



***THE SOLEMN LITURGY
OF
GOOD FRIDAY***

seven o'clock in the evening

03 April 2026

***Trinity Episcopal Church
Wilmington, Delaware
in
The Episcopal Diocese of Delaware***

Welcome!!!

We are Glad you are Here

Lectionary Cartoon Inserts for Children

(available on the low table at the rear of the nave)

The Sunday Paper Junior, an 8½ x 14” double-sided sheet, folded into a leaflet form serves as a children’s bulletin for preschool through third or fourth grade, features one lesson (usually the Holy Gospel) in big, bold artwork, with a simple story line, a note to parents, and an activity page designed to stir children’s imagination requiring a pencil or crayon.

The Sunday Paper, a single side, 8½ x 14” sheet that appeals to intermediate through junior high school students, presents one lesson (usually the Holy Gospel) as a two-line cartoon. The Old Testament Reading, the Epistle and the Psalm are presented as single vignettes.

“Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”Mark 9.37

Find Us on Social Media

Please check out our website (<https://TrinityOldSwedes.church>). Follow us on Facebook and Instagram by searching for @TrinityParishDE; and please tag us in your pictures using #TrinityParishDE.

INTRODUCTIONS TO THIS EVENING’S LESSONS

Isaiah 52.13–53.12

This is the last of four poems found in Isaiah 40–55 which are known as Servant Songs because each speaks of a “servant”. They were seen as foretelling the coming of the Messiah in the centuries before Jesus was born; Jesus saw himself as fulfilling these prophecies.

Hebrews 4.14-16; 5.7-9

Christ, the sympathetic and trustworthy high priest, took on being human in every way, being tested by suffering. He came to help humankind. Through his death he is able to restore us to oneness with God, freeing us from the power of evil forces.

John 19.1–42

Jesus has prepared his disciples for his departure; he has prayed to the Father that believers may have both the Father and the Son within them. May they express their unity in love, thus fulfilling the mission of the Church to lead all people to believe.

THE LITURGY OF GOOD FRIDAY

WELCOME TO TRINITY EPISCOPAL PARISH (TRINITY CHURCH AND OLD SWEDES CHURCH). We are glad you are here!!! We are a congregation of the Episcopal Diocese of Delaware. The Episcopal Church welcomes all who worship Jesus Christ, in 106 dioceses and one mission area in 22 nations or territories. The Episcopal Church is one of 42 member provinces of the worldwide Anglican Communion.

This leaflet is your guide to the liturgy and contains all the material needed for this service.

The people's responses are in bold.

THE GATHERING OF THE COMMUNITY

Silence is a significant part of the observance of Good Friday, and silence at the points indicated is integral to the liturgical service.

At the sound of the bell, the people stand, as able.

The Presider, Acolytes and Choir enter in silence.

All then sit for silent prayer, after which the Presider stands and begins the liturgy.

OPENING ACCLAMATION *standing, as able.*

The Presider proclaims

†BLESSED be our God.

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

COLLECT OF THE DAY *remain standing, as able*

The Presider says

Let us pray.

All pray in silence for a space.

ALMIGHTY FATHER, 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.**

Please be seated.

THE LITURGY OF THE WORD

HEBREW SCRIPTURE

Isaiah 52.13–53.12

The Lector first says

A Reading from the Book of the Prophet Isaiah.

SEE, MY SERVANT SHALL PROSPER; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of mortals – so

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

After the Lesson, the Lector says

The Word of the Lord.

People **Thanks be to God.**

A period of silence is kept.

remain seated; sung by all

- | | |
|--|---|
| <p>1. Lord, why have you forsaken me,
And why are you so far away
From my complaint and my distress
Poured out before you night and day?</p> | <p>3. But I am mocked and put to scorn,
All those who see me laugh and say,
“You trust in God, so let us see
The help of him to whom you pray.”</p> |
| <p>2. Yet you are holy, and the songs
Of praise of Israel are your throne;
When our forefathers called on you,
You saved them, rescued all your own.</p> | <p>4. Yet you, O Lord, have been my God
And only hope since I was born;
Trouble is near me, none can help;
My Savior, leave me not forlorn.</p> |

*Please remain seated.***THE EPISTLE**

Hebrews 4.14-16; 5.7-9

The Lector first says

A Reading from the Letter to the Hebrews.

SINCE, THEN, WE HAVE A GREAT HIGH PRIEST who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from

death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

After the Lesson, the Lector says

The Word of the Lord.

People **Thanks be to God.**

A period of silence is kept.

Please remain seated.

ORGAN MEDITATION AT THE PASSION

Golgotha

Craig A. Penfield

THE PASSION OF OUR LORD JESUS CHRIST

John 19.1 – 19.37

*The people are seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand, as able. The customary responses before and after the Gospel are omitted; neither is the triple sign of the cross made at the announcement. The text is read by assigned members of the congregation taking various parts. **The entire congregation reads the words (in bold type) spoken by the CROWD.** At the words announcing our Lord's death, all sit and pray in silence for a space.*

The Passion of our Lord Jesus Christ according to John.

NARRATOR: 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,

SOLDIERS: "Hail, King of the Jews!"

NARRATOR: and striking him on the face. Pilate went out again and said to them,

PILATE: "Look, I am bringing him out to you to let you know that I find no case against him."

NARRATOR: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

PILATE: "Here is the man!"

NARRATOR: When the chief priests and the police saw him, they shouted,

CROWD: **"Crucify him! Crucify him!"**

NARRATOR: Pilate said to them,

PILATE: "Take him yourselves and crucify him; I find no case against him."

NARRATOR: The Jews answered him,

CROWD: **"We have a law, and according to that law he ought to die because he has claimed to be the Son of God."**

NARRATOR: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

PILATE: "Where are you from?"

NARRATOR: But Jesus gave him no answer. Pilate therefore said to him,

PILATE: "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?"

NARRATOR: Jesus answered him,

JESUS: "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."

NARRATOR: From then on Pilate tried to release him, but the Jews cried out,

CROWD: **"If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."**

NARRATOR: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

PILATE: "Here is your King!"

NARRATOR: They cried out,

CROWD: **"Away with him! Away with him! Crucify him!"**

NARRATOR: Pilate asked them,

PILATE: "Shall I crucify your King?"

NARRATOR: The chief priests answered,

PRIESTS: "We have no king but the emperor."

NARRATOR: Then he handed him over to them to be crucified.

All Stand, as able.

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

to Pilate,

PRIESTS: "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

NARRATOR: Pilate answered,

PILATE: "What I have written I have written."

NARRATOR: 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,

SOLDIERS: "Let us not tear it, but cast lots for it to see who will get it."

NARRATOR: 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,

JESUS: "Woman, here is your son."

NARRATOR: Then he said to the disciple,

JESUS: "Here is your mother."

NARRATOR: 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),

JESUS: "I am thirsty."

NARRATOR: 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,

JESUS: "It is finished."

NARRATOR: Then he bowed his head and gave up his spirit.

All sit and pray in silence for a space. Then all stand again, as able.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been

crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

THE HOMILY

The Rev'd Dr Kirtley Yearwood SR

A period of silent reflection is kept.

HYMN

O Sacred Head, Now Wounded

standing, as able; sung by all



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for all who die be - liev - ing die safe - ly in thy love.

Words: Paul Gerhardt (1607-1676), based on Arnulf of Louvain (d. 1250); tr. composite
 Music: *Herzlich tut mich verlangen*, German melody, c. 1500;
 adapt. Hans Leo Hassler (1564-1612)

THE SOLEMN COLLECTS

All remain standing, as able, the Presider says to the people

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

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

The biddings are read by the Intercessor. The Presider says the Collects.

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 Kevin our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized

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

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
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 those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those who are lonely, fearful or anguished
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are prisoners, refugees, and captives,
For those who are victims of war, genocide, and trafficking;
and all those in mortal danger
For those who are persecuted for the sake of Christ

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 those who are contemptuous or scornful
For those who are persecutors of Christ's 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; let the Good News of your salvation 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 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

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.**

Please remain standing, as able.

THE VENERATION OF THE CROSS

The Holy Cross, the sign of our salvation, is now brought into the worship space and placed in the sight of the people. The procession stops three times and the Presider says: "Behold, the wood of the Cross, on which was hung the Savior of the world."

All respond: **O Come, Let us worship.**



Please be seated.

Silence is kept.

The people are invited to come forward to venerate the sign of Christ's gift of love and eternal life to us.

ORGAN MEDITATION

Agnus Dei (Lamb Of God)

Craig A. Penfield

A period of silent reflection is kept.

THE MASS OF THE PRESANCTIFIED

All remain seated as the Blessed Sacrament is brought forward, the Choir and Congregation singing the hymn *Pange lingua*.



1 Sing, my tongue, the glo - rious bat - tle; sing the end - ing
 2 Tell how, when at length the full - ness of the ap - point - ed
 3 Thus, with thir - ty years ac - com - plished, he went forth from
 4 Faith - ful cross, true sign of tri - umph, be for all the
 5 Un - to God be praise and glo - ry; to the Fa - ther



of the fray. Now a - bove the cross, the troph - y,
 time was come, he, the Word, was born of wom - an,
 Naz - a - reth, des - tined, ded - i - cat - ed, will - ing,
 no - blest tree; none in fo - liage, none in blos - som,
 and the Son, to the e - ter - nal Spir - it hon - or



sound the loud tri - um - phant lay; tell how Christ, the world's re -
 left for us his Fa - ther's home, blazed the path of true o -
 did his work, and met his death; like a lamb he hum - bly
 none in fruit your e - qual be; sym - bol of the world's re -
 now and ev - er - more be done; praise and glo - ry in the



deem - er, as a vic - tim won the day.
 be - dience, shone as light a - midst the gloom.
 yield - ed on the cross his dy - ing breath.
 demp - tion, for your bur - den makes us free.
 high - est, while the time - less a - ges run.

Words: Venantius Honorius Fortunatus (530-609); tr. John Mason Neale (1818-1866), alt.
 Music: *Picardy*, French folk tune, 17th cent.

A CONFSSION OF SIN *remain seated*

The Presider says

LET US CONFESS our sins against God and our neighbor.

Silence

Minister 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.

ABSOLUTION *remain seated*

The Presider stands and says

ALMIGHTY GOD have mercy on us, forgive us all your sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

THE LORD'S PRAYER *remain seated; said by all*

The Presider says

STANDING at the foot of the Cross, let us pray with confidence as our Savior has taught us,

People and Celebrant

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

The Presider says the following invitation

BEHOLD THE LAMB OF GOD; behold him that takes away the sins of the world.

On this day the faithful receive Communion in one kind only.

COMMUNION HYMN *Were You There When They Crucified My Lord?*

sung by all

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?

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

All remain seated for silent prayer.

The Presider prostrates before the bare Altar.

Still seated, all then sing the following:

HYMN

Ah, Holy Jesus, How Hast Thou Offended

Who was the guilt - y? Who brought this up - on thee?
A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
Je - sus, I it was de - nied thee; I cru - ci - fied thee.

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

THE CONCLUSION

The Service concludes with the following prayer.

CONCLUDING COLLECT *remain seated; said by all*

The Presider says

Let us pray.

All pray in silence for a space.

Presider and People

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

Please stand, as able.

The wooden cross used in the Proclamation of the Cross is carried out as the following is read:

THE GOSPEL OF THE BURIAL OF CHRIST

John 19.38-42

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

All Depart in SILENCE.



Thank you for worshiping with us this evening.

Come, See...Go and Tell

Liturgical Participants

Fr Kirtley Yearwood SR — Presider

Fr Christopher David — Assisting Priest

David Simmons — Organist

Vivian Holfeld, Michael Polscer — Cantors

Kathryn Jakabcin — Intercessor

Sarah Berninger, Michael Sayre, Betsy Chapin, Bob Contino — Acolytes

Kathleen David, Brian Embriani — Lectors

Betsy Chapin — *Narrator*

Christopher David — *Pilate*

Ava Vandergast — *Jesus*

Mark Weir, Kennard Brown — *Soldiers*

Natalie Morris, Breanne Staley-Ashe — *Priests*

Team 2: Toni Spille, Sarah Berninger, Rachel Schneiders — Altar Guild

Greg Cuprak, Daphne Arrindell — Ushers

THE
Episcopal
CHURCH



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



815 2nd Avenue, New York, New York 10017 | 800-334-7626 or 212-716-6000 | episcopalchurch.org

*The Sunday of the Resurrection:
EASTER DAY
April 05, 2026
at
Trinity Church
Come, See...Go and Tell*

8.00am Kindling of the Easter Candle & Holy Eucharist

9.45am Instrumental Preludes

9.50am Prayers at the Easter Garden with the Children

****Bring flowers to flower the Cross of Life****

10.00am Festal Eucharist with Choir, Brass & Timpani

11.20am Easter Egg Hunt / Búsqueda de huevos de Pascua

12.00n Santa Eucaristía

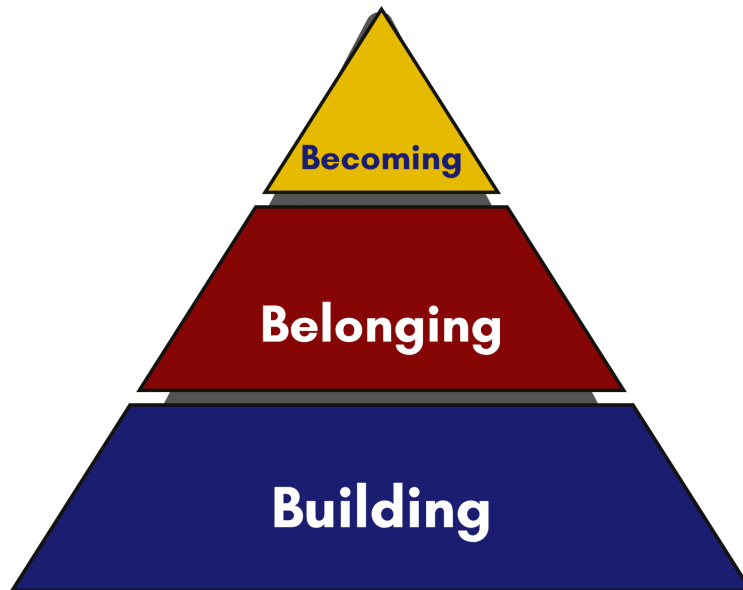
1.10pm Búsqueda de huevos de Pascua / Easter Egg Hunt

****COFFEE HOUR WILL BE PROVIDED BY THE VESTRY AFTER EACH SERVICE****

EASTER EGG HUNT!!

Please help the Easter Bunny look for eggs on the lawn





TRINITY IN ACTION



Trinity Episcopal Parish

1108 N Adams Street, Wilmington, DE 19801

Phone: 302-652-8605

Email: office@trinityparishde.org

Website: trinityoldswedes.church

Clergy

The Right Reverend Kevin S. Brown — XI Bishop Diocesan

The Reverend Dr. Kirtley Yearwood SR— Interim Rector

The Reverend Dr. Marta Illueca — Pastoral Associate

The Reverend Christopher David — Priest Associate

Staff

David Simmons — Director of Music

Brian Embriani — Associate for Welcome and Belonging

Angelica Morales — Lay Hispanic Ministry Coordinator

Claudia Zamudio — Children’s Ministry Assistant Coordinator

Dulce Tlaseca-Zúñiga — Children’s Ministry Assistant

Bob Kahn — Maintenance Manager

Jordan Pecou — Sexton

John Zajackowski — Sexton

Vestry

Elizabeth Hukill (Senior Warden), Kimberly Denhardt (Junior Warden)

Brenda Demanczyk, Robert Emeritz (Secretary), James Maxwell — 2026 Class

Steven Dooley, Janet Gordon, Ray Stiles — 2027 Class

Alberto Martinez, Juan Rodriguez, Isabel Zúñiga Sandoval — 2028 Class

Ann Hamilton (Treasurer)

Kathryn Jakabcin, Esq. (Chancellor)