

CHRIST EPISCOPAL CHURCH
Manhasset, New York

Est. 1802



THE SOLEMN LITURGY OF
GOOD FRIDAY

April 3RD, 2026 at 12:00 P.M. & 7:00 P.M.

The Friday in Holy Week

CHRIST CHURCH EPISCOPAL
1351 Northern Blvd. Manhasset, NY 11030 | (516) 627-2184



Christ Church
Episcopal
- est. 1802 -

The Reverend Stephen C. Tamke, *Rector*

Mrs. Leslie Fitzpatrick Waltzer, *Organist & Director of Music Ministry*

Mrs. Donna Cullinan-Gillis, *Parish Administrator*

Mr. Enrique Valdes, *Sexton*

For information about Christ Church and its ministries, please visit our website:

www.christchurchmanhasset.org

Cover Image: Manuscript Leaf with the Crucifixion, from a Missal. Paris, France. Ca. 1270-80.

<https://www.metmuseum.org/art/collection/search/466070>

Our Usual Sunday schedule is:

8:00 a.m. TRADITIONAL MASS RITE I (1st & 3rd SUNDAY OF MONTH)

(NOT HELD DURING SUMMER MONTHS MDW-LDW)

9:00 a.m. CHRIST CHURCH FOR FAMILIES (3rd SUNDAY OF THE MONTH IN PARISH HALL)

10:00 a.m. CHORAL MASS RITE II

Our Weekday Worship & Parish Office schedule is:

MORNING PRAYER & MASS: Thursday at 9:00 a.m. in the Tower Chapel.

EVENING PRAYER: 1st Wednesday of month at 6:00 p.m. in the Tower Chapel.

PARISH OFFICE HOURS: Tuesday Friday 8:30 a.m. to 1:30 p.m.

THE TRIDUUM AND EASTER AT CHRIST CHURCH

SUNDAY, MARCH 29TH – PALM SUNDAY: THE SUNDAY OF THE PASSION

10:00 a.m. Holy Eucharist Rite II with Blessing of Palms

THURSDAY, APRIL 2ND – MAUNDY THURSDAY

7:00 p.m. Maundy Thursday Eucharist
with Foot Washing & Stripping of the Altar

FRIDAY, APRIL 3RD – GOOD FRIDAY

12:00 p.m. Solemn Liturgy of Good Friday

7:00 p.m. Solemn Liturgy of Good Friday with Music

SUNDAY, APRIL 5TH – EASTER SUNDAY

10:00 a.m. Festival Eucharist of the Resurrection Rite II

11:00 a.m. Easter Egg Hunt in Churchyard

GOOD FRIDAY

The Friday in Holy Week

April 3RD, 2026 at Twelve o'clock noon & Seven o'clock in the evening

*O*n Good Friday, after the entry in silence, a much closer relationship between Christ and the assembly is now ritualized. That intensified identification with Jesus is set up by the readings for the day. The alternatives provided for the Old Testament reading are rich with sacrificial imagery. The second lesson, taken from Hebrews 10, plays upon and focuses the sacrificial imagery on the person of Jesus Christ. He is both the sacrificial victim (“And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ one for all”) and the definitive high priest of the offering (“Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus ...”).

Following the Epistle, the congregation hears the Johannine account of Jesus’ passion and death. The connection of the priestly/sacrificial imagery of the preceding lessons and the reading of the Johannine account is not accidental: it is John’s gospel that presents Jesus’ ministry as a priestly act, and John’s gospel in which Jesus prays his “high priestly prayer” before his arrest. This entire cluster of images contextualizes the assumption of Jesus’ priestly identity by the people through the ritual acts that follow.

The Solemn Collects that immediately follow the homily are one of the two distinctive features of the Good Friday liturgy, and their structure plays a critical role in the soteriological fusion of identities between the people and Jesus as high priest. The Solemn Collects are directed outwardly to the world. It begins: “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... We pray, therefore, for people everywhere according to their needs ...”

In the Solemn Collects, the people pray lengthy prayers for the church’s witness and world’s needs with no reference to their own personal needs, save a closing petition for “the grace of a holy life.” The ritual effect... is to position the congregation as the embodiment and extension of Jesus’ own high priestly ministry on behalf of the world. Through this ritual identification, the church becomes Christ for the world, interceding on its behalf in love and compassion toward its travail.

Following the Solemn Collects, a wooden cross is brought into the church in full sight of the people, and placed in a visible location within the chancel or sanctuary. The congregation, at the least, sings anthems in praise of the cross and in many places, in a continuation of early church practice, comes forward, one person at a time, to kiss the cross, kneel before it in prayer, or gaze upon it. At this point in the service, a congregation that has, over the course of two days, taken on Jesus' own high priestly ministry in the world now faces the ultimate symbol of that servant ministry: the mystery of God's presence to the world at the very place we most fear, the place of loss, suffering, and death. At the same time, loss, suffering, and death are not aggrandized or romanticized by this ritual because the adoration of the cross is situated within the larger movement of identity fusion toward which these liturgies have moved. The cross is not revered as the instrument of the world's redemption because of some inherent value in suffering itself: it is revered because death on the cross is the extent to which Jesus would go to live out his life of self-offering to the world. The cross is the ultimate act and symbol of that life of self-offering and, in revering the cross, the people revere the pattern of life of the Crucified.

The Good Friday liturgy can continue, at this point, with communion from the sacrament reserved from the night before. In this context, the communion, juxtaposed with the Solemn Collects and Veneration of the Cross, reiterates the effect of the Maundy Thursday communion: the people receive the broken saving body of Christ as they themselves are saved by willfully being broken and poured out for the world. The service concludes with a prayer that resituates the people, once again, in a third person relation with Christ, and makes the first and only explicit reference to the people's own need for forgiveness."

"Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and forever. *Amen.*"

-Excerpted from The Rev'd Dr. James Farwell's *This is the Night: suffering, salvation, and the liturgies of Holy Week*, pages 57-61.

THE SOLEMN LITURGY OF GOOD FRIDAY

At 7:00pm

THE PRELUDE *Wondrous Love*

Russell Schulz-Widmar

b. 1944

On this day the priest enters in silence.

All kneel for silent prayer, after which the Celebrant stands and begins the liturgy.

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.**

THE OPENING HYMN 474 *When I survey the wondrous cross*

ROCKINGHAM

At 7:00pm

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 contempt on all my pride.
 charm me most, I sacrifice 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.

Words: Isaac Watts (1674-1748). Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1970; harm. Edward Miller (1731-1807).

THE FIRST READING

Isaiah 52:13-53:12

Read by Devin McKay at 12:00pm & Arlene Blocker at 7:00pm

Lector A Reading from the Book of Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his

knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Lector The Word of the Lord.

People Thanks be to God.

THE PSALM APPOINTED: PSALM 22

Read by all, responsively by whole verse, beginning with the Celebrant.

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him."
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.

- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.

THE SECOND LESSON

Hebrews 10:16-25

Read by Devin McKay at 12:00pm & Liz Giacomini at 7:00pm.

Lector A Reading from the Letter to the Hebrews.

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Lector The Word of the Lord.

People Thanks be to God.

✠ THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN 18:1-19:37 ✠

At 12:00 p.m. Read by Fr. Stephen.

At 7:00 p.m. Chanted by the Choir in traditional Plainsong Chant.

The congregation may be seated for the first portion of the Passion.

At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

THE SERMON

The Reverend Stephen C. Tamke

Rector

A period of silence follows.

All stand for the Hymn at 7:00pm.

THE HYMN 168 *O sacred head, sore wounded*

HERZLICH TUT MICH VERLANGEN

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 - tance 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 and 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 Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

THE SOLEMN COLLECTS

All remain standing as the Celebrant says to the people,

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

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

All kneel.

Let us pray for the holy catholic Church of Christ throughout the world;

For its unity in witness and service.

For all bishops and other ministers

and the people whom they serve.

For Lawrence, our Diocesan Bishop; for GERALYN our Assistant Bishop; and Bill our Assisting Bishops, and all the people of this diocese.

For all Christians in this community.

For those about to be baptized.

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

Silence.

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.**

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,

and Kathy our Governor.

For the Congress and the Supreme Court.

For the Members and Representatives of the United Nations.

For all who serve the common good.

That by God's help they may seek justice and truth, and live in peace and concord.

Silence.

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.**

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

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

For the sick, the wounded, and the crippled.

For those in loneliness, fear, and anguish.

For those who face temptation, doubt, and despair.

For the sorrowful and bereaved.

For prisoners and captives, and those in mortal danger.

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

Silence.

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.**

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.

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.**

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

Silence.

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 VENERATION OF THE CROSS

THE ANTHEMS AT THE CROSS

The Anthems at the Cross are said and then all are invited to come forward to the foot of the cross and venerate the cross in prayer.

Anthem 1

Celebrant We glory in your cross, O Lord,

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

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

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

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

People 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.

Anthem 2

Celebrant We adore you, O Christ, and we bless you,

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

Celebrant If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

People We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

Anthem 3

Celebrant O Savior of the world, who by thy cross and precious blood hast redeemed us:

People Save us and help us, we humbly beseech thee, O Lord.

*If you wish to venerate the cross, please come forward one person at a time.
Veneration is/can be: silent prayer at the foot of the cross, simply touching the cross,
making the sign of the cross and genuflecting (kneeling) at the cross.*

MUSIC AT THE VENERATION *At 7:00pm.*

THE ANTHEM *De Profundis*

Sung by the choir.

Antonio Salieri

(1750-1825)

De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. Fiant aures tuæ intendentem in vocem deprecationis meæ. Si iniquitates observaveris, Domine, Domine, quis sustinebit? Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine. Sustinuit anima mea in verbo ejus: Speravit anima mea in Domino. A custodia matutina usque ad noctem, speret Israël in Domino. Quia apud Dominum misericordia, et copiosa apud eum redemptio. Et ipse redimet Israël ex omnibus iniquitatibus ejus. Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio et nunc et semper Et in saecula saeculorum Amen, Amen.

Out of the depths I have cried unto Thee, O Lord; Lord, hear my voice. Let Thine ears be attentive to the voice of my supplication. If Thou, O Lord, shalt mark our iniquities: O Lord, who can abide it? For with Thee there is mercy: and by reason of Thy law I have waited on Thee, O Lord. My soul hath waited on His word: my soul hath hoped in the Lord. From the morning watch even unto night: let Israel hope in the Lord. For with the Lord there is mercy: and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen, Amen.

THE HYMN 158 *Ah, holy Jesus, how hast thou offended* *Sung by all.*

HERZLIEBSTER JESU

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - 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.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930), alt. Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

THE CONFESSION OF SIN, *all kneel or sit.*

Celebrant Let us confess our sins against God and our neighbor.

All 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.

THE LORD'S PRAYER

Celebrant In the words our Savior Christ has taught, we now pray:

All 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.

THE COMMUNION FROM THE RESERVED SACRAMENT

*All baptized Christians are welcome to come forward and receive
Holy Communion from the Reserved Sacrament.
If you would prefer to receive a blessing from the priest,
please come forward with your arms folded across your chest.*

A PRAYER FOR SPIRITUAL COMMUNION

(for those joining via the live-stream to pray on their own)

My Jesus,
I believe that you are present in the Most Holy Sacrament.
I love you above all things, and I desire to receive you into my soul.
Since I cannot at this moment receive you sacramentally,

come at least spiritually into my heart.
 I embrace you as if you were already there and unite myself wholly to you.
 Never permit me to be separated from you. Amen

THE MUSIC DURING COMMUNION

At 12:00 p.m. *Silent Reflection.*

At 7:00 p.m. *Hymn: Were you there*

THE HYMN 172 *Were you there*

Sung by all.

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). Harmonization Copyright © by The Church Pension Fund.

THE FINAL PRAYER, *prayed by the Celebrant.*

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

THERE IS NO BLESSING OR DISMISSAL.

ALL DEPART IN SILENCE.

