



# CHRIST CHURCH CATHEDRAL

HOUSTON, TEXAS

Good Friday  
April 3, 2026  
12:05 p.m.

---

*Welcome to Christ Church Cathedral. To learn more about the ministries we share in this place, you are invited to fill in one of the cards found in the pew rack.*

*Offerings collected at this service will be donated to the dioceses of The Episcopal Church in Jerusalem and the Middle East, supporting ministries such as St. George's, Baghdad; the eye clinic in Ras Morbat, Yemen; the Al Ahli Arab Hospital in Gaza; and numerous other institutions identified by their dioceses.*

* The Cathedral is equipped with a hearing loop for assisted listening via telecoil.*

## The Liturgy for Good Friday

THE REV. CANON BRADLEY VARNELL  
Officiant

*On this day, the ministers enter in silence.  
All then kneel for a time of silent prayer, after which the liturgy begins.*

*The Liturgy is found in The Book of Common Prayer (BCP).  
Hymns and service music (S) are in The Hymnal 1982.*

### THE COLLECT OF THE DAY

*Officiant* Blessed be our God.  
*People* **For ever and ever. Amen.**  
*Officiant* 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 FIRST READING

Hebrews 10:16-25

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.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

## PSALM 22

*Recited responsively by verse.*

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 forefathers 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 man, \*  
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,  
**“He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him.”**

Yet you are he 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.

**Many young bulls encircle me; \*  
strong bulls of Bashan surround me.**

They open wide their jaws at me, \*  
like a ravening and a roaring lion.

**I am poured out like water;  
all my bones are out of joint; \*  
my heart within my breast is melting wax.**

My mouth is dried out like a pot-herd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.

**Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.**

They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing.

**Be not far away, O LORD; \*  
you are my strength; hasten to help me.**

Save me from the sword, \*  
my life from the power of the dog.

**Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.**

I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.

**Praise the LORD, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.**

For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them.

**My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who  
worship him.**

The poor shall eat and be satisfied,  
and those who seek the LORD shall praise him: \*  
"May your heart live for ever!"

**All the ends of the earth shall remember and turn to  
the LORD, \*  
and all the families of the nations shall bow before him.**

For kingship belongs to the LORD; \*  
he rules over the nations.

**To him alone all who sleep in the earth bow down  
in worship; \*  
all who go down to the dust fall before him.**

My soul shall live for him;  
my descendants shall serve him; \*  
they shall be known as the LORD's for ever.

**They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.**

*All sit for the Passion.*

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*The customary responses before and after the Gospel are omitted.*

*The responses of the People are printed in boldface.*

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 Jewish 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 Jews 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 Jews 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 a Jew, 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 Jews. 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 Jews 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 Jews 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 Jews 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 Jews, "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 Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." 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.

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."

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.

## THE HOMILY

The Very Rev. Nathaniel Katz, Dean

HYMN 158 stanzas 1–3

*Herzliebster Jesu*

## GREETING

THE SOLEMN COLLECTS *All stand*

*BCP page 277*

HYMN 474

*Rockingham*

THE VENERATION OF THE CROSS *All kneel*

*page 281*

*Officiant* 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.**

*Officiant* We adore you, O Christ, and we bless you,

*People* **Because by your Holy Cross you have redeemed the world.**

*Officiant* 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.**

*Officiant* 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.**

THE LORD'S PRAYER

*page 364*

THE FINAL PRAYER

*page 282*

*The church remains open for prayer; all those departing do so in silence.*

---

*The Book of Remembrance*

This week we remember Bobbie Farris Baldner.

---

# Welcome

## Friday, April 3, 2026

### *Announcements*

- ❖ **Neighborhood Gatherings Are About to Spring Up** • This spring, Christ Church Cathedral is hosting neighborhood socials and you're invited. For dates and locations visit [christchurchcathedral.org/announcements](http://christchurchcathedral.org/announcements).
- ❖ **Upcoming Class: Daily Prayer — How, What, Why** • How do we actually pray, especially when time is short and words are lacking? In this three-session class, Canon Bradley Varnell will help participants by introducing the Episcopal Church's liturgies for daily prayer. Sundays in April, 10 a.m. in the McGehee Conference Room. Register on our announcements page.
- ❖ **Traces of the Trade** • On April 25, we invite you to a documentary film screening and facilitated dialogue on race in Reynolds Hall from noon to 3 p.m. Info and registration on our announcements page.
- ❖ **The Good Friday Offering** • Good Friday offerings this year will be donated to the following ministries: Offerings collected at the 12:05 p.m. service will be donated to the dioceses of The Episcopal Church in Jerusalem and the Middle East. Offerings collected at the 7 p.m. bilingual Stations of the Cross: A Migrant's Way service will be donated to the Diocese of Texas' Migration with Dignity fund. Our diocese has set up this fund to provide emergency support to those impacted by deportations.
- ❖ **The Dean's Hour** • The Dean's Hour kicks off a great month of conversation starting next Sunday, April 12, with Imam Abdullah Antepli of the Rothko Chapel. We continue April 19 with Shariq Ghani of Bridges, and close the month April 26 with Constance and Dain Perry as part of our Traces of the Trade series.

*For more information about these and other events at the Cathedral, visit [christchurchcathedral.org](http://christchurchcathedral.org).*

---

Cathedral Office Phone • 713-222-2593 | After-Hours Pastoral Care Line • 713-826-5332

*To support the ministry outreach of the Cathedral, please scan to donate.*

