

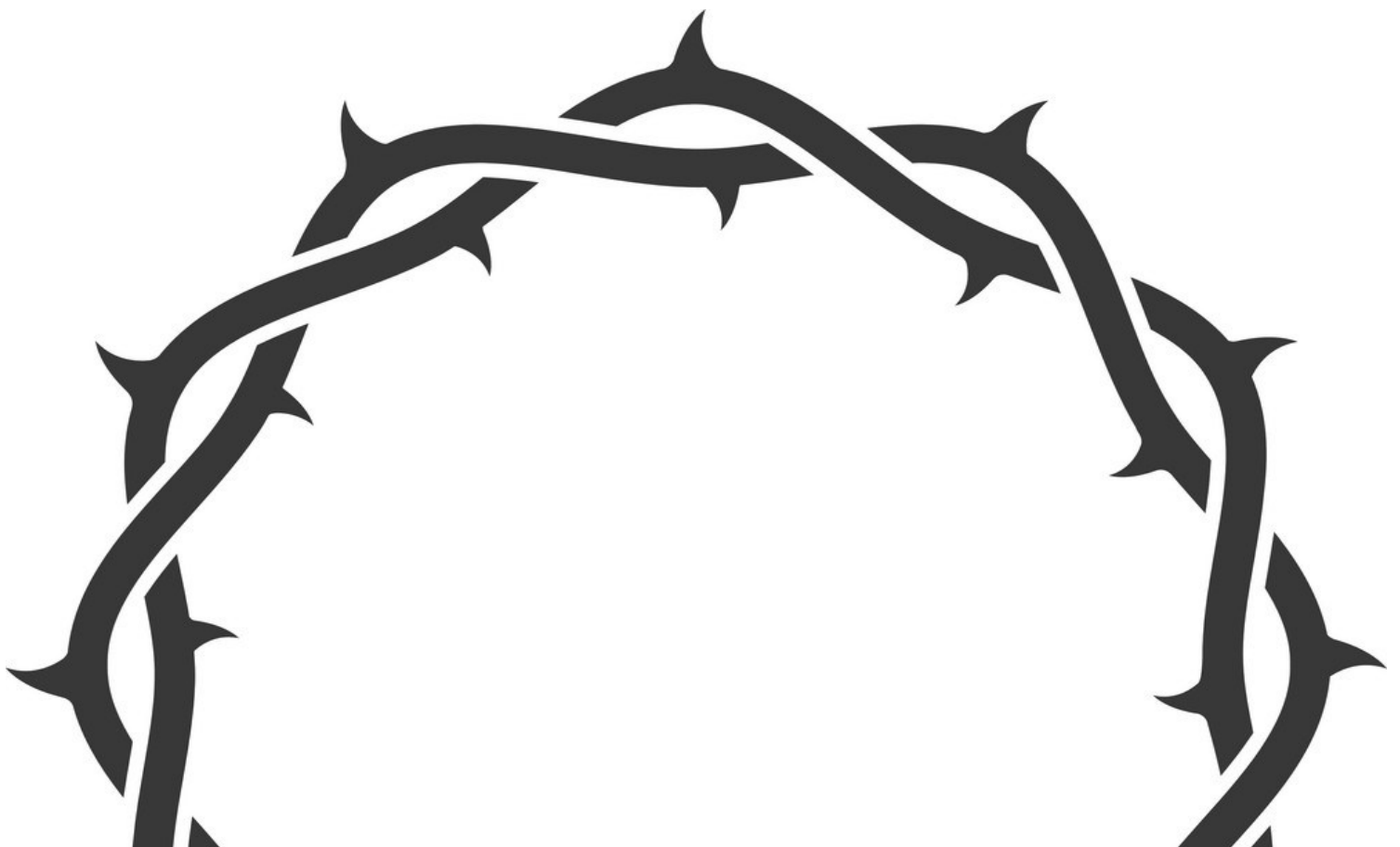
# ST AIDAN'S EPISCOPAL CHURCH

CAMANO ISLAND, WA

## GOOD FRIDAY

April 3, 2026

7:00 P.M.



## ABOUT THIS SERVICE

### GOOD FRIDAY OFFERING

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the three dioceses of the Province of Jerusalem and the Middle East. Your gift to the Good Friday offering will support the ministry at al-Ahli Hospital in Gaza, which has continued to provide essential health care services despite the violence of war; St George's in Baghdad, Iraq, and its medical center; an eye clinic at Christ Church, Yemen; and the powerful Christian presence of All Saints' Episcopal Church in Damascus, Syria, and All Saints' Episcopal Church in Beirut, Lebanon.

"It's easy to feel powerless in the face of the human suffering we have witnessed in the Holy Land, but with your offering this Good Friday... we can help The Episcopal Church in Jerusalem and the Middle East turn despair into hope for thousands of God's people across their region."

- Presiding Bishop of the Episcopal Church, Sean Rowe

### GOOD FRIDAY LITURGY

Because this liturgy is a continuation of the Maundy Thursday commemoration, there is no music before the service begins, and no opening hymn. The ministers enter in silence. The Liturgy of the Holy Eucharist is not celebrated at this service. In this solemn meditation between the Holy Eucharist of Maundy Thursday and that of the Great Vigil to come, we meditate on the Passion of our Lord, are sustained by the sacrament we received on Maundy Thursday, and look forward to the celebration of the First Eucharist of Easter.

The readings for Good Friday do not vary from year to year. The Passion reading from the Gospel of John is the climax of the Ministry of the Word. The solemn prayers represent some of the very oldest liturgical elements that have been recovered, having been part of the Good Friday liturgy since the earliest times. They have provided the pattern of the Prayers of the People in the continuing worship of the Church.

There is no blessing or dismissal at the end of the service, and all depart in silence.

## MINISTERS OF THE SERVICE

*Lectors* Adele Lee & Rob Gorman

*Music* Steve Jensen, *Music Director & Cantor*  
St Aidan's Choir

*Officiant* The Rev. S. Drew Foisie, Rector

# THE ENTRANCE RITE

*At the sound of the bell, please stand as you are able. The ministers enter in silence.*

## ACCLAMATION AND THE COLLECT OF THE DAY

BCP 276

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

*Officiant* Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*All may be seated.*

## THE FIRST READING

A READING FROM THE PROPHET 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.

The Word of the Lord.

***Thanks be to God.***

THE PSALM 69:1-23 *Salvum me fac*

*Antiphon*



Save me, O God, \*  
for the waters have risen up to my neck.

I am sinking in deep mire, \*  
and there is no firm ground for my feet.

I have come into deep waters, \*  
and the torrent washes over me.

I have grown weary with my crying;  
my throat is inflamed; \*  
my eyes have failed from looking for my God.

Those who hate me without a cause are more than the hairs of my head;  
my lying foes who would destroy me are mighty. \*  
Must I then give back what I never stole?

O God, you know my foolishness, \*  
and my faults are not hidden from you.

*Antiphon*

Let not those who hope in you be put to shame through me,  
Lord GOD of hosts; \*  
let not those who seek you be disgraced because of me,  
O God of Israel

Surely, for your sake have I suffered reproach, \*  
and shame has covered my face.

I have become a stranger to my own kindred, \*  
an alien to my mother's children.

Zeal for your house has eaten me up; \*  
the scorn of those who scorn you has fallen upon me.

I humbled myself with fasting, \*  
but that was turned to my reproach.

I put on sack-cloth also, \*  
and became a byword among them.

*Antiphon*

Those who sit at the gate murmur against me, \*  
and the drunkards make songs about me.

But as for me, this is my prayer to you, \*  
at the time you have set, O LORD:

“In your great mercy, O God, \*  
answer me with your unfailing help.

Save me from the mire; do not let me sink; \*  
let me be rescued from those who hate me  
and out of the deep waters.

Let not the torrent of waters wash over me,  
neither let the deep swallow me up; \*  
do not let the Pit shut its mouth upon me.

Answer me, O LORD, for your love is kind; \*  
in your great compassion, turn to me.”

### *Antiphon*

“Hide not your face from your servant; \*  
be swift and answer me, for I am in distress.

Draw near to me and redeem me; \*  
because of my enemies deliver me.

You know my reproach, my shame, and my dishonor; \*  
my adversaries are all in your sight.”

Reproach has broken my heart, and it cannot be healed; \*  
I looked for sympathy, but there was none,  
for comforters, but I could find no one.

They gave me gall to eat, \*  
and when I was thirsty, they gave me vinegar to drink.

### *Antiphon*

## **THE SECOND READING**

A READING FROM THE LETTER TO THE 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.

The Word of the Lord.  
*Thanks be to God.*

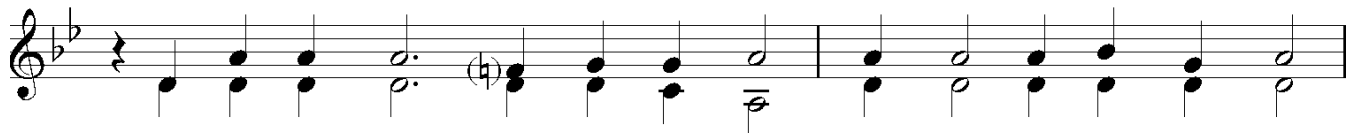
HYMN

*To mock your reign*

H 170



1 To mock your reign, O dear - est Lord, they made a crown of thorns;  
 2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,  
 3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.  
 your pas - sion turned, for all they cared, in - to a sol - dier's joke.  
 and act - ed out their grim cha - rade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown;  
 They did not know, as we do now, that though we mer - it blame  
 They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.  
 you will your robe of mer - cy throw a - round our na - ked shame.  
 your King - dom shall not cease to grow till love em - bra - ces all.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,  
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple,

“Here is your mother.” And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

*Silence is kept.*

**THE HOMILY**

The Rev Drew Foisie

**OFFERTORY & OFFERTORY ANTHEM:** *Faithful Cross (arr. Davidson)*

**St Aidan's Choir**

**THE SOLEMN PRAYERS** *\*adapted from the Anglican Prayer Book of Australia*

*Please stand as you are able.*

God sent Christ, the Only Begotten, the Beloved One into the world, not to condemn the world, but so that the world might be saved through Christ. Let us bring the needs of the whole world to the foot of the cross of Christ.

Let us pray for the Church of God throughout the world, for the Archbishop of Canterbury and the Anglican Communion, for the Pope and the Roman Catholic Church, for the Ecumenical Patriarch and the Orthodox Churches, for the Protestant Churches throughout the world, their people and their leaders; that God the almighty, eternal One will guide the Church, and gather it in unity and peace.

*Silence*

Holy God, you have shown your glory to all nations in Christ your Son: guide the work of your Church, help it to keep the faith, proclaim your Name, and bring your salvation to all people; through Jesus Christ our Lord. **Amen.**

I ask you to pray for all God's people in their vocation and ministry; for all bishops, priests and deacons; for Sean our Presiding Bishop; Phil, our Bishop; and all who are preparing for baptism.

*Silence*

Holy God, by your Spirit you teach your Church and make us holy: help each of us to do your work more faithfully; through Jesus Christ our Lord. **Amen.**

Let us pray for all who confess Christ crucified, that God will heal our divisions.

*Silence*

Holy God, in baptism you make us one in Christ: help us to persevere in faith, and make us one in love and service; through Jesus Christ our Lord. **Amen.**

Let us pray for the peace of Jerusalem, and for the Jewish people, the first to hear the word of God.

*Silence*

Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own: keep them in the love of your Name, and in faithfulness to your covenant; through Jesus Christ our Lord. **Amen.**

Let us pray for all people of faith and goodwill, that inspired by our holiness and wisdom, we may proclaim God's glory in all the world.

*Silence*

Holy God, you created humankind in your image and likeness: draw all people to yourself, that acknowledging you as the maker and redeemer of all, we may live together in harmony and concord; through Jesus Christ our Lord. **Amen.**

Let us pray for the peace of the world, for those in authority, for Donald the President of the United States, for the Congress and the Supreme Court, for the members and representatives of the United Nations, and for all who shape our common life.

*Silence*

Holy God, you desire justice for all the earth: guide our leaders and guard all peoples in the way of righteousness and freedom, reconciliation and peace; through Jesus Christ our Lord. **Amen.**

Let us pray for the sick, the dying, and all in need; for those who are homeless, hungry, and oppressed; for prisoners, refugees, and exiles, and for all imprisoned in darkness and despair.

*Silence*

Holy God, all tenderness and healing flow from you: give strength to the weary and courage to the downhearted, and show mercy to all who are in trouble; through Jesus Christ our Lord. **Amen.**

*Silence*

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 PRESENTATION OF THE CROSS OF CHRIST

We adore you, O Christ, and we bless you.

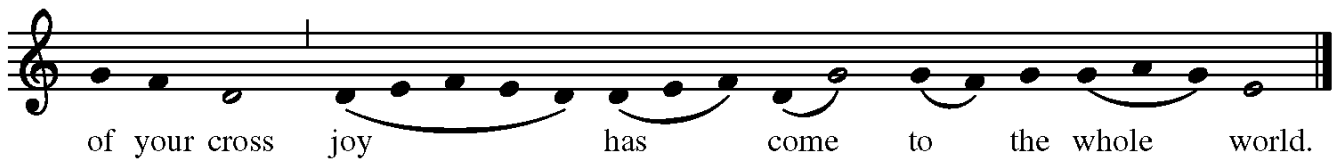
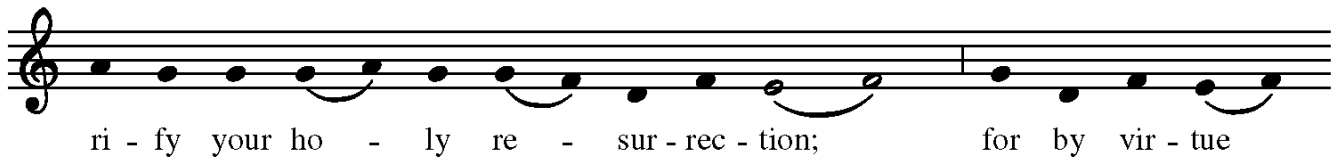
*People*

**Because by your holy cross you have redeemed the world.**

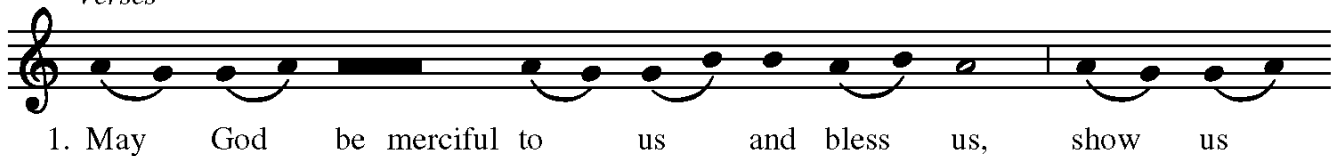
*The cross is brought into the church and placed in the sight of the people as the anthems are sung by the people and choir together.*

## ANTHEM 1

*Antiphon*



*Verses*



2. Let your ways be known up - on earth, your sav - ing health a -  
 mong all na - tions. [Ant.] 3. Let the peo - ples praise  
 you, O God; let all the peo - ples praise you. [Ant.]

Setting: Plainsong, Mode 4; adapt. David Hurd (b. 1950).  
 © 1983, David Hurd. Used by permission

## ANTHEM 2

*Antiphon* (b)

We a - dore you, O Christ, and we bless you,  
 be - cause by your ho - ly cross you have re - deemed the world.

*Verse*

If we have died with him, we shall al - so live with him;  
 if we endure, we shall al - so reign with him. [Ant.]

Setting: Mode 1 melody; adapt. Bruce E. Ford (b. 1947).  
 © 1985, Bruce E. Ford.

ANTHEM 3

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.

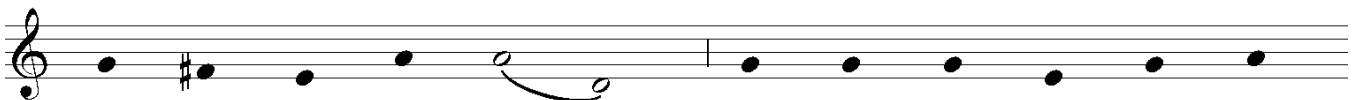
Setting: Plainsong, Mode 7; adapt. David Hurd (b. 1950).  
© 1983, David Hurd. Used by permission.



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews  
 \*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his  
 2 filled, born for this, he meets his pas - sion, this the  
 3 reed; from that ho - ly bo - dy bro - ken blood and  
 4 tree! None in fo - liage, none in blos - som, none in  
 5 bend; for a - while the an - cient ri - gor that thy  
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -  
 2 Sa - vior free - ly willed: on the cross the Lamb is  
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and  
 4 fruit thy peer may be: sweet - est wood and sweet - est  
 5 birth be - stowed, sus - pend; and the King of heaven - ly  
 6 Three and ev - er One: one in might and one in



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

## THE LORD'S PRAYER

*Officiant*

As our Savior Christ has taught us, we are bold to say,

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 service concludes with the following prayer. No blessing or dismissal is added.*

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgement 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.**

*The ministers, and then the people, depart in silence.*

**ST. AIDAN'S EPISCOPAL CHURCH**

1318 SR 532, Camano Island, WA 98282

PO Box 145, Stanwood, WA 98292

Office@StAidansCI.org 360.629.3969

Like us on Facebook, Watch us on YouTube

[www.StAidanCamanoIsland.org](http://www.StAidanCamanoIsland.org)

All music used with permission.

Copyright: OneLicense.net #A-719150