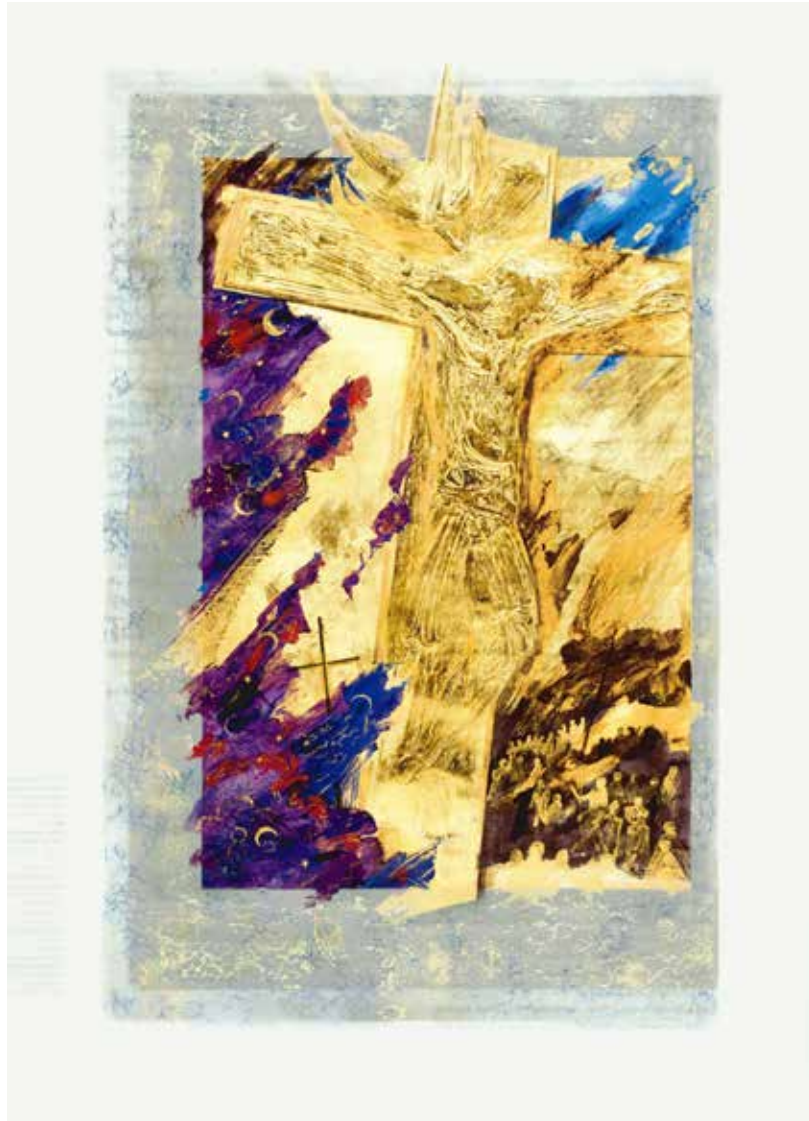


EPIPHANY†

— *Seattle* —



GOOD FRIDAY

APRIL 2, 2021 AT 7:30 PM

We Call This Friday Good

Good Friday isn't good in a way in which we might be comfortable. Just days ago the crowds hailed Jesus as he entered Jerusalem, with the words:

"Hosanna!
Blessed is the one who comes in the name of the Lord!
Blessed is the coming kingdom of our ancestor David!
Hosanna in the highest heaven!"

They now demand that Jesus be executed as a criminal, crying: "Crucify him!"

In his poem *The Four Quartets*, the great poet T. S. Eliot reflects on the deep and paradoxical significance of Good Friday; on how we as human beings are healed and restored through the suffering and death of our Savior; how through his wounds we are healed. Eliot, a native son of New England and raised as a Unitarian, yearned for a deeper and more personal relationship with God. By 1927, Eliot's spiritual yearnings led him to the Church of England and the Anglo-Catholic tradition. *The Four Quartets*, considered by many to be Eliot's greatest work, is a profound exploration of Christianity, featuring a quartet of poems, each composed of five sections. As the title suggests, its written form resembles musical composition.

In this time of pandemic, Eliot's handling of the mystery of Good Friday seems particularly chilling. The fourth section of "East Coker" (the second poem in the quartet) presents, in harshly fluorescent terms and grotesque imagery, a picture of Jesus the Christ as wounded surgeon and nurse. Here we encounter Jesus at his most fully human, knowing that while we may pass through this day of darkness, in three days a new day—a new era—a new kingdom is coming.

East Coker IV

The wounded surgeon plies the steel
That questions the distempered part;
Beneath the bleeding hands we feel
The sharp compassion of the healer's art
Resolving the enigma of the fever chart.

Our only health is the disease
If we obey the dying nurse
Whose constant care is not to please
But to remind of our, and Adam's curse,
And that, to be restored, our sickness
must grow worse.

The whole earth is our hospital
Endowed by the ruined millionaire,

Wherein, if we do well, we shall
Die of the absolute paternal care
That will not leave us, but prevents us everywhere.

The chill ascends from feet to knees,
The fever sings in mental wires.
If to be warmed, then I must freeze
And quake in frigid purgatorial fires
Of which the flame is roses, and the smoke is briars.

The dripping blood our only drink,
The bloody flesh our only food:
In spite of which we like to think
That we are sound, substantial flesh and blood—
Again, in spite of that, we call this Friday good.

Ruth Anne+

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THE GATHERING

At the sound of the bell, all rise as able.

The Procession

The people kneel for an extended period.

The people stand.

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.

The people remain seated for

Psalm 22 (1-11)

plainsong

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 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: Tomas Luis de Victoria (1548-1611)

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 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 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

The Reverend Ruth Anne Garcia

Reflective silence and stillness are kept after the sermon.

The people stand for the prayers.

The Solemn Collects

Priest 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

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

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

For 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

Priest and People **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.**

Priest 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

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

Priest Let us pray for all who have not received the Gospel of Christ:

For those who have never heard the word of salvation;
For those who have lost their faith;
For those hardened by sin or indifference;
For the contemptuous and the scornful;
For those who are enemies of the cross of Christ and persecutors of his disciples;
For those who in the name of Christ have persecuted others;

That God will open their hearts to the truth, and lead them to faith and obedience.

Silent Prayer

Priest and People **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.**

Priest 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

Priest and People **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

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 for silent prayer as desired or they may venerate their own cross at home or proceed to the cross in the church for silent prayer (one family at a time please).

The people remain kneeling.

The Reproaches *sung by the choir in Latin*

words: de Victoria

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 upon us.

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 remain kneeling while the choir sings.

Hymn 166

Sing, my tongue, the glorious battle

Pange lingua



1 Sing, my tongue, the glo - rious bat - tle; of the might - y
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed
3 He en - dures the nails, the spit - ting, vin - e - gar, and
4 Faith - ful cross! a - bove all o - ther, one and on - ly
5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing
6 Praise and hon - or to the Fa - ther, praise and hon - or



1 con - flict sing; tell the tri - umph of the vic - tim,
2 time ful - filled, born for this, he meets his pas - sion,
3 spear, and reed; from that ho - ly bo - dy bro - ken
4 no - ble tree! None in fo - liage, none in blos - som,
5 sin - ews bend; for a - while the an - cient ri - gor
6 to the Son, praise and hon - or to the Spi - rit,



1 to his cross thy tri - bute bring. Je - sus Christ, the
2 this the Sa - vior free - ly willed: on the cross the
3 blood and wa - ter forth pro - ceed: earth, and stars, and
4 none in fruit thy peer may be: sweet - est wood and
5 that thy birth be - stowed, sus - pend; and the King of
6 ev - er Three and ev - er One: one in might and



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

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THE COMMUNION

The people remain kneeling.

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

Presider 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 an earlier time. No wine is administered, in keeping with the penitential nature of this fast day.

All are invited to receive the Holy Communion from the reserved sacrament.

At the Communion, Motet

Stabat mater

Juan Gutierrez de Padilla (1590-1664)

At the cross her station keeping,
stood the mournful mother weeping,
close to Jesus to the last.
Through her soul, of joy bereaved,
bowed with anguish, deeply grieved,
now at length the sword hath passed.
(Sung in Latin)

The people kneel.

Hymn 172

Were you there when they crucified my Lord?

Were You There

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.

General Offering contributions on Good Friday support the ministries of the Episcopal Church in Jerusalem and the Middle East.

*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 with
The Reverend Doyt L. Conn, Jr.,
and in the Church Chancel with
The Reverend Ruth Anne Garcia.
Private and Confidential.

Please wait in the back of the church and the
Verger will invite you when it is your turn.

Parish Staff

| | |
|----------------------------|---|
| The Rev. Doyt L. Conn, Jr. | <i>Rector</i> |
| The Rev. Ruth Anne García | <i>Vicar</i> |
| The Rev. Dr. Peter Strimer | <i>Assisting Priest</i> |
| Jad Baaklini | <i>Communications Minister</i> |
| Diane Carlisle | <i>Director of Administration & Head Verger</i> |
| Pam Demian | <i>Senior Accountant</i> |
| Amanda Eap | <i>Hospitality and Security Minister</i> |
| Zachary Hemenway | <i>Director of Music</i> |
| Gieth Phou | <i>Sexton</i> |
| Laura Rodde | <i>Chief of Staff</i> |
| Laura Sargent | <i>Engagement Minister</i> |
| Wyatt Smith | <i>Associate Director of Music & Music Academy Director</i> |
| Linzi Stahlecker | <i>Seminary Intern</i> |
| Naomi Woodrum | <i>Director of Children and Youth Formation</i> |
| Kenzie Beard | <i>Children's Ministry Staff</i> |
| Sabrina Lee | <i>Children's Ministry Staff</i> |
| Anna Seng | <i>Children's Ministry Staff</i> |
| Kim Tran | <i>Children's Ministry Staff</i> |
| Rochelle Yuen | <i>Children's Ministry Staff</i> |

Volunteer Professionals

| | |
|-------------------|-------------------------------------|
| Margie Einstein | <i>Stewardship Coordinator</i> |
| Ed Emerson | <i>Treasurer</i> |
| Bill Forbes | <i>Buildings and Grounds</i> |
| Doug Oles | <i>Chancellor</i> |
| Thomas Foster | <i>Director of Music Emeritus</i> |
| Sherilyn Peterson | <i>Clerk of the Vestry</i> |
| Carole Terry | <i>Artist-in-Residence in Music</i> |

Volunteer Ministry Leaders

| | |
|-----------------------|-------------------------------------|
| Ann Beck | <i>YWCA Cleanup & Teen Feed</i> |
| Diana Bender | <i>Discernment</i> |
| Ben Bradstreet | <i>Minyan</i> |
| Terry Carlisle | <i>Operation Nightwatch</i> |
| Sally Clarke | <i>Altar Guild</i> |
| Susannah Dhamdhere | <i>Meals Ministry</i> |
| Sue Draper | <i>Book Study</i> |
| Pieter Drummond | <i>Meditation</i> |
| Mike Evans | <i>Service & Outreach</i> |
| Karen Forbes | <i>Women of Epiphany</i> |
| Alice Foreman | <i>Flower Ministry</i> |
| Michael Fraas | <i>Visitation Ministry</i> |
| Michael Glass | <i>Yoga</i> |
| Julie Hay | <i>Eucharistic Visiting</i> |
| Robin Mondares | <i>Pastoral Care</i> |
| Laurel Nesholm | <i>Art Guild</i> |
| Eileen Riley | <i>Service & Outreach</i> |
| Jonathan Roberts | <i>C. S. Lewis Minyan</i> |
| Mark Rossow | <i>Camping Ministry</i> |
| Mike Simmons | <i>Ushers</i> |
| Trish Stone | <i>All Threads Together</i> |
| Julie von Koschembahr | <i>The Saint John's Bible</i> |

Vestry

| | |
|---|-----------------|
| Doug Marshall - Senior Warden | |
| Lauren Wearsch - Junior Warden | |
| Julie von Koschembahr - Member-at-Large | |
| Vernon Barback | Brian Boyle |
| Andrea King | Judith Mayotte |
| Kelli Martin | Zach Miller |
| Warren Morrow | Alvin Moseberry |
| Eleanor Nelson | |

Serving This Evening

Rector The Reverend Doyt L. Conn, Jr.
Vicar The Reverend Ruth Anne Garcia
Director of Music Zachary Hemenway
Associate Director of Music Dr. Wyatt Smith
Epiphany Choir
Head Verger Diane Carlisle
Assistant John Starbard