READING**

John 19:16b-27

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.

**MUSICAL RESPONSE** *Er nahm alles wohl in acht*

*Jesus thought, with tender care, at his hour of parting, on his faithful mother there, named for her a guardian. So may we seek what is right, loving God and neighbor; death shall no more be our night nor our lives belabor.*

**READING**

John 19:28-37

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. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

*All sit.*

**MUSICAL RESPONSE** *O hilf, Christe, Gottes Sohn*

*Help us, Christ, O Son of God, through your bitter anguish, that misdeeds we would avoid, nor in vices languish. Your blest death, and why you died, help us to consider; That, though poor, we may abide, offering thanks forever!*

**READING**

John 19:38-42

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

**MUSICAL RESPONSE** *Ach Herr, laß dein lieb Engelein*

*O Lord, your loving angel send to bear me home, when life shall end, held close in Abraham's keeping. My body, slumbering in its place, safe from all pain, shall rest in peace till morn that ends all sleeping. That day from death awaken me; let my own eyes your glory see: My Joy, my All, God's only Son, Redeemer living, Grace enthroned! Lord Jesus Christ! Oh, hear my plea, oh hear my plea to sing your praise eternally!*

*Silence is kept.*

**SOLEMN COLLECTS**

*The People stand.*

*The person appointed says to the people*

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

*The People kneel.*

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 Scott, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized

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

*The People stand. Silence is kept.*

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.**

*The People kneel.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, 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.

*The People stand. Silence is kept.*

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.**

*The People kneel.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*The People stand. Silence is kept.*

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.**

*The People kneel.*

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and persecutors of his disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

*The People stand. Silence is kept.*

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.**

*The People kneel.*

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.

*The People stand. Silence is kept.*

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.**

## VENERATION OF THE CROSS

*A wooden cross is brought into the church and placed in the sight of the people. During the singing of the anthems, all are invited to come forward and spend a few moments in prayer with the cross. People often venerate the cross by kneeling or bowing before the cross, and then kissing it or pressing their forehead against it. All are invited to venerate the cross in whatever way they find meaningful.*

### ANTHEM *We Glory in Your Cross*

Thomas Pavlechko

*Behold the life-giving cross, on which was hung the Savior of the whole world. Oh, come, let us worship him. We adore you, O Christ, and we bless you. By your holy cross you have redeemed the world. We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world. May God be merciful and bless us; may the light of God's face shine upon us. Let your way be known upon earth, your saving health among all nations. We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world. Let the peoples praise you, O God; let all the peoples praise you. May God give us blessing and may all the ends of the earth stand in awe. We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.*

*The Celebrant continues*

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

**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, forever and ever. Amen.**

### HYMN *Were you there when they crucified my Lord?*

Hymn 172

Tune: *Were You There*

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

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.**

*Please stand as the tower bell is tolled.*

*A note on the Gospel text read today*

*There have been lamentable periods during Christian history (some distressingly recent) in which St. John's account of the Passion, which is traditionally read on Good Friday, has been used to justify the persecution of the Jewish people. Specifically, some have interpreted the evangelist's references to "the Jews" as a way of identifying those responsible for Christ's death. These references, however, should be placed in the broader context of the New Testament, which understands that the Church has been, in the words of St. Paul, "grafted into" the family of Israel. Through our baptism into the death and resurrection of Jesus Christ, we believe we are inheritors of the promises made to Abraham. By the same token, however, the story of rejection and infidelity described in John's account of the Passion applies as much to us as it does to those crowded before Pilate. John's references to "the Jews", in other words, are a universal indictment: all of us have sinned and fallen short of the glory of God. Moreover, none of us can be sure how readily we would abandon everything we care about for the sake of expediency. John's account of the Passion reveals that hypocrisy is endemic to the human condition: no matter who we are or where we come from. Ultimately, the conclusion John leads us to draw as we listen to his narration of Jesus' final hours is not "they are to blame", but rather "we are to blame".*

## MINISTERS OF THE LITURGY

*Celebrant* - The Rev. David Romanik, *Rector*

*Deacon* - The Rev. Dr. Russell Dickerson, *Deacon*

*Assisting* - The Rev. Karen Boyd, *Assisting Priest*, The Rev. Ashley Powers, *Associate Rector*

*Organist & Choirmaster* - Thomas Pavlechko

*Music* - Heavenly Rest Adult Choir

*Lay Ministers* - Kendra Jernigan, Jeff Goolsby

*Verger* - Luke Teten

*Sound* - Lee Hampton

*Altar Guild* - Dixie Bassett, Jeannie Young, Jennifer Nichols, Candy Scarborough, Yvonne Batts, Cindy McCarty, Aimee Powell, Kathy Balch, Connie Collier, Amy Edington, Karen Rose, Gay Ann Walts, Kendra Jernigan, Cheri Mixon, Linda Taubert

*Greeters & Ushers* - Lee Hampton, Lisa Wiggins

## **Holy Week 2026**

### **Holy Saturday - April 4**

8:30 a.m. - Holy Saturday Liturgy  
8:00 p.m. - The Great Vigil of Easter

### **Easter Day - April 5**

8:00 a.m. - Holy Eucharist with Hymns  
9:00 a.m. - Easter Brunch (Gerhart Hall)  
10:00 a.m. - Easter Egg Hunt  
10:30 a.m. - Festival Holy Eucharist  
1:00 p.m. - Holy Eucharist in Swahili  
3:00 p.m. - Easter Egg Hunt

**Find a detailed schedule and pew sheets at [heavenlyrestabilene.org/holyweek](http://heavenlyrestabilene.org/holyweek)**




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**CLERGY AND STAFF**

The Reverend David F. Romanik, <i>Rector</i>	Carol Ann Weston, <i>Director of Children &amp; Family Ministries</i>
The Reverend Ashley Powers, <i>Associate Rector</i>	Thomas Pavlechko, <i>Organist and Director of Music</i>
The Reverend Amanda Watson, <i>Assistant Rector for Community Life</i>	Elizabeth Knauer, <i>Music Assistant, Choristers</i>
The Reverend Karen Boyd, <i>Assisting Priest</i>	Laura Dickson, <i>Music Assistant, Children's Choir</i>
The Reverend Dr. Doug Thomas, <i>Priest in Residence</i>	Jen Rogers, <i>Director of Communications and Stewardship</i>
The Reverend Dr. Russell Dickerson, <i>Deacon</i>	Lydia Hurt, <i>Parish Manager</i>
The Reverend Joe Biles, <i>Curate and Pastoral Assistant</i>	Brenda Fisher, <i>Parish Accountant</i>
Bikole Mulanda, <i>Swahili Minister</i>	Robert Becerra, <i>Sexton</i>
Luke Teten, <i>Verger</i>	Dorothy Guerra, <i>Housekeeper</i>
	Anne Jones, <i>Nursery Manager</i>

**VESTRY AND APPOINTED OFFICERS**

Kate Haney, *Senior Warden*; Dru Hall, *Junior Warden*; Sharon Lawler, *Secretary*; Kimberly Brumley, David Christianson, Michael Christie, Dru Hall, Dan Harbaugh, Gretchen Henson, Jay Moore, Dustin Rainwater, Mary Reyes, Diane Stearns, Elizabeth Niblo Wallace, *Chancellor*; and Patrick Lewis, *Treasurer*