

*Kneel.*  
**Confession of Sin**

*Deacon* Let us confess our sins against God and our neighbor.

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 your Son 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 our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

**The Lord's Prayer** *Sung* The Hymnal S 119

*Be seated.*  
**The Communion of the People**

**Anthem** *Prayer to Jesus* George Oldroyd

Jesu, since thou me made and bought,  
Be thou my love and all my thought,  
And help that I may to thee be brought,  
Withouten thee I may do naught.

Jesu, since thou must do thy will,  
And nothing is that thee may let,  
With thy grace my heart fulfill,  
My love and my liking in thee is set.

Jesu, at thy will I pray that I might be,  
All my heart fulfill, with perfect love to thee.  
That I have done ill Jesu, forgive thou me,  
And suffer me never to spill, Jesu, for pity. Amen.

– Richard Rolle, 1300-1349

**Hymn** *Jesus, Remember Me* Jacques Berthier

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**Hymn** *O Sacred Head, Sore Wounded* The Hymnal 168

Stanzas 1, 2 & 3  
*You are invited to sing this hymn in harmony.*

*Kneel.*  
**The Concluding Prayer**

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.

Please depart in silence.

**Good Friday Offering**

Two thousand years after the amazing events of Christ's Passion, Christians continue to live in Israel and Palestine in an unbroken witness to the location of God's remarkable works of salvation. Although the Church has broken into many different forms – Orthodox and Roman Catholic, Anglican and Protestant – Christians everywhere are united by our ties to the Land we call Holy, and the place where God “became flesh and dwelt among us.” Since 1922, Episcopalians have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the Good Friday Offering. It is vital that we continue to share in this burden, and not let our brothers and sisters in the Holy Land feel that they carry their cross alone. Their witness to the peaceful, loving way of Christ is needed now more than ever. Please mark your check “Good Friday Offering” and place your gift in the plate at the back of the church. We encourage your generosity.

**A Note on the Passion Narrative**

The Church has a tragic history of anti-Semitism on Good Friday, resulting from dangerous misunderstandings of the Passion narrative. “The Jews” described in the Gospel of John as provoking Pilate's condemnation are not all Jewish people living in Jerusalem at the time of Christ. It is, instead, a reference to the ruling religious and political elite in Jerusalem who manipulated the crowds into an active mob. We must actively resist any claims that Jews, past or present, are to blame for Jesus' death, and remember what our creeds make clear: Jesus was crucified by the Roman authority, Pontius Pilate.

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SEEKING AND SERVING CHRIST IN ALL PERSONS

*The Triduum: The Three Sacred Days*

**Good Friday**

**April 19, 2019**

**12:00 Noon**



**The Good Friday Liturgy & Communion from the Pre-Sanctified**

**Meditation** *Stay with Me* Jacques Berthier  
*You are invited to sing this ostinato refrain in harmony:*

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*When the ministers enter the sanctuary, all kneel for silent prayer.  
The Presider, alone, then stands and says:*

**The Collect of the Day**

*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.

Be seated.

**The First Lesson** 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 Gradual** Psalm 22:1-2, 7-8, 14-21

Tone 4D



Cantor

My G<sup>o</sup>d, my God, why have / you forsáken me? \*  
and are so far from my cry and from / the words of <sup>my</sup> distress?

People

O my God, I cry in the daytime, but you / do not áns<sup>er</sup>; \*  
by night as well, / but I find <sup>no</sup> rest.  
All who see me laugh / me to sc<sup>o</sup>rn; \*  
they curl their lips and / wag their heads, s<sup>ay</sup>ing,

“He trusted in the Lord; let / him del<sup>iv</sup>er him; \*  
let him rescue him, / if he del<sup>ig</sup>hts in him.”  
I am poured out like water; all my / bones are <sup>o</sup>ut of joint; \*  
my heart within / my breast is m<sup>el</sup>ting wax.  
My mouth is dried out like a pot-s<sup>herd</sup>; \*  
my tongue sticks to the roof / of my m<sup>o</sup>uth; \*  
and you have laid me in / the dust of <sup>the</sup> grave.  
Packs of dogs close me in, and gangs of evildoers cir/cle ároun<sup>d</sup> me; \*  
they pierce my hands and my feet; / I can count <sup>á</sup>ll my bones.  
They stare / and gloat <sup>o</sup>ver me; \*  
they divide my garments among them;  
they cast / lots for my <sup>cl</sup>othing.  
Be not / far awáy, O Lord; \*  
you are my strength; / hasten to <sup>h</sup>elp me.  
Save me / from the sw<sup>o</sup>rd, \*  
my life from / the pow<sup>r</sup> of <sup>the</sup> dog.  
Save me / from the líon’s mouth, \*  
my wretched body from / the horns of wíld bulls.  
I will declare your Name / to my br<sup>e</sup>thren; \*  
in the midst of the congrega<sup>ti</sup>on I will <sup>pr</sup>aise you.

**The Second Lesson** 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.

Be seated.

**The Passion According to John**

*A note about the Passion narrative is printed on page 6 of this bulletin.*  
*Near the end of the Passion please stand at the direction of the clergy in reverence for Jesus’ crucifixion, death and burial.*

Be seated.

**The Sermon**

Stand.

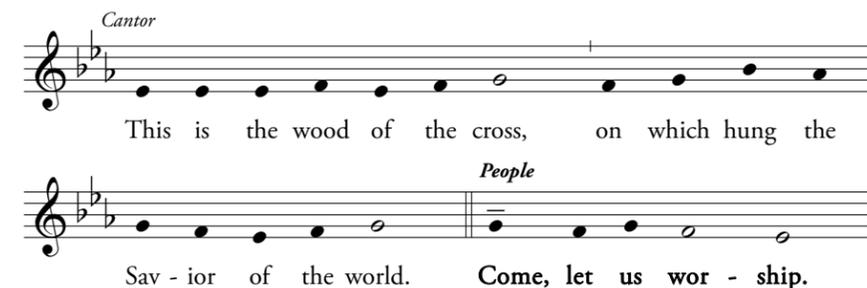
**The Solemn Collects**

BCP 277

*At the end of each petition, the Deacon will pause briefly for the People to speak aloud or in their hearts specific names and concerns for which they are praying.*

**The Veneration of the Cross**

*The cross is moved through the congregation, pausing three times as the following is sung:*



*During the music which follows, those who wish to venerate the cross may come forward, kneel and touch or kiss the foot of the cross. Others may simply wish to kneel briefly at the altar rail for prayer.*

*Please be seated.*

<b>Chant</b>	<i>We Glory in Your Cross, O Lord</i>	Chant
	Sung by the Choir	
<b>Anthem</b>	<i>Adoramus te, Christe</i>	Orlando Lassus
	Sung in Latin	
	We adore you, O Christ, and we bless you. Because by your Holy Cross you have redeemed the world. Lord, have mercy upon us.	
<b>Hymn</b>	<i>Were You There</i>	The Hymnal 172
	<i>You are invited to sing this hymn in harmony.</i>	
<b>Anthem</b>	<i>Jesus, So Lowly</i>	Harold Friedell

**Communion from the Pre-Sanctified**

*The People stand as the Blessed Sacrament is processed from the Altar of Repose into the church and placed on the Altar for the Communion of the People.*

*During this action the following hymn is sung:*

<b>Hymn</b>	<i>Sing, My Tongue, the Glorious Battle</i>	The Hymnal 166
	Stanzas 1, 2, 3, 4 & 5	

*The Blessed Sacrament for administration at this service was consecrated on Maundy Thursday.*

*The Holy Eucharist is not celebrated on Good Friday, nor until after sundown on Holy Saturday.*

*Until the Blessed Sacrament is restored to the tabernacle at the end of the Easter Vigil, the appropriate reverence is a simple bow of the head, rather than genuflection.*