

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Descent from the Cross" – Orthodox Icon

Good Friday: Part 2 of the Triduum

April 3, 2026 at 3 PM



The Reverend Andrew David Kruger - Rector & Presider

Anthony J. Rafaniello - Director of Music & Organist

Casey Woodruff - Senior Warden & Kathleen M. Murray - Junior Warden

On this day the Presider enters in silence and kneels before the Holy Table.

All kneel for silent prayer, after which the Presider says

Collect of the Day

Book of Common Prayer 221

Presider Let us pray.

The People continue to 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.**

Psalm 31:1-5, 9-16

In te, Domine, speravi

Plainchant Psalter

The people remain kneeling and all sing the Antiphon and Psalm.



In - cline your ear to me, O LORD; make haste to de - liv - er me.



TONE VII.3

- 1 *In* yöu, O LORD, have I taken refuge;
let me néver be pút to shame; *
deliver mé in your ríghteousness.
- 2 Inclíne your éar to me; *
make háste to delíver me.
- 3 Be my strong rock, a castle to keep me safe,
for you are my crág and my stróngthold; *
for the sake of your Name, léad me and gúide me.
- 4 Take me out of the net that they have sécretly sét for me, *
for yóu are my tówer of strength.
- 5 Into your hands I comménd my spírit, *
for you have redeemed me,
O LÓRD, O GÓD of truth.
- 9 Have mercy on me, O LORD, for Í am in tróuble; *
my eye is consumed with sorrow,
and also my thróat and my bélly.



- 10 For my life is wasted with grief,
and my yéars with síghing; *
my strength fails me because of affliction,
and my bónes are cónsumed.
- 11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of mý acquáintance; *
when they see me in the stréet they avóid me.
- 12 I am forgotten like a déad man, óut of mind; *
I am as useless ás a bróken pot.
- 13 For I have heard the whispering of the crowd;
féar is áll around; *
they put their heads together against me;
They plót to táke my life.
- 14 But as for me, I have trústed in yóu, O LORD. *
I have said, "Yóu are mý God.
- 15 My tímes are ín your hand; *
rescue me from the hand of my enemies,
and from those who pérsecúte me.
- 16 Make your face to shine upón your sérvant, *
and in your loving-kindness sáve me."



In - cline your ear to me, O LORD; make haste to de - liv - er me.

I. Intercession

The People stand.

Sentences

John 3:14-16

Presider As Moses lifted up the serpent in the wilderness:
People **So must the Son of Man be lifted up.**

Presider That whoever believes in him:
People **May have eternal life.**

Presider For God so loved the world that he gave his only Son:
People **So that everyone who believes in him may not perish but may have eternal life.**

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 People sit.

High Priestly Prayer

John 17: 1-11, 20-23

Reader A reading from the Gospel of St John.

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that

I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.

All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

Reader Here ends the lesson.

General Intercessions

BCP alt.

The Presider says

Let us pray to the Father through Jesus our great High Priest, who prayed that we all may be one.

The People kneel, then the Intercessor prays

Let us pray for the holy Catholic Church of Christ throughout the world.

Silence is kept, during the silence the People pray for:

- † The Church's unity in witness and service
- † All Christian leaders (especially Bartholomew I – the Ecumenical Patriarch of Constantinople, Leo XIV – Bishop of Rome, and Sarah Mullally – Archbishop of Canterbury)
- † Sean, our Presiding Bishop and Sally, our Bishop, and all the people of this diocese
- † All Christians in this community
- † Those about to be baptized or confirmed

Lord God, confirm the Church in faith, increase it in love, and preserve it in peace. **Amen.**

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

Silence is kept, during the silence the People pray for:

- † Donald, the President of the United States
- † The Congress and the Supreme Court
- † All places of conflict, especially Africa, Eastern Europe, the Middle East, and their leaders

Lord God, enable all nations to seek justice and truth, and live in peace and concord. **Amen.**

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

Silence is kept, during the silence the People pray for:

- † The hungry and the homeless, the destitute and the oppressed
- † The sick, the wounded, and the crippled
- † Those in loneliness, fear, and anxiety and despair
- † The sorrowful and bereaved
- † Prisoners and captives, and those in mortal danger

Lord God, comfort and relieve the suffering, grant them the knowledge of your love, and stir up in us the will and patience to minister to their needs. **Amen.**

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

Silence is kept, during the silence the People pray for:

- † Those who have never heard the word of salvation or who have lost their faith
- † Those hardened by sin or indifference
- † Those who are enemies of the cross of Christ and persecutors of the Lord's disciples
- † Those who in the name of Christ have persecuted others

Lord God, open the hearts of all people to the truth of your Gospel, and lead them to faith and obedience. **Amen.**

The Presider concludes

Holy Father, your Son prayed that we might be one in you: gather your people in love, heal the wounds of the world, and draw all creation into the life of your Son, Jesus Christ our Lord. **Amen.**

II. Proclamation

The People stand.

Sentences

John 3:14-16

Presider As Moses lifted up the serpent in the wilderness:

People **So must the Son of Man be lifted up.**

Presider That whoever believes in him:

People **May have eternal life.**

Presider For God so loved the world that he gave his only Son:

People **So that everyone who believes in him may not perish but may have eternal life.**

Hymn

Stay with me

Taizé Community

Stay with me, re - main here with me, watch and
 pray, watch and pray.

The People sit.

Betrayal and Arrest of Jesus

John 18:1-11

Reader A reading from the Gospel of St 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." 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?"

Reader Here ends the lesson.

Homily

Andrew Kruger

After the Homily, silence is kept.

III. Veneration

The People stand.

Sentences

John 3:14-16

Presider As Moses lifted up the serpent in the wilderness:

People **So must the Son of Man be lifted up.**

Presider That whoever believes in him:

People **May have eternal life.**

Presider For God so loved the world that he gave his only Son:

People **So that everyone who believes in him may not perish but may have eternal life.**

Hymn

Rockingham

Hymnal 474

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 People sit.

The Crucifixion of Jesus

John 19:16b-22, 28-30

Reader A reading from the Gospel of St John.

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."

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.

Reader Here ends the lesson.

Veneration of the Cross

BCP 281

The People stand. As the cross is unveiled; the versicle and response are repeated three times.

Presider The cross of Christ.

People **The cross on which the Savior of the world was hung.**

The ushers direct the People forward as they would for Communion.

The People are invited to venerate the cross by touching their forehead to the wood and/or kissing the icon.

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?

Anthem

“O bone Jesu” – Giovanni Pierluigi da Palestrina

O bone Jesu, miserere nobis,
 quia tu creasti nos,
 tu redemisti nos sanguine
 tuo pretiosissimo.

*O good Jesus, have mercy upon us,
 for thou hast created us,
 thou hast redeemed us
 by thy most precious blood.*

IV. Deposition

The People stand.

Sentences

John 3:14-16

Presider As Moses lifted up the serpent in the wilderness:

People **So must the Son of Man be lifted up.**

Presider That whoever believes in him:

People **May have eternal life.**

Presider For God so loved the world that he gave his only Son:

People **So that everyone who believes in him may not perish but may have eternal life.**

The People remain standing for this reading.

The Burial of Jesus

John 19:38-42

Reader A reading from the Gospel of St John.

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.

Reader Here ends the lesson.

Deposition from the Cross & Procession

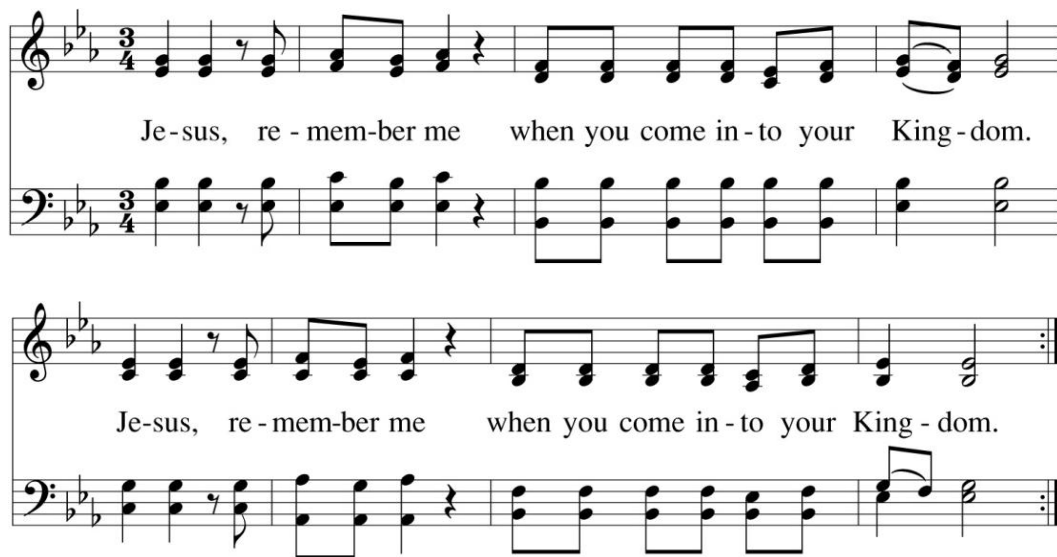
Orthodox Tradition

The Presider removes the Icon of crucified Christ from the cross, and the assembly process out the south side door and around the south side of the church, then enter the narthex by stooping to walk beneath the Icon and return to their seats.

Processional Chant

Jesus, Remember Me

Taize Community



Je-sus, re-mem-ber me when you come in-to your King-dom.

Je-sus, re-mem-ber me when you come in-to your King-dom.

The Icon is placed at the Altar of Repose.

V. Communion

Offertory Sentences

John 15:13

Presider No one has greater love than this, to lay down one's life for one's friends:

People **Let us offer our gifts in thanksgiving for the love of Christ.**

The ushers receive the Good Friday collection during the hymn. The consecrated elements are placed on the Holy Table.

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,

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.

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,

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.

Prayer for the Good Friday Collection

Presider Let us pray.

Lord God, your Son offered hope and healing in the Holy Land:
 Bless these gifts, that they will bring comfort to the suffering,
 strength to the weary, and peace where there is conflict.
 Use them to sustain your people and bear witness to your love for all people.

Presider All things come from you, O God:
People **And of your own have we given you. Amen.**

The People sit.

I am the bread of life

John 6:29-35, 51

Presider A reading from the Gospel of St John.

Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'"

Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

Presider Here ends the lesson.

The Lord's Prayer

BCP 364

Presider Lord Jesus, remember us in your Kingdom and teach us to pray:

The People kneel.

**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.**

Prayer of Humble Access

BCP 337

Presider and People pray

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Invitation to Communion

Common Worship

Presider Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

People **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

The ushers guide the people to receive Holy Communion. All who hunger for God, including children, are cordially invited to share the Gifts of God offered at this table. Whoever you are, wherever you are in your life's journey, you are welcome here. All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host. Gluten-free wafers are available by request to the priest.

Communion Anthem

“Thy Will Be Done” – Craig Courtney

Our cup was filled with darkness. Our cup was filled with death.

Christ took our cup and drank it, and gave us life, and gave us hope. Gave us Himself.

My Father, let this cup pass from me. Yet not my will, O Lord, but thine be done.

In blackest night we hear Him in dark Gethsemane.

Pleading with the Father for one more way, For one more hope, for one more day.

My Father, let this cup pass from me. Yet not my will, O Lord, but thine be done.

That they took our Savior, and led Him to a tree;

And there they broke His body, poured out His life, Put Him to death to rise again!

My Father, let this cup pass from me. Yet not my will, O Lord, but thine be done.

Post Communion Prayer

CW

Presider Let us pray.

The People kneel.

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: grant that by faith in him who suffered on the cross we may triumph in the power of his victory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The People depart in silence. The Triduum concludes with the Paschal Vigil tomorrow evening at Calvary Lutheran at 7:30 PM.

How to Interpret St John's Gospel

Central to the Good Friday Liturgy is the reading of the Passion according to St John. Historically, Christians have been guilty of using these texts to justify terrible acts of anti-Semitism; that is horrific violence against the Jewish people. The surest way to miss the link between the cure for humanity and the disease that haunts us is to read the passion story with an eye to locating and denouncing those most responsible for it. There is a deep irony in this. The fact that we automatically search the text for culprits on whom to blame the crucifixion, is proof that we are one of the culprits; for the crucifixion was demanded by those determined to find a culprit to blame or punish or expel. Responsibility for the crucifixion and the system of sacred or scapegoating violence it epitomizes must be borne by all of us. If the responsibility belongs only to some of us, those who bear responsibility deserve the contempt of those who do not, and we are back in a world of religious categories and sacred violence. The crucifixion's significance is lost if responsibility for its violence is shifted from *all* to *some*. To lay the blame on the Pharisees or the Jews is to undermine the universal meaning of the crucifixion in favor of the familiar finger-pointing theory of human wickedness.

To think, as historical Christianity has sometimes allowed itself to think, that the responsibility for Jesus' death lies with the Jews is to entirely miss the meaning of the crucifixion. There is no better place to turn to persuade ourselves of this notion than the Gospel of St John whose language seems to have favored this picking out of the Jews in the first place. The author of John's Gospel used the term "the Jews" often and in various ways, but the phrase is almost always used as a synonym for the religious authorities who oppose Jesus.

Were we to substitute the word “religionists” wherever John speaks of “Jews” we would be closer to the significance of the Gospel’s reproach. Such a revision, however, would be both too narrow and too broad. Unless we identify it to some degree with Judaism, as many of the first Christians did, we cannot feel the pathos of Jewish opposition to Jesus. The most telling point to be made by indicating the Jewishness of Jesus’ opposition is the point made in the prologue to John’s Gospel, namely, that “he came to his own domain and his own people did not accept him.” –[John 1:11].

Jesus was the victim of his own people, heirs as they were of the biblical revelation, but too blinded by a local understanding of that tradition to be able to recognize the living incarnation of its universality. Now that Jesus’ own people are Christians, the moral weight of every New Testament reference to Jewish opposition to Jesus falls squarely on Christians.

What is Deposition from the Cross

On Good Friday, Christians throughout the world gather at the foot of the Cross to contemplate the mystery of Christ’s death. In the Orthodox tradition, one of the most striking expressions of this mystery is the service known as the *Deposition from the Cross*, or *Apokathelosis* (literally, “the taking down”). Celebrated on Great and Holy Friday, this service combines scripture, hymnody, and symbolic action in a way that engages both the mind and the senses.

At the heart of the *Apokathelosis* is a dramatic liturgical action: as the Gospel recounting Christ’s death and burial is proclaimed, an icon or figure of Christ is reverently removed from a large cross set in the midst of the church. The body is wrapped in linen, recalling the care of Joseph of Arimathea, and carried into the sanctuary. This solemn act is not a theatrical performance, but a form of embodied prayer – an invitation for the faithful to enter more deeply into the reality of Christ’s self-offering.

Closely associated with this service is the *Epitaphios*, a richly embroidered cloth depicting Christ laid in the tomb. Later in the day, or in some places immediately following the Deposition, the *Epitaphios* is brought forth in procession and placed upon a bier adorned with flowers, symbolizing the tomb of Christ. The faithful approach to venerate it, often bowing or kissing the image, expressing both grief and love.

What is especially notable in this tradition is the way sorrow and hope are held together. Even in the midst of mourning, the hymns hint at the coming victory over death. The stillness of the tomb is not the end of the story, but the threshold of resurrection. The liturgy draws worshippers not only into remembrance, but into participation – into the mystery that Christ’s death is already the beginning of new life.

This year, as we incorporate elements of this ancient practice into our Good Friday observance, we do so not to imitate another tradition for its own sake, but to deepen our own encounter with the Passion. The gestures and symbols of the *Apokathelosis* offer us a way to see, touch, and feel the Gospel anew.

What follows is a personal journal entry from Good Friday, April 18, 2025, from my sabbatical on the island of Patmos, where I first encountered this tradition not as an observer, but as one drawn into its unfolding:

“My journaling was interrupted a little while ago by the sounds of a procession passing close to our little alley. This took me by surprise because I thought the Good Friday funeral procession was only due to start half an hour later. Nevertheless I dropped everything I was doing and ran out the door and was met with the sight of black-clad worshippers with candles in hand.

I joined the procession and tried to catch up with the plaintive chanting up ahead. Before long I caught a glimpse of the bier as we wound our way through the labyrinthine cobblestone alleys of Chora. The procession ended at one of the several churches in Chora (there are churches large and tiny practically all over the island). Once at the church, the pall bearers held the bier aloft and the faithful passed beneath to enter the church. By pure dumb luck I chose a place in the church very close to where the bier was placed, after everyone had entered the church.

The bier was topped with a *kouvouklion*, an elaborately carved wood canopy, generously decorated with ornate flower arrangements. Placed on top of the bier, and under the canopy, was a burgundy cloth richly embroidered with a depiction of the body of Christ being laid in the grave, by Mary and some of the disciples. Among the Orthodox, the ritual of the procession, the bier, and the icon cloth may all be referred to as *Epitaphios*.

Several people darted in to kiss the *Epitaphios* cloth before the priest removed it. The mood of the people and clergy was more jovial than I was expecting. The priest mimicked some of the parents hushing their children, with a broad beaming smile on his face, in a playful mocking sort of way. A sermon was delivered – my first experience of the genre in an Orthodox setting – that apparently had a lot to do with the resurrection; I heard *anastasis* (resurrection) many times.

It all ended quite abruptly; the priest said something informally and everyone started to disperse. On the way home (which took me a while because I didn't pay attention to the route in) I reflected on how being 'sucked' out of the apartment and drawn into the procession is exactly what good liturgy attempts to do."

The Good Friday Collection

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East.

From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created without a living Christian presence, Christianity in the Middle East will become a collection of museum sites rather than a vibrant and life-affirming presence of Christians whose faith tradition dates to the first Pentecost.

This offering is an expression of our solidarity with our sisters and brothers in Christ who keep the faith alive throughout the Land of the Holy One. On Good Friday, offerings are invited from across The Episcopal Church to support the four dioceses in the Province of Jerusalem and the Middle East.



Funds are used to promote peace and mutual understanding through pastoral care, health care, and educational programs throughout the region. Click on the QR code or make checks out to Trinity Episcopal Church, we then direct the contributions to the *Domestic and Foreign Missionary Society*.

By now most of you will have heard about the Israeli missile attack early Palm Sunday morning that struck the al-Ahli Hospital in Gaza City, a ministry of the Episcopal Diocese of Jerusalem. The attack severely damaged the emergency department, the pharmacy, the chapel, and other essential facilities. Regardless of our thoughts on the complex issues surrounding violence in the Holy Land, we can agree on the importance of supporting our fellow Anglicans in alleviating this unfolding humanitarian crisis.

In addition to offering prayers for the staff and patients of al-Ahli Hospital, there is an opportunity to support the ministries of the Diocese of Jerusalem through the annual Good Friday Offering. Please consider contributing to this ministry, whose need is now greater than ever.



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