

# Parish of the Good Shepherd

THE EPISCOPAL CHURCH IN WABAN, MASSACHUSETTS

*Good Friday*

April 3, 2026 - 12:00PM

**PROPER LITURGY FOR GOOD FRIDAY**

*The Book of Common Prayer, page 276*

**Prelude** *O sacred head*

David Hurd (b. 1950)

*The People stand as the bell tolls and the Procession enters, after which all kneel in silent prayer.*

## **The Collect for Good Friday**

*Celebrant* Blessed be our God.

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

*Celebrant* Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. **Amen.**

## **The First Lesson**

*The People sit.*

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.

*People* **Thanks be to God.**



- 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..
- 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.
- 19 **Save me from the / sword, \***  
my life from the po/wer 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 / kindred; \***  
in the midst of the congregation I / will praise you.

**The Second Lesson**

Hebrews 4:14-16, 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord.

*People* **Thanks be to God.****Sequence Hymn** *the Hymnal 1982 #172 vv. 1, 2, 4**Were you there*

"Were you there when they crucified my Lord?"

**The Passion of our Lord Jesus Christ according to John**

John 18:1-19:42

*The people may be seated for the first part of the Passion. At the mention of Golgotha, all stand.***The Sermon***The People sit.***The Solemn Collects***The Book of Common Prayer 277*

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 kneel as they are able.*

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 Sean, our Presiding Bishop, Julia, our Bishop,  
and all the people of this diocese.

For all Christians in this community

For those all who are baptised or confirmed this year at Easter, especially

Caredwen, Theo, Louisa, Charlotte and Evelyn

That God will confirm the Church in faith, increase it in love,  
and preserve it in peace.*Silence.*

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.**

Let us pray for all nations and peoples of the earth, and for those in authority among them; that by God's help they may seek justice and truth, and live in peace and concord.

*Silence.*

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.**

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 those imprisoned or held captive, and all those in mortal danger.

That God in 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.*

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.**

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.

*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.**

**Hymn** *The Hymnal 1982 #168*

*Herzlich tut mich verlangen*

“O sacred head sore wounded”

## **Veneration of the Cross**

*A wooden cross is brought to the front of the church, stopping three times for the Anthems.*

### **Anthem 1**

We glory in thy cross, O Lord,

**and praise and glorify thy holy resurrection;**

**for by virtue of thy cross joy has come to the whole world.**

May God be merciful to us and bless us,

show us the light of his countenance, and come to us.

**Let thy ways be known upon earth, thy saving health among all nations.**

Let the peoples praise thee, O God; let all the peoples praise thee.

**We glory in thy cross, O Lord, and praise and glorify thy holy resurrection;**

**for by virtue of thy cross joy has come to the whole world.**

### **Anthem 2**

We adore thee, O Christ, and we bless thee,

**because by thy holy cross thou hast redeemed the world.**

If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

**We adore thee, O Christ, and we bless thee,  
because by your holy cross you have redeemed the world.**

### **Anthem 3**

O Savior of the world, who by thy cross and precious blood hast redeemed us:  
**Save us and help us, we humbly beseech thee, O Lord.**

**Hymn** *The Hymnal 1982 #166*

*Pange lingua gloriosi*

“Sing, my tongue, the glorious battle”

*During the hymn, the People are invited to come forward and make an act of veneration at the cross.*

### **Communion from the Reserved Sacrament**

#### **The Confession of Sin**

*The Book of Common Prayer 331*

*Officiant* Let us humbly confess our sins unto Almighty God.

*The people kneel.*

Most merciful God,  
**we confess that we have sinned against thee  
in thought, word, and deed,  
by what we have done, and by what we have left undone.  
We have not loved thee with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of thy Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in thy will, and walk in thy ways,  
to the glory of thy Name. Amen.**

*The Officiant stands and adds an absolution.*

#### **Absolution and Comfortable Words**

*The Book of Common Prayer 332*

*During the following anthem, the Reserved Sacrament is brought to the Altar.*

**Anthem** *God so loved the world*

Bob Chilcott (b. 1955)

*Officiant* And now as our Savior Christ hath taught us, we are bold to say,

**“Our Father”** *The Lord's Prayer*

*The Book of Common Prayer 336*

#### **The Prayer of Humble Access**

*The Book of Common Prayer 337*

*Officiant and People*

**We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.**

#### **The Presentation and Invitation**

*We welcome all baptized persons, regardless of denomination or tradition to receive Communion. Please come forward as the ushers direct you. The Officiant communicates every individual with bread. To receive wine, you may either drink from the common cup or by intinction. Those wishing to receive a blessing instead should indicate by crossing their arms.*

## During the Administration of the Sacrament

Hymn *The Hymnal* 1982 #170

“To mock your reign”

*The Third Tune*

### The Post-Communion Prayer

*The Book of Common Prayer* 339

*Officiant and People, kneeling*

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

*The Good Friday Liturgy has now ended.  
By ancient tradition, there is no dismissal until the Easter Vigil.*

*The people depart in silence.*

### Notes about the Good Friday Liturgy

The Good Friday Liturgy is based in the ancient tradition of the church to commemorate and honor the death of Jesus on the Friday immediately before Easter. There is no celebration of the Eucharist on this day, though it has become our tradition to receive previously consecrated bread and wine. The 1979 *Book of Common Prayer*, recognizes the Triduum of Maundy Thursday, Good Friday, and the Easter Vigil as one continuing service of worship that is spread over three days.

In the second millennium of the Common Era, the Triduum became an occasion for antisemitic rhetoric and violence. The Passion account traditionally read on Good Friday is John, which identifies *hoi Ioudaioi* as the people culpable in the death of Jesus; many translations render this term simply as “the Jews,” leading Christians to blame all Jewish people for his death. Prayers for the church and the Empire articulated petitions for the conversion to Christianity of Jews, Muslims, and followers of other religions. Some Christians treated the day as an opportunity to abuse or even slaughter Jewish neighbors.

The 1979 *Book of Common Prayer* attempted to address the history and sentiments that Good Friday came to engender, especially antisemitic rhetoric and violence against Jewish persons and communities. The Solemn Collects were adapted to include a broader scope of concerns. Prayers for the conversion of non-Christians remain, but without naming other religions *per se*. The practice of receiving Communion from the Reserved Sacrament sought to emphasize the Paschal Mystery and life-giving nature of Christ’s death.

In the past decade, The Episcopal Church has recognized that some of the language of antisemitism and Empire continue in the liturgy. In the John Passion, *hoi Ioudaioi* can faithfully be understood to mean Jewish persons, Jewish authorities and leaders, as well as Judeans. The Greek *duoloi* commonly translated as “slaves” can also faithfully be rendered as “servants.” These are choices that all translators face, including those who translated the New Revised Standard Version. Theologians of many traditions observe that these choices influence how one hears

the gospel narrative, and perpetuate views of antisemitism and Empire, particularly when interpreted alongside current events and geo-political conflicts.

With all of this in mind, The Episcopal Church has adopted a trial liturgy for Good Friday that is the result of deep, sustained reflection and interreligious dialogue. The trial liturgy offers additional choices for the second reading, particularly readings that focus on Christ as the center of God’s history of Salvation, but that do not criticize other religious traditions. The trial liturgy again broadens the scope of the Solemn Collects, including a new collect for the Jewish people, and updates some of the language around the prayers and petitions—so that people are not named by their afflictions or insulted by our prayers.

In the liturgy today, we use as the second reading a portion of Hebrews 4. The version of John’s Passion we read translates *hoi Ioudaioi* in multiple ways in response to the context of the narrative, and renders “servant” instead of “slave.” We use person-first language in petitions for those who suffer, so they are not named only by their afflictions. Finally, we have removed the collects rooted in antisemitism and Empire, and, after reflection and dialogue among the staff and with our own Jewish loved ones, have chosen to omit the trial collect for the Jewish people.

## Parish Notes for Good Friday

### **Holy Week and Easter 2026 Schedule**

Saturday, April 4<sup>th</sup>      Easter Vigil with Holy Baptism begins at sunset, 7:14PM  
Sunday, April 5<sup>th</sup>      Easter Day, Festal Choral Eucharist at 10:00AM

**Easter Gala Coffee Hour** – Please sign up in the Common Room to support the celebration. Contact Louise Conant with any questions or to help. There will be an Easter Egg Hunt following the 10AM Eucharist during our Easter Gala Reception. Children will gather on the Good Shepherd Green for the Hunt, then meet with the Easter Bunny in the Common Room!

**Easter tide Confirmation** – God willing, the Rt. Rev'd Julia Whitworth will confirm Charlotte Baker, Louisa Younkin, and Theo Younkin at St. Andrew's Episcopal Church in Framingham on Saturday, April 11, 2026 at 10:30AM. Your prayers and presence are requested.

**Easter II** – Sunday, April 12, 2026 ~ a day of celebration and thanksgiving, Fr. Jay's final Sunday as Rector of the Parish of the Good Shepherd

10:00 AM      Choral Holy Eucharist with Holy Baptism  
11:15 AM      Festive Coffee Hour  
5:30 PM      Celtic Eucharist  
6:30 PM      Farewell Celebration for the Weldons (Common Room)

**Adult Forum** – Spring Series begins May 3, 2026

### **Serving in the Liturgy today:**

**Gene Wayne** – Lector/Usher; **James Oldfield** – Subdeacon; **Elise Groves** – Chalice Bearer; **Chris Sole** – Intercessor;  
**Matthew Groves** – AV Tech; **Ella Weldon** – Crucifer; **Barbara Wood** – Altar Guild

**The Reverend Tammy Hobbs Miracky** – Officiant  
**The Reverend Dr. James Weldon** – Assistant Officiant  
**The Reverend Dr. Paul Kolbet** – Preacher

The Reverend Dr. James A. Weldon, Jr., Rector  
The Reverend Dr. Paul Kolbet, Priest Associate  
Andrew Sheranian, Organist/Choirmaster  
Dr. Rachel Teubner, Christian Education Director  
Sara Foley, Parish Administrator

1671 Beacon Street Waban, MA 02468-1401  
Phone (617)244-4028 [www.goodshepherdnewton.org](http://www.goodshepherdnewton.org)  
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