

Good Friday



"Christ in the Garden of Gethsemane," sculpture in boxwood (17th century).
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In the collection of The Walters Art Museum, Baltimore, Md.

April 15, 2022
6:30 p.m. / 7 p.m.

Trinity Episcopal Church

Welcome to Trinity Church In-Person Worship

Precautions Related to COVID-19

Trinity is currently following guidance from the State of Illinois requiring the wearing of face coverings for indoor public gatherings. In the interest of public health, when inside the church for services, **please wear a mask**. Masks are available inside the front door of the church.

If you have any of the symptoms of COVID-19, please stay at home and take advantage of our online worship options. Please notify the church office (office@trinitychurchhp.org; 847-432-6653) if you have attended an in-person service and are later diagnosed with or receive a positive test for COVID-19.

Please spread out and make full use of the worship space. Please also respect all requests for further distancing.

Plates for offerings will be at the back of the sanctuary and you may place your offering in them either before or after the service.

At Communion

All are welcome to receive the bread and wine at communion. We will come forward for communion along the center aisle and return by the side aisles. Communion will be offered in both bread and wine. It is sufficient to receive only the bread if you prefer. If you would like to receive the wine, please take a small cup before approaching the communion minister. Those receiving will line up in the main aisle, maintaining six feet of separation from others.

About Our Prayer

Our common prayer follows the long Christian tradition of gathering, listening to readings from the Bible, prayers for the world, a prayer of thanks over gifts of bread and wine and the sharing of communion, and a sending to do God's work in the world. This pattern is shared broadly across Roman Catholic, Orthodox, Lutheran, Methodist, Presbyterian, and many other Christian church traditions.

Trinity Church celebrates this pattern in the Episcopal tradition, which has its own style of prayer and song. Parts marked "Assembly" and often printed in bold indicate words that all are invited to say or sing together. Some hymns are printed in the bulletin; others can be found in the blue *Hymnal 1982* in the rack on the back of the pew.

The assembly often stands, sits, or kneels together; as in all things, please participate in the way that is most comfortable or meaningful for you. The Episcopal tradition has preserved a wide variety of ways to participate. If you have questions, the pastor, Bryan Cones, will be happy to discuss them with you after the service. He can also be reached at rector@trinitychurchhp.org.

Meditative Music

6:30 p.m.

Prelude

“*Stabat Mater*”
Giovanni Pergolesi

John Bicknell, organ
Mary Lutz-Govetsen, soprano
Rena Ahmed, alto

- I. *Stabat Mater Dolorosa*
- II. *Cujus Animam Gementem*
- III. *O Quam Tristis*
- IV. *Quae Moerebat*
- V. *Quis Est Homo*
- VI. *Vidit Suum*
- VII. *Eja Mater*
- VIII. *Quando Corpus Morietur*

The Word of God

The collection plate at the entrance of the church collects a freewill offering for the Episcopal Diocese of Jerusalem.

The ministers enter in silence and then prostrate on the floor. All may kneel or bow as able through the opening prayer.

Presider Blessed be our God,
Assembly **For ever and ever. Amen.**

Presider 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.

Assembly **Amen.**

First Reading

Isaiah 52:13—53:12

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.

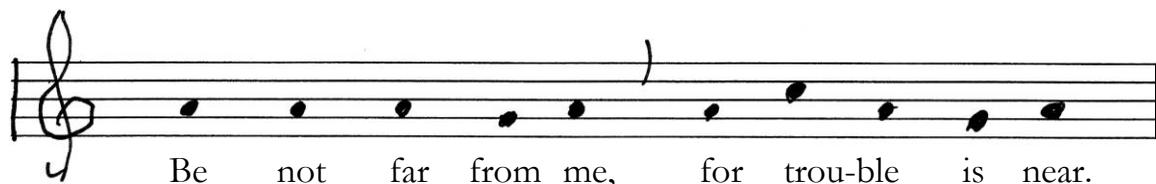
Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous 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.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 22 (*please join in the refrain*)



The cantor sings the psalm response; all repeat; the assembly recites the verses between refrains.

Assembly

- 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 ancestors 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.

Psalm Response (all): Be not far from me, for trouble is near.

Assembly

- ⁶ But as for me, I am a worm and not a 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 the LORD deliver him; *
let God rescue him, if God delights in him.”

⁹ Yet you are the one 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.

Psalm Response (all): Be not far from me, for trouble is near.

Assembly

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.

Psalm Response (all): Be not far from me, for trouble is near.

Assembly

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.

Psalm Response (all): Be not far from me, for trouble is near.

Assembly

- ²¹ I will declare your Name to the community; *
in the midst of the congregation I will praise you.
- ²² Praise the LORD, you that are God-fearing; *
stand in awe of the LORD, O offspring of Israel;
all you of Jacob's line, give glory.
- ²³ For the LORD does not despise nor abhor the poor in their poverty;
neither is the LORD'S face hidden from them; *
but when they cry out, the LORD hears them.
- ²⁴ My praise is of God in the great assembly; *
I will perform my vows in the presence of those
who worship the LORD.
- ²⁵ The poor shall eat and be satisfied,
and those who seek the LORD shall give praise: *
"May your heart live for ever!"

Psalm Response (all): Be not far from me, for trouble is near.

Assembly

- ²⁶ All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before the LORD.
- ²⁷ For sovereignty belongs to the LORD; *
who rules over the nations.
- ²⁸ To the LORD alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before the LORD.
- ²⁹ My soul shall live for God; my descendants shall serve the LORD; *
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 God has done.

Psalm Response (all): Be not far from me, for trouble is near.

The Gospel

John 18:1—19:42

The choir chants the Passion according to John. The text is provided here.

The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him, went out and said to them, “Whom are you looking for?” They answered him, “Jesus the Nazarene.” He said to them, “I AM.” Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them, “Whom are you looking for?” They said, “Jesus the Nazarene.” Jesus answered, “I told you that I AM. So if you are looking for me, let these men go.” This was to fulfill what he had said, “I have not lost any of those 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 into its scabbard. Shall I not drink the cup that the Father gave me?”

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jewish leaders that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in.

Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards

were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "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 there keeping warm. And they said to him, "You are not 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 one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed.

Then the chief priests and their guards brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you."

At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jewish authorities answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.

So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me

from being handed over. But as it is, my kingdom is not here.” So Pilate said to him, “Then you are a king?”

Jesus answered, “You say 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 said to him, “What is truth?”

When he had said this, he again went out to the chief priests and said to them, “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” They cried out again, “Not this one but Barabbas!” Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly. Once more Pilate went out and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, “Behold, the man!”

When the chief priests and the guards saw him they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.” The chief priests answered, “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, “Where are you from?” Jesus did not answer him.

So Pilate said to him, “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?” Jesus answered him, “You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin.” Consequently, Pilate tried to release him; but the chief priests and guards cried out, “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the chief priests and guards, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle.

Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazarene, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek.

So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he 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 clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says:

"They divided my garments among them, and for my vesture they cast lots."

This is what the soldiers did.

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved 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 into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, “I thirst.” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the chief priests asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled:

“Not a bone of it will be broken.”

And again another passage says:

“They will look upon him whom they have pierced.”

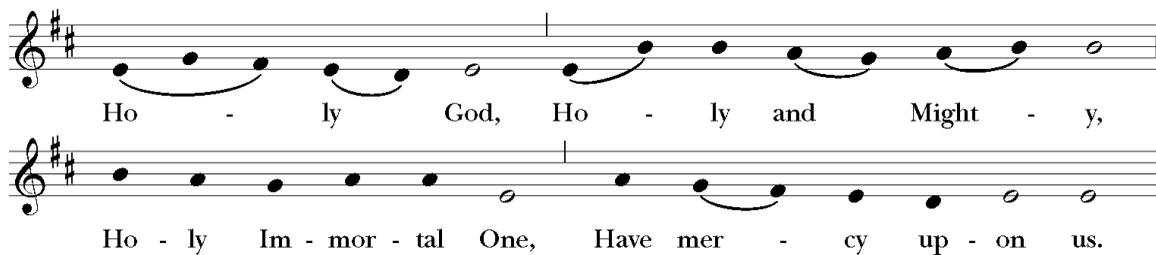
After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jewish authorities, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

The reading ends in silence.

Sermon

Rev. Adam Spencer

All sing together:



Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Silence

Deacon Lord, hear us.

Assembly **Lord, graciously hear us.**

Collect 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.

Assembly **Amen.**

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

For Joseph Biden, the President of the United States

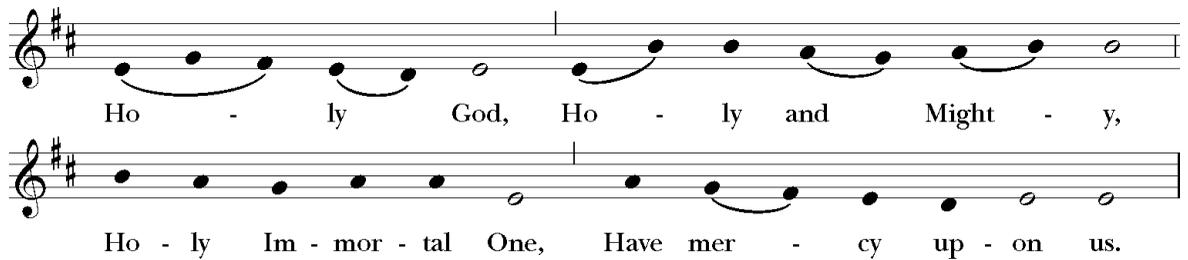
For the Congress and the Supreme Court

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.

All sing together:



Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Silence

Leader Lord, hear us.

Assembly **Lord, graciously hear us.**

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.

Assembly **Amen.**

Collect 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 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.

Silence

Deacon Lord, hear us.

Assembly **Lord, graciously hear us.**

Collect 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.

Assembly **Amen.**

Collect Let us pray for God's ancient people, the Jews, the first to hear God's word:

For greater understanding between Christians and Jews
For the removal of our blindness and bitterness of heart

That God will grant us grace to be faithful to the covenant and to grow in the love of God's name.

All sing together:

Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Silence

Deacon Lord, hear us.

Assembly **Lord, graciously hear us.**

Collect Lord God of Abraham, bless the children of your covenant, both Jew and Christian; take from us all blindness and bitterness of heart, and hasten the coming of your kingdom, when the Gentiles shall be gathered in, all Israel shall be saved, and we shall dwell together in mutual love and peace under the one God of heaven and earth.

Assembly **Amen.**

Leader 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.

All sing together:

Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Silence

Deacon Lord, hear us.

Assembly **Lord, graciously hear us.**

Collect 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.

Assembly **Amen.**

Leader 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.

All sing together:

Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Silence

Leader Lord, hear us.

Assembly **Lord, graciously hear us.**

Collect 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.

Assembly **Amen.**

The Proclamation of the Cross

All stand as able. The deacon or other minister carries the cross and places it before the assembly. The verse and acclamation are repeated three times.

Priest or deacon:



This is the wood of the cross, on which hung the

Cantor (or priest or deacon):



Sav - ior of the world. Come, let us wor - ship.

All pray the following anthem together.

Presider We glory in your cross, O Lord,

Assembly **and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.**

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

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

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

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

All sing the hymn. Those who wish to make an act of devotion or veneration of the cross such as a bow, touch, or kiss may do so during the hymn. The cross will be available for further prayer and devotion after the liturgy.

Hymn 172

“Were you there”

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?

Words: African-American spiritual

Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867–1944)

The Holy Communion

All rise as able. Ministers bring forward communion from the celebration of Maundy Thursday as the assembly joins in the hymn.

Hymn 329 (vv. 1-2, 6)

“Now my tongue, the mystery telling”



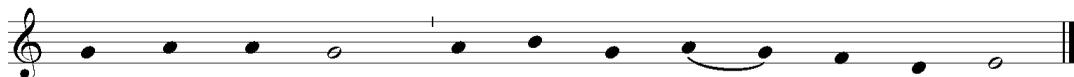
1 Now, my tongue, the mys - tery tell - ing of the glo - rious
2 Given for us, and con - de - scend - ing to be born for
3 That last night at sup - per ly - ing mid the twelve, his
4 Word made flesh, the bread he tak - eth, by his word his
*5 There - fore we, be - fore him bend - ing, this great Sac - ra -
*6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
2 us be - low, he with us in con - verse blend - ing
3 cho - sen band, Je - sus, with the Law com - ply - ing,
4 Flesh to be; wine his sa - cred Blood he mak - eth,
5 ment re - vere; types and sha - dows have their end - ing,
6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -
2 dwelt, the seed of truth to sow, till he closed with
3 keeps the feast its rites de - mand; then, more pre - cious
4 though the sens - es fail to see; faith a - lone the
5 for the new - er rite is here; faith, our out - ward
6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.
2 won - drous end - ing his most pa - tient life of woe.
3 food sup - ply - ing, gives him - self with his own hand.
4 true heart wak - eth to be - hold the mys - ter - y.
5 sense be - friend - ing, makes our in - ward vi - sion clear.
6 love con - fess - ing who from both with both is One.

Words: Att. St. Thomas Aquinas (1225?–1274); ver. *Hymnal 1940*, rev. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941); Copyright: Music: Accompaniment © 1984, Jackson Hill.

Presider 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,
for ever and ever. Amen.**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Prayer of Humble Access

Presider Let us pray:

All **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.**

All who wish come forward for communion.

Closing Prayer

Presider Let us pray:

*All pray
together:*

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.

Postlude

“Sonata in g minor Opus 1, No. 10”

Gail and Bill Baar

Andante, Adagio

George Fredrick Handel

During the postlude, anyone who wishes to pray or venerate the cross may do so. All depart in silence.

Many thanks to those leading this evening’s service:

Presider	The Rev. Anne Jolly
Deacon	The Rev. Max Smith
Preacher	The Rev. Adam Spencer
Altar Guild	Nanci Patterson
Organist & Choirmaster	John Bicknell
Cantor	Paul Nelis
Reader	John Risko
Prayers of the People	The Rev. Kristin Saylor, Annette Johnston,
.....	Michael Womack
Vestry In Charge.....	Bill Baar

Who We Are

The Episcopal Diocese of Chicago

The Most Reverend Michael Curry, Presiding Bishop
The Right Reverend Paula Clark, Bishop-elect of Chicago
The Right Reverend Chilton Knudsen, Assistant Bishop of Chicago

The Staff of Trinity Episcopal Church

Rev. Bryan Cones, Pastor and Priest-in-Charge
Mr. John Bicknell, Director of Music and Organist
Mr. Geoffrey Graham, Parish Administrator

The Vestry of Trinity Episcopal Church

<i>Class of 2023</i>	<i>Class of 2024</i>	<i>Class of 2025</i>
Peter Barber, Warden	Michael Duggan, Warden	Jack Alix
Bill Baar	John Risko, Treasurer	Travis Avery
Cynthia Hines		

Sundays at Trinity

9:00 a.m. Holy Eucharist – In-person
11:00 a.m. Service of the Word – Zoom

Thursdays

10 a.m. Morning Prayer – Zoom

Our Mission Statement:

We are:

A diverse group - younger and older, married and single, gay and straight, families with young children, and empty nesters.
Open minded in belief and traditional in worship.
Friendly and inviting.

We Value:

Excellent music and quality worship.
Serving others and making a difference.
Having a lot of fun together!

Vision Statement:

To make caring and service part of our community's daily thoughts and actions.



Trinity Episcopal Church

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