

HOLY WEEK

TRIDUUM: The SACRED THREE DAYS

GOOD FRIDAY

April 3, 2026
NOON & 6:30 P.M.



St. John the Baptist Episcopal Church
in the Admiral District of West Seattle

*We acknowledge that we are on the unceded traditional land of the Coast Salish people,
including the Duwamish and Suquamish People past and present.*

We honor with gratitude the land itself and the Duwamish and Suquamish tribes.

Please know, that wherever you are in your spiritual journey, you have a place at St. John's.

Portions of this service are from the optional expansive-language versions of the 1979 *Book of Common Prayer*, as authorized by the 79th General Convention in 2018.

About this Good Friday service:

With the permission of our bishop, we have chosen to use an alternative text for the Passion Gospel and revisions to the Solemn Collects. The Gospel text and revised Collects are the work of scholars at the Seminary of the Southwest, addressing the anti-Semitic tones inherent in traditional Good Friday texts.

Historically, the church would pray on Good Friday that Jews, who had been blamed for the death of Jesus, would convert away from their blindness and hardness of heart. Too often, following Good Friday services, Jews would be attacked after Christians had been stirred up by such prayers. While these prayers have never been in the Episcopal Church's Book of Common Prayer, it is a legacy to which we are accountable. In our own time, the Christian churches have begun to repair our relationships with the Jewish people, including developing prayers during this service affirming God's relationship with the Jewish people.

The Solemn Collect addressing this relationship appears as the first of the collects in order to center God's redemptive work as beginning with the Jewish people (Israel) from whom Jesus is born.

The prayers for those who are non-Christians have also been revised, acknowledging that this is a broad category of people whose own reasons for being in such a position are varied and complex. Here, the Collect offers prayers to God, repenting of the times when the deeds of Christians have been the reason for this absence of faith and asking that God's own desire for the good of all people be realized.

THE LITURGY FOR GOOD FRIDAY

On this day the ministers enter in silence.

All then kneel for silent prayer.

The liturgy begins when the presider stands and says

The liturgy for this day focuses on the cross on which, in the language of one eucharistic prayer, Jesus "completes the sacrifice of his life." The crucifixion is not an "add-on" or an "unhappy ending" to Jesus' life, but is consistent with his entire ministry...a ministry in which he lived abundantly through service and self-giving to God and neighbor, as we enacted in the footwashing on Maundy Thursday just a day ago.

Presider Blessed be our God.

People **For ever and ever.**

The Collect of the Day

Good Friday

Presider God be with you.

People **And also with you.**

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.**

You may be seated.

THE LESSONS

First Reading

Isaiah 52:13 – 53:12

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.

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

People **Thanks be to God.**

The first reading, from the fourth Servant Song of Isaiah, sets Jesus' crucifixion in that context of service, and underlines the cost he paid in a world not ready for life to be found in self-giving love.

The life of the Son of God involved his experience of all things human, including abandonment, loss and death, so that all these human experiences might be caught up in the transforming and healing love of God. Psalm 22 reflects the depth of human loss and suffering. As a Jew, Jesus would have known the psalms well, as they were an important part of 1st century Jewish worship and piety. According to the gospels of Matthew and Mark, Jesus cried out the first line of this Psalm while he hung upon the cross.

Response

Psalm 22 • *Deus, Deus meus*

Read responsively by whole verse.

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
- 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 delivered them.**
- 5 They cried out to you and were delivered; *
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 delights 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 encircle me; *
strong bulls of Bashan surround 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 pot-sherd;
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 around 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 among 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 assembly; *
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 before 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 before 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 unborn *
the saving deeds that he has done.**

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

People **Thanks be to God.**

Please remain seated.

The epistle reading portrays Jesus' crucifixion as the final act of a great High Priest, whose willingness to love even unto death opens the way to a new relation between humanity and God.

This translation was prepared by the Rev. Jane L. Patterson, Ph.D, of Seminary of the Southwest, to show how translation choices might be employed to lessen potential anti-Jewish readings. It is part of a proposed alternate rite to the Good Friday liturgy found in the 1979 *Book of Common Prayer* of the Episcopal Church.

The Passion Gospel recounts again the length to which Jesus would go for us: all the way to humiliation, the cross and the grave.

In a number of translations, this passion account includes strong polemics against “the Jews.” It is important to understand that this language does not justify any anti-Semitic view on the part of Christians. These references refer to the Jews who rejected Jesus. There were also Jews who accepted Jesus as Messiah. Some scholars think this gospel was produced in such a community of Jewish believers. At any rate, Romans and other gentiles were as involved in Jesus’ crucifixion as Jews. What Christians believe is that Jesus was crucified by us— all of us— in our unreadiness to accept his radical servant love.

The customary responses before and after the Gospel are omitted.

The Passion of Our Lord Jesus Christ according to John

John 18:1 – 19:42

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 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 Judean 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 Judean leadership 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 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 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 Judeans 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 Judeans 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 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 Judeans 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 Judeans 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 Judeans, "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.

Please stand as you are able.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the 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.

At the mention of Jesus' last breath, please kneel or make a deep bow while silence is kept. You may rise when the reading resumes.

Since it was the day of Preparation, the Judeans 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 authorities, 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

The Reverend Canon Elise B. Johnstone, D. Min.

There will be a moment for quiet personal reflection.

Standing as able.

Hymn 172

Were you there when they crucified my Lord?

TUNE: *Were You There*

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: Afro-American spiritual

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

Irr.

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The Solemn Collects and their Biddings, through which we carry on Jesus' priestly ministry to the world, date from the 3rd through the 5th centuries. The practice of the people kneeling for the Biddings and standing for the Collects dates to the 6th century.

All the *Triduum* liturgies— *Maundy Thursday*, *Good Friday*, and *The Great Vigil of Easter*— unfold in a pattern of proclamation and response. In this liturgy, our response to the proclamation of Jesus' self-offering for the world begins with our priestly intercession for the world in the Solemn Collects.

In the reading from Hebrews, Jesus was presented as the Great High Priest; in the gospel according to John, in a passage just prior to the passion account we heard today, Jesus prepared to give himself over to death by first interceding for the world. To follow Jesus on the way to Life, we now carry on that ministry, becoming priests for the world by our lives and by our prayers.

Please remain standing.

THE SOLEMN COLLECTS

Presider 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.

Kneeling as able.

Thomas Cranmer, the architect of the first *Book of Common Prayer* in 1549, provided prayers for Palm Sunday and Good Friday based on these ancient Solemn Collects. Otherwise, in their traditional form, they were lost to our Anglican tradition for Good Friday until they were restored in the 1979 *Book of Common Prayer*.

The structure of the Solemn Collects reflects the way Intercessions were offered in some of the eucharistic liturgies of the early church. Eventually, the weekly intercessions changed and were even dropped for a time, yet they endured in the Good Friday liturgy, because of its solemnity and importance.

Intercessor 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 Israel and the Church, Jews and Gentiles, in obedience to God's will.
Let us pause in silent prayer.

Silence may be kept, then standing as able.

Presider God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament the history of prejudice and violence we have fomented between ourselves and your faithful people, of whom Jesus was born. Bless the children of your covenant, Jew and Gentile alike, as we strive together to attain the fullness of your blessing for the world. **Amen.**

Kneeling as able.

Intercessor Let us pray for the holy catholic church of Christ throughout the world;
For its unity in witness and service
For Sean, our presiding bishop; Phil, our bishop; and for all bishops, priests, and deacons, and the people whom they serve
For Elise and Robert, our priests, and all Christians in this community
For those about to be baptized
That God will confirm the Church in faith, increase it in love, and preserve it in peace.
Let us pause in silent prayer.

Silence may be kept, then standing as able.

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.**

Kneeling as able.

Intercessor Let us pray for those who have not embraced God's redemptive love;
For those who are distant from God
For those who have lost their faith,
For those without faith,
For those hardened by sin and indifference,
For the contemptuous and the scornful,
For those who have been wounded by the people of Christ,
For those who have persecuted others in the name of Christ
For those who are persecutors of his disciples
That God will lead sinners to repentance, and sustain all in a life of faith and obedience.
Let us pause in silent prayer.

Silence may be kept, then standing as able.

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.**

Kneeling as able.

Intercessor Let us pray for all nations and peoples of the earth, and for those in authority among them;
For Donald, the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good
That by God's help they may seek justice and truth, and live in peace and concord.
Let us pause in silent prayer.

Silence may be kept, then standing as able.

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.**

Kneeling as able.

Intercessor Let us pray for all who suffer and are afflicted in body or in mind;
For those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those who live in loneliness, fear, and anguish
For those who face temptation, doubt, despair, and violence
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 mercy, will comfort and relieve them, grant them the knowledge of divine love, and stir up in us the will and patience to minister to their needs.
Let us pause in silent prayer.

Silence may be kept, then standing as able.

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.**

Kneeling as able.

Intercessor 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.

Let us pause in silent prayer.

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 VENERATION OF THE CROSS

Kneeling as able. A wooden cross is brought into the church.

The people remain kneeling or they may proceed to the cross for silent prayer as desired. More than one person may venerate the cross at a time.

Veneration Anthem S351

Sung by cantor only.

O Sa - vior of the world, who by thy cross and
pre - cious blood hast re - deemed us: Save us
and help us, we hum - bly be - seech thee, O Lord.

Setting: Plainsong, Mode 7; adapt. David Hurd (b. 1950) © 1983, David Hurd. Used by permission.

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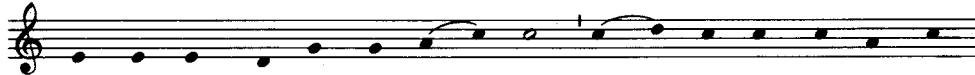
Following the Solemn Collects, the ultimate symbol of the Christian life of intercession and self-offering to the world is now brought into the church. A bare cross, placed in the sight of all the people, stands as a stark reminder of the cost of following Jesus Christ, as well as the unexpected promise that the abundant life we find in following him cannot be lost even to the grave. This promise of new life—the promise of the resurrection—is assumed in our liturgy for this day: thus, we call it Good Friday.

The Veneration of the Cross was practiced in the 4th century as part of the Good Friday liturgy in Jerusalem. The practice is likely much older.


Hymn 166

Sing, my tongue, the glorious battle

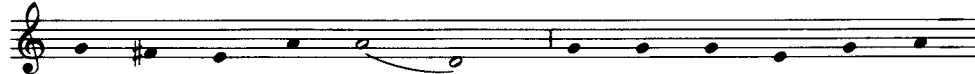
TUNE: *Pange lingua*



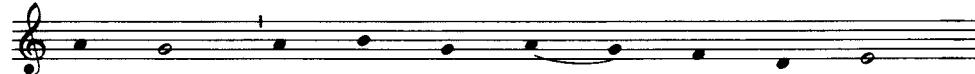
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend 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.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*, after John Mason Neale (1818-1866)
 Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent. 87. 87. 87

Public domain.

The words of Hymn 166 date from the 7th century. They reflect one of the early understandings of Jesus: *Christus Victor*, the conqueror of death and sin. The hymn is marked by eucharistic imagery as well as a moving call to the “noble tree” that holds the Christ gently as he wages his “mighty conflict.”

12:00 noon Confession

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

A moment of reflective silence is kept.

People Most merciful God, we confess that we have sinned against you
 in thought, word, and deed, by what we have done,
 and by what we have left undone.

We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of our Savior Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will, and walk in your ways,
 to the glory of your Name. Amen.

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.

All that can be done has now been done. We have heard the mystery of abundant life won through the death of Christ and responded with intercession and adoration. The liturgy concludes with stark simplicity, with the prayer Jesus taught his disciples and a Collect drawn from medieval devotions.

The Lord's Prayer

Presider And now as our Savior Christ has taught us, we are bold to pray,

People **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.**

12:00 noon Receiving the Reserved Sacrament

Reception of the sacrament in one kind (either bread or wine) is considered a full experience of the sacrament.

If you would prefer to receive a blessing instead of communion, please come forward and place your arms over your chest. The presider will greet you and offer a blessing. Gluten-free wafers are available for those requiring them.

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.**

This concludes the proper liturgy for Good Friday.

After the ministers leave the chancel, the people depart in silence.

Holy Week Services at St. John's

Holy Saturday, **April 4**, 10:30 a.m. *Proper Liturgy*

Saturday Vigil, **April 4**, 8:00 p.m. *The Great Vigil of Easter*

Easter Sunday, **April 5**, 8:30 a.m. *Easter Day spoken Holy Eucharist*

10:30 a.m. *Easter Day Holy Eucharist with music*

11:45 a.m. *Easter Egg Hunt*

Serving in Worship Today

Altar Guild: Stephanie Bonyngne, Carol Eaton; **Eucharistic Minister/Intercessor:** Jeana Frazier; **Preaching:** The Rev. Cn. Elise Johnstone; **Presider:** The Rev. Robert Stevens; **Readers:** Pamela Bradburn, Katie Bucy; **Usher:** Kathy Lund.

Serving in Worship This Evening

Preaching/Presiding: The Rev. Cn. Elise Johnstone; **Readers:** Gene Mendez, Lynn Ogdon-Perrine; **Usher:** David Perrine.

ANNOUNCEMENTS

Coffee Hour in the Parish Hall

Join us for a time of fellowship in the Parish Hall following our 10:30 a.m. service every Sunday for snacks and coffee. Newcomers are especially invited to attend so we can better get to know you and welcome you to SJB. If you are interested in providing snacks and hospitality during our weekly Coffee Hour, please consider signing up to support this ministry on the yellow sign-up sheet in the Parish Hall. Hosts serve in teams. Experienced hosts are happy to show newcomers the ropes. Thank you!

Sunday Morning Adult Formation Starts April 12

April 12–26, we will study Episcopal Bishop Mariann Budde's curriculum *The Lost Art of Kindness: Civility as a Christian Calling* as we explore the idea of civility as a Christian calling by delving into the powerful theme of kindness, as exemplified in both the Hebrew Scriptures and Christian teachings. Being kind, however, doesn't mean abandoning our principles. Bishop Budde examines the importance of standing firm in our convictions while respecting the dignity of others, even during moments of strong disagreement. And in May, Canon Elise will share about her upcoming sabbatical. Questions? Email Canon Elise. elise@SJBWestSeattle.org

Youth Group April 5

Students in grades 6–12 are invited to the Parish Hall 7–8:30 p.m. for snacks, games, and conversation on the first and third Sundays of the month. Our next youth group will be this Sunday, April 5. Contact Jackson with any questions. familylife@SJBWestSeattle.org

Parish Office Closed on Monday

In observance of the Easter holiday, the church office will be closed Monday, April 6.

Spiritual Practices Small Groups

SJB continues our exploration of Spiritual Practices in Small Groups, on the second and fourth Wednesdays at 11 a.m. If you have any questions, please contact Fr. Robert. robert@SJBWestSeattle.org

Walking Through the Bible

Join us on the second and fourth Sundays for *Walking Through the Bible*. You do not need to have a deep knowledge of the Bible to join in these explorations. In March we began a study of Exodus. Questions? Please email Canon Elise. elise@SJBWestSeattle.org

Evening Prayer Resumes This Week

Zoom Evening Prayer is a lovely way to wind down the day. At the beginning of the service, everyone chooses a role. The bulletin is displayed on the screen. At the end is a short social hour. Come join us on Zoom, Wednesdays, 6:30 p.m. <https://us02web.zoom.us/j/229332884>

Men's Gathering

Men of all ages and their partners, friends, and neighbors are invited to a no-host breakfast every second Saturday of the month. Meet at Chelan Café, 3527 Chelan Ave SW, Saturday, April 11, 8 a.m. For more information or a ride, please contact David Perrine. 206-937-2932

White Center Welcome Table Meal

It's SJB's turn to coordinate a hot meal for our food-insecure neighbors at New Beginnings Fellowship Church in White Center on Saturday, April 11. If you'd like to make casseroles or serve food, please contact Sharon Parker, 206-859-7083, or Carol Long, 206-930-4991.

The Lord's Lunch

The Lord's Lunch is a monthly community service event led by Dan Johnson, where members of SJB make and pack 150+ meals to distribute to unhoused and at-risk populations around West Seattle. Our next gathering is Saturday, April 18, 10:30 a.m., in the Parish Hall. Please use the Signup Genius link to volunteer to provide food or assist with assembly. <https://bit.ly/3G3WORN>

Cathedral Day at Saint Mark's

Cathedral Day is a "family reunion" for Episcopalians from across western Washington. It's a time for connecting across congregations and experiencing all your cathedral has to offer. For centuries, cathedrals have served as Christian pilgrimage sites, drawing people of faith into their orbit of wonder and awe. This year's Cathedral Day, April 25, celebrates the idea of pilgrimage, with Saint Mark's serving as your sacred destination. Join us for a day of confirmations, receptions, reaffirmations, food, and fun. The event is free but you must RSVP to secure your free food-truck lunch. See the Friday *E-News* for more information.



St. John the Baptist Episcopal Church in the Admiral District of West Seattle

A Note from Our Rector

We are so glad you are worshipping here today!

Visiting?

If you are visiting with us, we would be glad to answer any questions you may have about the Episcopal Church or about St. John's. I'm Elise, the Rector (the priest in charge) of St. John's— I encourage you to reach out to me— I'd love to meet you!

Interested in Baptism?

In the Episcopal Church, we believe that Baptism by water and in the name of the Father, the Son, and the Holy Spirit is full initiation into the Body of Christ, the Church— regardless in which Christian tradition you may have been baptized.

If you are interested in Baptism, please reach out to me— I would love to talk with you about this.

As we like to say here, wherever you are in your spiritual journey, you have a place at St. John's!

Welcome!

Elise+
elise@sjbwestseattle.org

If there is a ministry you're interested in knowing more about or getting involved, you can also contact the office
office@sjbwestseattle.org

St. John the Baptist Vestry

Class of 2026

Kitt Gassman
John Hainze
Lurilla Lee
Cathy Thompson,
senior warden

Class of 2028

Sten Crissey
Russ Crosbie
Adrienne Haycock
Becky Kacel

Class of 2027

Linda Barson
Terry Brady
Lauren Cox
Mary Kay Jones,
junior warden

Chair

The Rev. Cn. Elise Johnstone
Clerk
Carol Sutcliffe
Treasurer
Monte Frazier

Would you like to request that our Prayer Chain pray for you or someone you know? Would you like to add a name to the Prayers of the People? Please visit

<https://sjbwestseattle.org/prayers>

St. John the Baptist Staff and Office Information

3050 California Ave SW
Seattle WA 98116

Phone 206-937-4545
www.sjbwestseattle.org

Office Hours: Monday–Thursday 10:00 a.m.–3:00 p.m.

The Rev. Canon Elise B. Johnstone, *rector*
elise@sjbwestseattle.org

The Rev. Robert G. Stevens, *curate*
robert@sjbwestseattle.org

Parish Office
office@sjbwestseattle.org

Thomas Aláan, DMA, *choir director*
thomas@sjbwestseattle.org

Anita McKay, *bookkeeper*
finance@sjbwestseattle.org

Jackson Espeut, *family life minister*
familylife@sjbwestseattle.org

Nora Jindrich, *nursery and youth assistant*

David O. Ruberg, *bulletin guru*

Joyce Gibb, *pianist*

If you wish to reach a staff person who does not have an email listed, please contact the office.

office@sjbwestseattle.org

What's going on at SJB this week

Friday, April 3, 12:00 PM	Nave
Proper Liturgy for Good Friday with Sacrament of the Presanctified	
Friday, April 3, 6:30 PM	Nave
Proper Liturgy for Good Friday	
Saturday, April 4, 10:30 AM	Nave
Proper Liturgy for Holy Saturday	
Saturday, April 4, 8:00 PM	Churchyard, Nave
The Best Service of the Year: The Great Vigil of Easter	
Sunday, April 5, 8:30 AM	Nave
Spoken Holy Eucharist	
Sunday, April 5, 9:30 AM	Choir Room
Choir Practice	
Sunday, April 5, 10:30 AM	Nave
Holy Eucharist with Music	
Sunday, April 5, 10:30 AM	Nave, Large Godly Play Room
Children's Chapel with Godly Play	
Sunday, April 5, 11:45 AM	Outside
Easter Egg Hunt	
Sunday, April 5, 3:00 PM	Providence Mount St. Vincent
Worship at The Mount	
Sunday, April 5, 7:00 PM	Parish Hall
Youth Group	
Monday, April 6, 4:00 PM	Parish Hall
Endolyne Rehearsal*	
Monday, April 6, 6:00 PM	Community Room
AA Shipwrecked	
Tuesday, April 7, 4:00 PM	Parish Hall, Community Room
Endolyne Rehearsal*	
Tuesday, April 7, 7:00 PM	Community Room
AA Into Action	
Wednesday, April 8, 11:00 AM	Library
Spiritual Practices Group	
Wednesday, April 8, 2:30 PM	Parish Hall, Community Room
WSHS Outreach Event*	
Wednesday, April 8, 5:00 PM	Parish Hall
WSHS Track & Field Dinner*	
Wednesday, April 8, 6:30 PM	Zoom
Evening Prayer	
Thursday, April 9, 12:00 PM	Library
Staff Meeting	
Thursday, April 9, 6:30 PM	Choir Room
Choir Practice	
Thursday, April 9, 7:00 PM	Community Room
AA 12x12	
Friday, April 10, 6:00 PM	Community Room
AA Shipwrecked	
Saturday, April 11, 7:45 AM	Parish Hall, Community Room
Al-Anon	
Saturday, April 11, 8:00 AM	Chelan Café
Men's Gathering	
Saturday, April 11, 8:30 AM	New Beginnings Fellowship Church
White Center Welcome Table Meal	
Sunday, April 12, 8:30 AM	Nave
Spoken Holy Eucharist	
Sunday, April 12, 9:30 AM	Choir Room
Choir Practice	
*Indicates that a group is renting SJB for this use.	