

EPIPHANY†

Seattle



GOOD FRIDAY

APRIL 15, 2022 AT 7:30 PM

Donations support the ministries of the Episcopal Church in Jerusalem and the Middle East.

THE GATHERING

*We invite you to help create the experience of silence before our service.
Our hope is to calm our hearts as we prepare to enter into an intensity of shared presence.
Thank you for turning off all electronic devices.*

*The people stand as the altar party enters the church.
Then all kneel for silent prayer.*

After a time, all stand with the ministers.

The Collect of the Day *said by all*

Priest 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 LITURGY OF THE WORD

The people sit for

The Lesson

Hebrews 4:14-16; 5:7-9

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.

Lector The Word of the Lord.

People Thanks be to God.

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.

The people stand to sing.

Gospel Acclamation

The Acclamation is sung once by the choir and then once more by the choir and congregation.

The verse is sung by the choir alone.

The Acclamation is sung once more by the choir and congregation.

Praise to you, O Christ, King of e - ter - nal glo - ry.

Verse: Christ for us became obedient unto death, even death on a cross; therefore God has highly exalted him and bestowed on him the name which is above every name.

*The people are seated for the first part of the Passion, which is sung by the choir.
We invite you to consider closing your bulletin and simply listening to the sung story of the Passion.*

The Passion of our Lord Jesus Christ according to John.

John 19:1-37

musical setting: Craig Phillips (b. 1961)

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 crowd 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. Therefore Pilate 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 they all cried out, "If you release this man, you are no friend of Caesar. 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 of the Passover; and it was about noon. He said to them, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

All stand.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of a 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 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 fulfil 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 fulfil the scripture), "I thirst." 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.

All kneel. Silence is kept.

Since it was the Day of Preparation, in order to prevent the bodies from remaining on the cross during the sabbath, especially because that sabbath was a day of great solemnity, 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 there came out blood and water. (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 scripture says, "They shall look on him whom they have pierced."

Sermon

Susan Pitchford
Lay Preacher

Reflective silence and stillness are kept after the sermon.

The people stand for the prayers.

The Solemn Collects

Minister 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.

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

For its unity in witness and service;

For our Presiding Bishop Michael, and all bishops and other ministers
and the people whom they serve;

For Gregory our Bishop, and all the people of this diocese;

For all Christians in this community;

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

Silent Prayer

ALL 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:

Minister For Joseph Biden, the President of the United States;
For the Congress and the Supreme Court;
For the Members and Representatives of the United Nations;
For all who serve the common good;

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

Silent Prayer

ALL 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.

Minister 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.

Silent Prayer

ALL 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.

Minister 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.

Silent Prayer

ALL 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.

Minister 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.

Silent Prayer

ALL 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 people kneel as a wooden cross is now brought into the church.
When the cross is in place, the Presider proclaims*

Priest Behold the wood of the cross

People on which was hung our salvation.

The Priest offers the following obsecration before the cross:

Priest Lord, by this sweet and saving sign, defend us from our foes and thine.

Jesu, by thy wounded feet, direct our path aright;

Jesu, by thy nailed hands, move ours to deeds of love;

Jesu, by thy pierced side, cleanse our desires;

Jesu, by thy crown of thorns, annihilate our pride;

Jesu, by thy silence, shame our complaints;

Jesu, by thy parched lips, curb our cruel speech;

Jesu, by thy closing eyes, look on our sin no more;

Jesu, by thy broken heart, knit ours to thine.

And by this sweet and saving sign, Lord, draw us to our peace and thine.

*The people remain kneeling as able or
they may proceed to the cross for silent prayer as desired.*

More than one person may venerate the cross at a time.

The people remain kneeling as able.

The Reproaches *sung by the choir*

words: Liber Usualis, 1896/Solesmes

music: John Sanders

O my people, what have I done to you? How have I offended you? Answer me!
I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.

O my people, what have I done to you? How have I offended you? Answer me!

Trisagion

Holy God

Holy and Mighty

Holy immortal One, have mercy.

For forty years I led you safely through the desert. I fed you with manna from heaven,
and brought you to a land of plenty; but you led your Savior to the cross.

Trisagion

What more could I have done for you? I planted you as my fairest vine,
but you yielded only bitterness: when I was thirsty you gave me vinegar to drink,
and you pierced your Savior's side with a lance.

Trisagion

I opened the sea before you, but you opened my side with a spear.
I led you on your way in a pillar of cloud, but you led me to Pilate's court.

O my people, what have I done to you? How have I offended you? Answer me!
I bore you up with manna in the desert, but you struck me down and scourged me.
I gave you saving water from the rock, but you gave me gall and vinegar to drink.

O my people, what have I done to you? How have I offended you? Answer me!
I gave you a royal sceptre, but you gave me a crown of thorns.
I raised you to the height of majesty, but you have raised me high on a cross.

O my people, what have I done to you? How have I offended you? Answer me!

Trisagion

The people may continue to proceed to the cross for silent prayer during the hymn on the following page.


More than one person may venerate the cross at a time.

The people remain kneeling as able to sing


Hymn 166

Sing, my tongue, the glorious battle


Pange Lingua




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.

THE COMMUNION

The people remain kneeling as able.

The Confession of Sin

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

People God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

Absolution

Priest 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 people stand.

The Lord's Prayer

Priest As our Savior Christ has taught us, we are bold to pray:

**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 Invitation to Communion

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

From the earliest days of the Church, it has been the custom not to celebrate the Eucharist on Good Friday. However, Communion is administered from the reserved bread that was blessed at the Maundy Thursday service. No wine is administered, in keeping with the penitential nature of this fast day.

All are invited to receive the Holy Communion. The bread will be placed in your palm. The people's response to receiving the bread is "Amen." To indicate to the priest that you would like a gluten-free wafer, please present your hands palms down. Those who do not wish to receive Communion are invited to come forward for a blessing, indicated by crossing your arms over your chest.

At the Communion, Motet

Crucifixus

Antonio Lotti (1667-1740)

He was crucified also for us under Pontius Pilate:
He suffered and was buried.
(Sung in Latin)

The people kneel as able.

Hymn 172

Were you there when they crucified my Lord?

Were You There

The image shows a musical score for the hymn 'Were You There'. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. Below the treble staff, there are four lines of lyrics, each corresponding to a different part of the hymn. The lyrics are: 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. '*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'. The asterisk on the third line indicates a variation or a specific instruction for that part of the hymn.

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: Spiritual
 music: Spiritual; harm. Charles W. Douglas (1867-1944)

Priest 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.**

The ministers depart in silence.

*The congregation is invited to remain in silent prayer.
 Please depart in silence out of respect for others.*

YOU ARE INVITED TO PARTICIPATE IN THE
 SACRAMENT OF RECONCILIATION (*CONFESSION*)
 IMMEDIATELY AFTER THE SERVICE
 IN THE EPIPHANY CHAPEL