



The Episcopal Church of the Good Shepherd

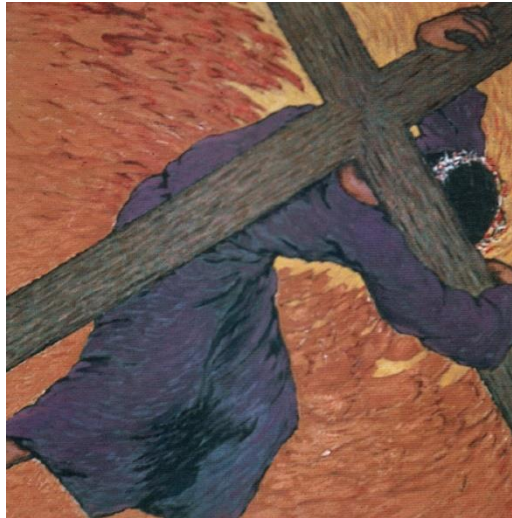
goodshepherdfw.org

The Triduum—Part Two

Good Friday

March 29, 2024 – 12:00 or 7:00 p.m.

Our Mission: To know Christ and to make Christ's love known to others



Wesley, Frank, 1923-2002. To Calvary, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=59166> [retrieved March 20, 2024]. Original source: Estate of Frank Wesley, http://www.frankwesleyart.com/main_page.htm.

345 South 312th Street
Federal Way, WA 98003
Mail to: P.O. Box 3108,
Federal Way, WA 98063

www.goodshepherdfw.org
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Welcome, Guests and Newcomers!

Welcome, and thank you for worshiping with us today, whether you are doing so on-site or online. At Good Shepherd, we welcome you as you are, with all your joys, fears, doubts, and questions, with no strings or agendas. We welcome you for where you've been, with all the gifts and hurts you've received from other places and people in your life. God loves you ... no matter what. We welcome you into a community. We pray together. We gather every week to look and listen for God at work, to refuel for daily life, and to go back out to serve the world.

In addition to our weekly Sunday morning worship, we have been offering a variety of other online opportunities to connect—for people of all ages. See the back pages of this service leaflet for more information.

Worshipping Online

Welcome to a church without walls! Our services take place both on-site and online. You can join us on Zoom through a link available via Good Shepherd's weekly email, *The Shepherd's Crook*. Or you can watch our services on Facebook (8:00 or 10:30) or YouTube (10:30; see the back pages of this service leaflet for more information).

Recording and Streaming in Use

Recording and streaming in use: Please note that video cameras and microphones are capturing our worship services, and that the resulting content is being transmitted over Zoom, Facebook, and YouTube. Likewise, from time to time still photography of our worship services may be taken and used for church communications, websites, and other uses. By your presence within the worship space or on Zoom, you are indicating your consent to the possibility that your likeness may be captured and used in any of these ways. While video capture of congregants in the pews is relatively minimal, if you wish to guarantee you will not ever be depicted on video, the area toward the back of the pew seating area is unable to be picked up on camera.

Land Acknowledgment

We acknowledge that the Church of the Good Shepherd sits on a seasonal campground of the [Puyallup \(puyallup-tribe.com\)](https://puyallup-tribe.com) and [Coast Salish People](https://coast.salishpeople.com), who have lived on and stewarded these lands for thousands of years and continue to do so today. We recognize that this land acknowledgement is one small step toward true allyship, and we commit to uplifting the voices, experiences, and histories of the Indigenous people of this land and beyond.

How can you make this Land Acknowledgment more than a performative gesture? Go to the tribe's news website (<https://news.puyalluptribe-nsn.gov/>) and sign up for their newsletter. Notice what issues are important to the Puyallup people and decide how you can begin to forge a learning relationship.

THE GOOD FRIDAY LITURGY

This is part two of the three-part liturgy called the Triduum ("Three Days").

Our service begins in silence.

The Opening Acclamation and Collect

Presider: Blessed be our God.

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

Presider: 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 Lessons

Our readings from the Bible each week include one from the Old Testament or Hebrew Scriptures; a Psalm; one from the New Testament or Christian Scriptures; and a reading from one of the four Gospels, the accounts of the life of Jesus.

First Lesson (Isaiah 52:13–53:12)

Lector: A reading from 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.

... Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

Psalm 22

At 12:00:

Lector: Let us read the psalm responsively by verse.

At 7:00, the cantor leads the congregation in singing the psalm:

Adapted from the Negro Spiritual *I want Jesus to walk with me*
by William Bradley Roberts



1 My God, my God, why have you for-**saken me?**

and are so far from my cry
and from the words of my dis-**tress?**

2 O my God, I cry in the daytime, but you do
not **answer;**

by night as well, but I find no **rest.**

3 Yet you are the Holy **One,**
enthroned upon the praises of **Israel.**

4 Our forefathers put their trust in **you;**
they trusted, and you de-**livered them.**

5 They cried out to you and were de-**livered;**
they trusted in you and were not put
to **shame.**

6 But as for me, I am a worm and no **man,**
scorned by all and despised by the **people.**

7 All who see me laugh me to **scorn; ***
they curl their lips and wag their
heads, **saying,**

8 "He trusted in the Lord; let him deliver **him;**
let him rescue him, if he de-**lights in him."**

9 Yet you are he who took me out of the **womb**,
and kept me safe upon my mother's **breast**.
10 I have been entrusted to you ever since I was **born**;
you were my God when I was still in my mother's **womb**.

11 Be not far from me, for trouble is **near**,
and there is none to **help**.

12 Many young bulls en-**circle me**;
strong bulls of Bashan sur-**round me**.

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

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

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

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

17 They stare and gloat over me;
they divide my garments a-**mong them**;
they cast lots for my **clothing**.

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

19 Save me from the **sword**,
my life from the power of the **dog**.
20 Save me from the lion's **mouth**,
my wretched body from the horns of wild **bulls**.

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

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

23 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**.
24 My praise is of him in the great as-**sembly**;
I will perform my vows in the presence of those who **worship him**.

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

26 All the ends of the earth shall remember
and turn to the **Lord**,
and all the families of the nations shall bow
be-**fore him**.

27 For kingship belongs to the **Lord**;
he rules over the **nations**.

28 To him alone all who sleep in the earth
bow down in **worship**;
all who go down to the dust fall be-**fore him**.

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

30 They shall come and make known to a people yet un-**born**
the saving deeds that he has **done**.

Second Lesson (Hebrews 4:14–16; 5:7–9)

Lector: 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.

... Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

You may remain seated for the hymn and the first portion of the Passion.

At 7:00:

Gradual Hymn: Ah, Holy Jesus (*Hymnal 1982 #158*)

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

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

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

The Gospel (John 18:1–19:42) *Alternate translation from www.epicenter.org*

The people may remain seated until invited to stand.

Gospeler: The Passion of our Lord Jesus Christ according to John.

After Jesus had spoken these words, he 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 guards 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 Judean guards 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 Judean leaders 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 guards 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 Judeans 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 guards 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 Judean leaders 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 Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, 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 Judeans. 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 Judean leaders 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 Judeans?" 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 Judeans!" 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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, “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.

All 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 Judeans.” Many of the Judeans 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 Judeans said to Pilate, “Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’” 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.

Silence.

Since it was the day of Preparation, the Judean leaders 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 Judean leaders, 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 Sermon *(Anna Lynn)*

At 7:00, we sing the hymn that follows.

Hymn: Were You There (Hymnal 1982 #172)

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

The Solemn Collects

All stand as able.

Diaconal Postulant: 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 people may continue standing or kneel.

Diaconal Postulant: 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 Melissa, our Bishop, and all the people of this diocese
 For all Christians in this community
 For those about to be baptized,
 And for those preparing to renew their baptismal vows,
 especially **Alisa, Ania, Anita, Ayishah, Bruce, Nancy, Ray, Rick, and Sharon,**

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

Silence

Presider: 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.**

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

For Joseph, 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

Presider: 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.**

Diaconal Postulant: Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name.
That unity and concord may exist between Jews and Christians in obedience to God's will.

Silence

Presider: God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. So bless the children of your covenant that we together may attain the fullness of your blessing for the world. **Amen.**

Diaconal Postulant: 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 in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are persecuted for the sake of Christ
For prisoners, refugees, and captives
For victims of war, genocide, and trafficking, and all those in mortal danger

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

Silence

Presider: 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.**

Diaconal Postulant: Let us pray for all who have not embraced God's redemptive love;

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

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

Silence

Presider: Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **Amen.**

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

Silence

Presider: 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 Adoration of the Cross

During the hymns, a large wooden cross is processed into the worship space and placed in the sight of the people.

At 7:00:

Hymn: When I Survey the Wondrous Cross (*The Hymnal 1982* #474)



1 When I sur - vey the won - drous cross where the young
 2 For - bid it, Lord, that I should boast, save in the
 3 See, from his head, his hands, his feet sor - row and
 4 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I
 cross of Christ, my God: all the vain things that
 love of flow min - gled down! Did e'er such love and
 of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

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

During the following anthems, parishioners are invited to come to the foot of the Cross to pray.

Hymn: Behold the Wood (Gather 2 #306)

All sing refrain; cantor sings verses.

Refrain



1. Unless a grain of wheat shall fall up on the ground and die,
it shall remain but a single grain and not give life.

2. And when my hour of glory comes as all was meant to be,
you shall see me lifted up upon a tree.

3. For there can be no greater love shown upon this land
than in the one who came to die that we might live.

4. My Father, if it be your plan, this cup might pass me by,
yet let it happen as you will if I must die.

5. For surely he has borne our tears, is wounded by our sin,
and yet he opens not his mouth that we might live.

6. My body now is torn with pain, my friends have left and gone.
O loving Father, take my life into your hands.

Text: John 12; Dan Schutte, b. 1947, © 1976, Daniel L. Schutte and OCP

Anthem: There Is a Green Hill Far Away (Bob Chilcott)

The Good Shepherd Choir

The Lord's Prayer

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.

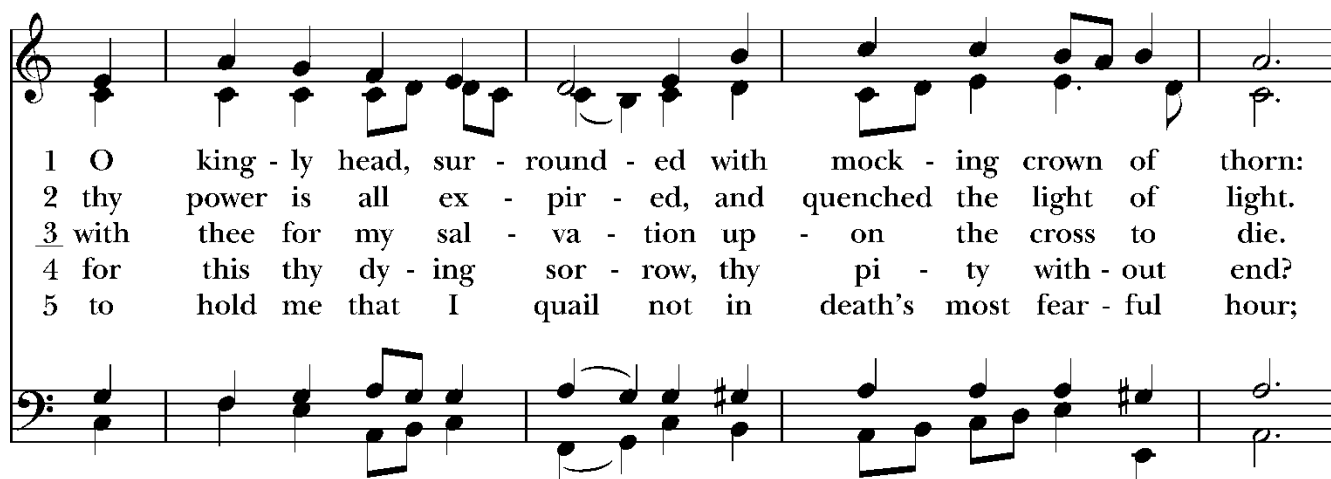
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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

Hymn: O Sacred Head, Sore Wounded (*The Hymnal 1982* #168)



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

The livestream ends, and all the people depart in silence.

Please rejoin us tomorrow evening at 8:00 p.m. for the final part of the Triduum liturgy, the Great Vigil of Easter. The Zoom link is available in the Shepherd's Crook email, which you can subscribe to at <https://tinyurl.com/cqsemail>.

***No offering is taken up in the course of today's liturgy.
 However, an offering plate is available in the entryway.
 Each year, our Good Friday offering goes directly
 to the Anglican Province of Jerusalem and the Middle East.
 If you have not yet done so, please consider making a
 donation on your way out.
 Or you can donate by scanning this QR code
 with your mobile device.***



Good Shepherd Clergy, Staff, and Lay Leadership

The Rev. Josh Hosler, *Rector* (rector@goodshepherdfw.org)
 The Rev. Dr. Roy McLuen, *Priest Associate*
 Anna Lynn, *Diaconal Postulant* (anna@goodshepherdfw.org)
 Alan Lynch, *Director of Music* (alan@goodshepherdfw.org)
 Evan Hershman, *Parish Administrator* (office@goodshepherdfw.org)
 Eric Laiblin, *Sexton*
 Robbie Gilchrist, *Bookkeeper* (bookkeeper@goodshepherdfw.org)
 Moira Gaffney, *Choral Scholar*
 Karen White, *Senior Warden*
 Jim Donahe, *Junior Warden*
 Bill Gillanders, *Treasurer* (treasurer@goodshepherdfw.org)
 Beth Shoemaker, *Assistant Treasurer*
 Mary McClellan Aronen, *Ministry Coordinator*

Today's Service Ministers

Presider: The Rev. Josh Hosler
Preacher: Anna Lynn
Organist/Pianist: Alan Lynch
Cantor: Moira Gaffney

March 29	12:00 p.m.	7:00 p.m.
Tech Team		Deb Smith, Dina Johnson
Zoom Usher		Mary Aronen
On-Site Usher	Linda Butcher	Karen White, Linda Butcher
First Lector	Jane Ely	Alisa Johnson
Second Lector/Intercessor	Christopher Stone	Betsy Grabinski
Diaconal Postulant	Anna Lynn	
Cross Carriers		Rick and Alisa Kincade
Altar Guild	Altar Guild Team	

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