

Sherwood Episcopal Church

Five Sherwood Road

Cockeysville-Hunt Valley, MD 21030

410-666-2180

sherwoodcookeysville.org

April 3, 2026, noon

Good Friday



About Good Friday:

You are encouraged to enter into Good Friday as a participant, not as an observer. This Major Fast day commemorates with the crucifixion of Jesus. It is a day of fasting and special acts of discipline and self-denial. In the early church candidates for baptism, joined by others, fasted for a day or two before the Paschal feast. In the west the first of those days eventually acquired the character of historical reenactment of the passion and death of Christ. The liturgy of the day includes John's account of the Passion gospel, a solemn form of intercession known as the solemn collects (dating from ancient Rome), and Holy Communion is administered from the reserved sacrament at the end of the service. Please remain seated until the usher dismisses you. We are glad that you are with us on this Holy Day.

GOOD FRIDAY LITURGY

THE OPENING SENTENCES

BCP, pg. 276

Please stand as the procession enters in silence. Following the procession, please kneel, as you are able, for silent prayer.

Blessed be our God,
For ever and ever. Amen.

Let us pray.

THE COLLECT OF THE DAY

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.**

Please 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.

PSALM 22

Deus, Deus meus

Chanted by all



1 My God, my God, why have you for-saken 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 prais-es of Israel.

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

5 They cried out to you and were 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 de-liver him; *
let him rescue him, if he de-lights in him."

9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.

10 I have been entrusted to you ever since I was born; *

you were my God when I was still in my mother's womb.

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

12 Many young bulls en-circle me; *
strong bulls of Bash-an 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 cir-cle 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 a-way, O Lord; *
you are my strength; hast-en 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 descen-dants 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.

THE SECOND READING

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.

Thanks be to God.

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 Jew, 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.

(At the mention of Gologtha, all 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. 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 Judeans, 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 Judeans. 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 HOMILY

The Rev. William Dunning

Following the homily, let us pause for a period of silent reflection on God's holy word.

Hymn Ah, holy Jesus, how hast thou offended 158

1 Ah, holy Jesus, how hast thou offended,
that man to judge thee hath in hate pretended?
By foes derided, by thine own rejected, O most afflicted.

2 Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee: I crucified thee.

3 Lo, the Good Shepherd for the sheep is offered;
the slave hath sinnèd, and the Son hath suffered;
for our atonement, while we nothing heeded, God interceded.

4 For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion, for my salvation.

5 Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving, not my deserving.

Ah, holy Jesus, how hast thou offended, #158 from *The Hymnal 1982* – Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930), alt. Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

The periods of silence during the Collects are for all members of the congregation to silently offer up their personal prayers and petitions. All standing, the Deacon says to the people

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.

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, Carrie our Bishop, and all the people of the Diocese of Maryland.

For all Christians in this community
For those about to be baptized
That God will confirm his 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;

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 Wes, the Governor of Maryland
For Katherine, the Baltimore County Executive
For all State and Local Officials

For all who serve the common good
That by God's help they may seek justice and truth, and live in peace and
concord.

Silence

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 the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger
That God in his mercy will comfort and relieve them, and grant them the
knowledge of his love, and stir up in us the will and patience to minister to
their needs.

Silence

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 pray for all who have not received the Gospel of Christ;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his
disciples

For those who in the name of Christ have persecuted others
That God will open their hearts to the truth, and lead them to faith and
obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have
compassion on all who do not know you as you are revealed in your Son
Jesus Christ; let your Gospel be preached with grace and power to those who
have not heard it; turn the hearts of those who resist it; and bring home to
your fold those who have gone astray; that there may be one flock under one
shepherd, Jesus Christ our Lord. **Amen.**

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

Silence

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 ANTHEM

BCP, pg. 282

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

Were you there

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1 Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

2 Were you there when they nailed him to the tree?

Were you there when they nailed him to the tree?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed him to the tree?

3 Were you there when they pierced him in the side?

Were you there when they pierced him in the side?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they pierced him in the side?

4 Were you there when they laid him in the tomb?

Were you there when they laid him in the tomb?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid him in the tomb?

DISTRIBUTION OF COMMUNION FROM THE RESERVED SACRAMENT

What follows is the Holy Communion, the sacred meal of the Christian faith. The Episcopal Church, as do all other denominations rooted in the historic Christian faith, affirms that the sacrament of Baptism is the ancient and normative entry point for receiving the sacrament of Eucharist, yet no one who comes forward to receive the bread and wine at communion is ever turned away from God's table. Wherever you are in your spiritual journey, the Episcopal Church welcomes you, and we invite you to explore with us what baptism may mean for you. Want to know more? Please see Mother Nancy following the service. To receive either bread or wine is considered full communion. You may receive the bread or a gluten-free wafer; please indicate to the minister your need. To receive the wine, please assist the Chalicist by holding the base of the chalice (cup) and guiding it to your lips. If you are not baptized or would prefer not to receive communion for any personal or religious reason, you are still invited to come forward at the time of communion to receive a blessing from the priest.

(Please place your arms across your chest to indicate your desire to receive a blessing.) Above all, remember that all are welcome here at Sherwood!

The usher will bring forth the Offertory Plate and Reserved Sacrament. Distribution of communion from the Reserved Sacrament will be from the steps leading up to the altar.

For those who are not able to be present for communion, please pray the Spiritual Communion Prayer while communion is distributed.

OFFERTORY ANTHEM Ecce fidelis servus, Op.54 Gabriel Fauré

Ecce fidelis servus et prudens, Quem constituit Dominus super familiam suam. Justus germinabit sicut lilium Et florebit in aeternum ante Dominum.	Behold the wise and faithful servant, Whom the Lord places at the head of his family. The just will grow and flourish Like the lily forever before the Lord.
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A PRAYER FOR SPIRITUAL COMMUNION

Episcopal Prayer Book for the Armed Forces (1988): In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, we desire to offer to you praise and thanksgiving. We remember your death, Lord Christ; we proclaim your resurrection; we await your coming in glory. And since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.

THE CONFESSION AND ABSOLUTION BCP, p. 360

Let us confess our sins against God and our neighbor.

Silence may be kept.

**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.**

The Celebrant says

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

BCP, p. 364

And now, 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,
forever and ever. Amen.**

Holy Communion from the reserved sacrament is administered

CONCLUDING COLLECT

BCP pg. 282

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 the Father and Holy Spirit you live and reign, on God, now and for ever. **Amen.**

We all leave the church in silence. There is no Blessing or Dismissal.

Please join us for Easter service on Sunday at 10 am.

Worship Participants for Good Friday, April 3, noon

Celebrant: The Rev. Nancy H. Hennessey	Passion Lectors: Jack T., Jane T. Bronwyn S.
Preacher: The Rev. William Dunning	Crucifer/ Acolyte: Bronwyn S.
Deacon: The Rev. Rebecca C. Warlow	Ushers: Karyn G., Jack T.
Music Director: Greg Seseck	AV: Mary D.
Cantor: Cassidy Dixon	Altar Guild: Sandy T.
Lectors: Jack T., Jane T.	

Lay Participants for Easter Sunday, April 5, 10 am

Lectors: Bronwyn S., Mary D.	AV: Robin R.
Crucifer/ Acolyte: Dylan B.	Hospitality:
Ushers: Christina S., Alex S.	Altar Guild: Susan B., Joyce M.

***Please remember those on our current prayer list** Kevin M., Bill, the Leezer family, Steve K., Leslie C., Chloe R., Rosalie J., Anne, Dominic D., Butch H., Michael L., Stephanie, Conner, Janice R., Anne K. and family, Don S., Rich K., and Chip... **as well as those with ongoing needs:** Shannon T., Joyce, Christine, Kendall, Sarah, Gail, Steve W., Michelle, Danny, Debbie R., Marian, John M., Paige, Marissa, Frances T., David D., Hannah, Jessica, Ruth, Don M., Andrea, Peggy, Angelina, Leslie, Bob. O., and the people of Ukraine, Israel, Gaza, and all impacted by the war with Iran.*