



TRINITY
CATHEDRAL
EPISCOPAL
CHURCH

A Sacred Place for All People

12:00 PM GOOD FRIDAY SOLEMN LITURGY
Friday, April 3, 2026

THE MISSION OF TRINITY CATHEDRAL IS TO PROCLAIM IN WORD
AND ACTION GOD'S JUSTICE, LOVE AND MERCY FOR ALL CREATION.

Welcome to Trinity Cathedral

We're so glad you're here to worship with us! We know that visiting a new church can feel overwhelming, and wherever you are on your journey of faith, you are welcome here. Everything you need for worship can be found in this bulletin, and you're invited to participate as much or as little as feels comfortable.

Below are quick ways to learn more about our community, and we hope you'll also let us know you joined us today. We'd love to stay connected! More announcements can be found in the back of this bulletin.

Please stick around for coffee hour after worship in the Chapter Room.



Visitor Card

Share your info and connect with us.



Upcoming Events

What's happening this week and beyond.



Trinity Cathedral

Worship, education, music & art, and outreach.



The Episcopal Church

Who we are and what we believe.



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WELCOME

Welcome to Trinity Cathedral. We hope that our worship will provoke, unsettle, and strengthen your faith as we begin the annual walk through Holy Week. We also hope that you will join us in the commemoration of Jesus' last days on earth so that you may fully experience both the pain of our Lord's passion and the power of his resurrection.

WEDNESDAY

6:00 PM TENEBRAE WITH THE TRINITY CATHEDRAL CHOIR *

The name Tenebrae (the Latin word for "darkness" or "shadows") has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings. By drawing upon material from each of the former three offices of Tenebrae, this one-hour service provides an extended meditation upon, and a prelude to, the events in Jesus' life between the Last Supper and the Resurrection.

MAUNDY THURSDAY

6:00 PM MAUNDY THURSDAY LITURGY & EUCHARIST *

On the night before he died, Jesus gathered with his friends for a last meal and then spent time in prayer. To commemorate this special evening, we will gather in the Cathedral for Maundy Thursday service of Holy Eucharist, with footwashing. Please note that the footwashing is an optional part of the service.

GOOD FRIDAY

12:00 PM SOLEMN LITURGY OF GOOD FRIDAY *

At the mid-day Solemn Liturgy we will recall the story of Jesus' trial and crucifixion according to the Gospel of John, pray the Solemn Collects for Good Friday, sing hymns, and offer our own prayers of contrition.

6:00 PM STATIONS OF THE CROSS LABYRINTH WALK WITH SOUND BATH

Join us for a meditative journey through the Stations of the Cross, a traditional Christian devotion that invites reflection on Jesus' path to the cross. Each station marks a moment in that journey, offering space for prayer and contemplation. This self-guided experience allows you to walk the labyrinth at your own pace, following a printed guide that will be provided. Finger labyrinths will also be available for those who prefer a seated meditation. Enhancing this sacred time, Maria Perme will present a Sound Bath meditation, an immersive experience in which resonant tones from glass bowls, tuning forks, and other instruments create a deeply relaxing atmosphere.

HOLY SATURDAY

8:00 PM THE GREAT VIGIL OF EASTER *

Join us to light the Easter fire in the Cathedral and chant in procession with the Paschal candle through a darkened nave. We will gather at the font to hear the story of salvation and celebrate Holy Baptism, Confirmation, and Reception. The services concludes with the ringing of bells and Eucharist. Come to renew your baptismal vows, and rejoice in the resurrection with Trinity's congregation and parishes throughout the diocese. The Rev. Canon Adrienne Koch will preach and the Rt. Rev. Anne B. Jolly will celebrate.

EASTER SUNDAY

9:00 AM FESTIVE EUCHARIST *

We will celebrate Easter at this festive Eucharist with music from The Abundant Table Musicians. The Rt. Rev. Anne B. Jolly will preach.

11:15 AM HOLY EUCHARIST WITH THE CATHEDRAL CHOIR *

Following the festive shout of "Alleluia, Christ is risen!" we will once again herald the Good News of Easter. Festive hymns and anthems will be provided by the Cathedral Choir, brass quartet, timpani, and organ. The Rt. Rev. Anne B. Jolly will preach.

On behalf of the gathered community of faith at Trinity Cathedral, we invite you to walk through Holy Week with us.

* **Livestreamed on trinitycleveland.org and facebook.com/trinitycleve**

Trinity's labyrinth will be available for walking, prayer and meditation during Holy Week, when the cathedral is open. Building hours for the Cathedral & Commons are posted at the bottom of our website.

The Good Friday offering is designated for The Episcopal Church in Jerusalem & The Middle East.

Clergy enter and sit in silence with the congregation.

SILENT PRAYER

Celebrant Blessed be our God.

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

Celebrant 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.**

A READING FROM SCRIPTURE

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.

PSALM 22:1-11 *sung by the choir*

Plainsong: Tone IV.1

My God, my God, why have you forsaken me?

and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;

by night as well, but I find no rest.

Yet you are the Holy One,

enthroned upon the praises of Israel.

Our forebears put their trust in you;

they trusted, and you delivered them.

They cried out to you and were delivered;

they trusted in you and were not put to shame.

But as for me, I am a worm and no human,

scorned by all and despised by the people.

All who see me laugh me to scorn;

they curl their lips and wag their heads, saying,

“That one trusted in God for deliverance;

let God rescue that person, if that is God's delight.”

Yet you are the one who took me out of the womb,

and kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born;

you were my God when I was still in my mother's womb.

Be not far from me, for trouble is near,

and there is none to help.

THE GOSPEL

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, please stand. The congregation is invited to read the crowd parts indicated in bold print.

The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

So the soldiers, their officer, and the Judean 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 Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

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 Judeans 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 Jewish, 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 Judeans. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Judeans 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 Judeans answered him, “**We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**”

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer.

Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Judeans 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 Judeans, “Here is your King!” They cried out, “**Away with him! Away with him! Crucify him!**” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha [*Please Stand*]. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says,

“They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

~John 18:1-19:30

THE SOLEMN COLLECTS

Clergy kneeling and the people standing, the officiant says to the people

Canon 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.

Dean 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 and for all the people of this diocese. For Sean, our Presiding Bishop, and Anne, our Bishop. For all Christians in this community. For those about to be baptized, that God will confirm the Church in faith, increase it in love, and preserve it in peace.

(Silence)

Bishop Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

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

(Silence)

Canon 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.**

Dean 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 will comfort and relieve them, and grant them the
knowledge of divine love, and stir up in us the will and patience to
minister to their needs.

(Silence)

Bishop Gracious God, the comfort of all who sorrow, the strength of all who
suffer: Let the cry of those in misery and need come to you, that they
may find your mercy present with them in all their afflictions; and give
us, we pray, the strength to serve them for the sake of him who
suffered for us, your Son Jesus Christ our Lord. **Amen.**

Priest Let us pray for 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.

(Silence)

Canon 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.**

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

(Silence)

Bishop 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.**

THE GOOD FRIDAY ANTHEMS

The Dean invites the people to come forward and offer devotions before the cross during the anthems.

O Vos Omnes

Text: Lamentations 1:12

Music: Hector Carlos Correa (1680-1752)

*O vos omnes qui transitis per viam, attendite et videte:
Si est dolor similis sicut dolor meus.*

O all you that pass by the way, attend and see:
If there is any sorrow like my sorrow.

O Lord, Your Cross

O Lord, your cross we a-dore and glo-ri - fy; for your ho-ly res-ur-

The first system of music is in 4/4 time with a key signature of one sharp (F#). It consists of a vocal line and a piano accompaniment. The vocal line begins with a quarter rest, followed by a quarter note G4, a quarter note A4, and a quarter note B4. The piano accompaniment starts with a quarter rest, followed by a quarter note G3, a quarter note A3, and a quarter note B3. The system concludes with a double bar line and repeat dots.

rec-tion we praise you, Lord of life. We praise you and we glo-ri-fy you.

The second system continues the vocal and piano lines. The vocal line has a quarter note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a quarter note G4. The piano accompaniment follows a similar pattern. The system ends with a double bar line and repeat dots.

(Fine)

For your ho-ly res-ur - rec-tion we praise you, Lord of life. O Lord, your

The third system concludes the piece. It features a vocal line with a quarter note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a quarter note G4. The piano accompaniment mirrors this. A fermata is placed over the final G4 note in the vocal line, and the word "(Fine)" is written above it. The system ends with a double bar line and repeat dots.

Sing, My Tongue, The Glorious Battle



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



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



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



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

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982, after John Mason Neale (1818-1866). Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950); alt. acc. *Hymnal* 1940.

CONFESSION AND ABSOLUTION

Let us confess our sins against God and our neighbor.

Celebrant and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

Bishop Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE LORD'S PRAYER

Celebrant 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.**

Communion instructions are given.

COMMUNION FROM THE RESERVED SACRAMENT

All are invited to come forward for Communion or a blessing. Bread and wine are both offered, though drinking from the common cup is not required. If you choose to receive wine, please refrain from intinction (dipping bread in the wine) at this time. Gluten-free bread is available for those who need it. After communion the congregation sits.

MUSIC AT COMMUNION

Vere languores nostros

Text: Isaiah 53:4-5

Music: Tomás Luis de Victoria (1548–1611)

Vere languores nostros ipse tulit, et dolores nostros ipse portavit.

Cuius livore sanati sumus.

*Dulce lignum, dulces clavos, dulcia ferens pondera,
quae sola fuisti Digna sustinere regem coelorum et Dominum.*

Surely he himself bore our infirmities, and he himself carried our sorrows.

By whose wounds we have been healed.

Sweet wood, sweet nails, bearing a sweet burden—
you alone were worthy to uphold the King of heaven and the Lord.

HYMN AT COMMUNION 168

O Sacred Head, Sore Wounded

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

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

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

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

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

FINAL PRAYER

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 Creator and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

Clergy and congregation depart in silence. Self-led labyrinth walking is available immediately following the service.



Lent 2026

Dear people of God in The Episcopal Church:

For more than a century, Episcopalians have given generously to the Good Friday Offering, which supports the vital work and ministries of the Episcopal Church in Jerusalem and the Middle East. Today, the need of the church in the Holy Land is greater than ever, particularly given the recent escalation of war in the Middle East, and I hope you will join me in making a generous gift today at iam.ec/goodfridayoffering.

I am in frequent touch with Archbishop Hosam Naoum, who leads the Episcopal Church in Jerusalem and the Middle East, and I know how urgently he and his people need our support as they alleviate suffering and provide hope to God's people of all faiths. The Episcopal Diocese of New Jersey recently gave the Episcopal Church in Jerusalem \$1 million to support medical and trauma care for children, youth, and families in Gaza and the Palestinian territories, and I am hoping that we can build on that extraordinary gift with this year's Good Friday Offering.

Your gift will support:

- al-Ahli Arab Hospital in Gaza, which has continued serving patients during the Israel-Hamas War amid bombardment, devastating shortages of food, water, and medicine, and extended power outages.
- St. George's Church in Baghdad, Iraq, and its medical center.
- An eye clinic at Christ Church in Yemen.
- All Saints' Episcopal Church in Damascus, Syria.
- All Saints' Episcopal Church in Beirut, Lebanon.

The Episcopal Church supports just and sustainable peace in the Holy Land and around the world. While we pray and work for peace, our siblings in the Holy Land will continue to serve God's people with hospitals, schools, orphanages, and humanitarian aid programs. These ministries serve people of all faiths without distinction, bearing witness to the power of hope and healing across divides.

Together, we can support the Episcopal Church in Jerusalem and the Middle East as it turns despair into hope for God's people in the land where our faith was born.

The Most Rev. Sean Rowe
Presiding Bishop
The Episcopal Church

To make your gift today:

- Scan the QR code at right
- Visit iam.ec/goodfridayoffering
- Send a check with "Good Friday Offering" in the memo line to:
The Episcopal Church (DFMS)
PO Box 958983
St. Louis, MO 63195-8983



SERVICES AT TRINITY CATHEDRAL

SUNDAYS

8:00 a.m. Early Eucharist (Chapel)
9:00 a.m. Abundant Table Service**
11:15 a.m. Choral Eucharist *
4 p.m. Solemn Sung Eucharist *
(First Sunday Oct-May)

WEDNESDAYS (FEB-MAY)

12 p.m. Brownbag Concert
(first and third Weds)
6 p.m. Evensong *
visit trinitycleveland.org/music-art-trinity for more details

THURSDAYS

12:10 p.m. Healing Service
* Livestreamed Service
** Livestreamed the first Sunday of the month.

Clergy

The Rt. Rev. Anne B. Jolly, Bishopannebjolly@dohio.org
The Very Rev. Bernard J. Owens, Deanbernard.owens@trinitycleveland.org
The Rev. Canon Adrienne Koch, Canonakoch@trinitycleveland.org
The Rev. Megan Allen-Miller, Priest Associatemallen-miller@trinitycleveland.org

Pastoral & Program Staff

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Shiloh Roby, Director of Musicsroby@trinitycleveland.org
Eric Travis, Associate for Congregational Ministryetravis@trinitycleveland.org

Trinity Cathedral Welcomes Everyone: people of all faiths, races, nationalities and walks of life: urban and suburban, rich and poor, gay and straight, families and singles, young, old and in-between. We hope you will feel welcome here. Please complete a visitor card located on the Cathedral columns and give it to an usher, or leave it in the offering plate. Don't leave without a Welcome Packet, and check us out on social media.

Soft Space in the Transept of the Cathedral is available for parents, infants and young children on Sunday mornings. Soft Space has a large mat, toys and more for quiet play—allowing parents to remain in the worship service.

The Flowers on the Altar are offered to the glory of God in loving memory of those who have gone before us.

FYI: We encourage and remind you to secure and protect your personal valuables when visiting Trinity Commons.

If you are visiting Trinity today and would like to help support our mission and ministry, donation envelopes are available at the Welcome Table. You may also donate to Trinity online at www.trinitycleveland.org/support.

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Prayer Requests: Doreen Hughes
216-774-0415, dhughes@trinitycleveland.org
Please note: Prayer requests submitted Thursday by noon will be included in Sunday's Bulletin. Those submitted after will be included the following Sunday.
Space Use Requests:
www.trinitycleveland.org/connect/space-use/