



ALL SAINTS'

EPISCOPAL CHURCH & DAY SCHOOL

Pray. Learn. Serve. Connect.

The Liturgy of the Lord's Passion

Good Friday, April 7, 2023 + 7:00pm

The Rev. Dr. Perry Pauley, Celebrant

The Rev. Patrice Taylor, Preacher & Deacon

Dr. Craig Westendorf, Interim Director of Music

Canticum Novum - Don Morse, Director

Shaul Leket-Mor, Cantor



The Liturgy of the Lord's Passion on Good Friday

Good Friday is the second of the “Great Three Days” (in Latin, Triduum sacrum), and is the most somber and desolate day of the Christian calendar. It teaches us that we must die with Jesus, who died for us.

The Good Friday Liturgy is one of mourning, watching, and waiting, and the components of this day's service are very ancient. The readings, especially the Passion, and the Solemn Prayers; the veneration of the Cross; and the reception of Holy Communion from consecrated Bread from the previous day are all practices that go back to the earliest days of the Church. We have a unique document, written by a woman named Egeria, who made a pilgrimage to Jerusalem in the fourth century, who tells of the rites of Holy Week in the Holy City at that time in great detail. Egeria

describes the veneration of the Cross, which was held by the Bishop for the faithful to kiss. In our own day, the practice of veneration has broadened to include touching with the hand or a simple bow, but all three actions are signs of reverence and thanksgiving for our Lord's sacrifice on our behalf.

Traditionally, the Eucharist is not celebrated on Good Friday, as it is a day we feel God's absence and we wait in expectation of God's new work. Yet for many centuries, Christians have desired that intimacy with Jesus today which only Holy Communion brings. So the practice arose of administering Communion from Bread that was consecrated on Maundy Thursday. This is the same Sacrament before which we kept watch last night. All are welcome to venerate the Cross and to receive Holy Communion if it is your custom, but you are under no compulsion to do either.

Father Into Your Hands and Crucifixion, Donald Jackson, Copyright 2002,
The Saint John's Bible, Saint John's University, Collegeville, Minnesota USA. Used by permission. All rights reserved.

*All stand as they are able when the Lay and Sacred Ministers enter in silence.
While the Sacred Ministers prostrate themselves before the Altar, all kneel in silent prayer.
Then the Sacred Ministers alone stand.*

OPENING ACCLAMATION

BCP Pg. 276

Celebrant: Blessed be our God.
People: For ever and ever. Amen.
Celebrant: 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.**

Please be seated.

A READING FROM THE BOOK OF 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.

The People remain seated as the Choir sings the Psalm.

PSALM 22

ANTIPHON: *The Choir sings the antiphon first the first time, then the congregation follows*

My God, my - God, -
why have you for sak en me?

All who see me deride, they curl their lips,
they toss their heads.
“He trusted in the Lord, let him save him!
Let him release him if this is his friend.”

ANTIPHON

Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and feet,
and lay me in the dust of dead.

ANTIPHON

I can count every part of my bones,
these people stare at me and gloat.
They divide my clothing among them,
they cast lots for my robe.

ANTIPHON

I will tell your name to the faithful,
and praise you where they are assembled.
You who fear the Lord give him grace,
all sons of Jacob give him glory.

ANTIPHON

A READING FROM THE LETTER TO THE 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.

THE PASSION OF OUR LORD JESUS CHRIST

ACCORDING TO JOHN

JOHN 18:1—19:37

(Common English Bible)

Please be seated.

Arrest in the garden

After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, “Who are you looking for?”

They answered, “Jesus the Nazarene.”

He said to them, “I Am.” (Judas, his betrayer, was standing with them.) When he said, “I Am,” they shrank back and fell to the ground. He asked them again, “Who are you looking for?”

They said, “Jesus the Nazarene.”

Jesus answered, “I told you, ‘I Am.’ If you are looking for me, then let these people go.” This was so that the word he had spoken might be fulfilled: “I didn’t lose anyone of those whom you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus told Peter, “Put your sword away! Am I not to drink the cup the Father has given me?” Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Peter denies Jesus

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest’s courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, “Aren’t you one of this man’s disciples?”

“I’m not,” he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Jesus testifies

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, “I’ve spoken openly to the world. I’ve always taught in synagogues and in the temple, where all the Jews gather. I’ve said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said.”

After Jesus spoke, one of the guards standing there slapped Jesus in the face. “Is that how you would answer the high priest?” he asked.

Jesus replied, “If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?” Then Annas sent him, bound, to Caiaphas the high priest.

Peter denies Jesus again

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, “Aren’t you one of his disciples?”

Peter denied it, saying, “I’m not.”

A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, “Didn’t I see you in the garden with him?” Peter denied it again, and immediately a rooster crowed.

Trial before Pilate

The Jewish leaders led Jesus from Caiaphas to the Roman governor’s palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn’t enter the palace; entering the palace would have made them ritually impure.

So Pilate went out to them and asked, “What charge do you bring against this man?”

They answered, “If he had done nothing wrong, we wouldn’t have handed him over to you.”

Pilate responded, “Take him yourselves and judge him according to your Law.”

The Jewish leaders replied, “The Law doesn’t allow us to kill anyone.” (This was so that Jesus’ word might be fulfilled when he indicated how he was going to die.)

Pilate questions Jesus

Pilate went back into the palace. He summoned Jesus and asked, “Are you the king of the Jews?”

Jesus answered, “Do you say this on your own or have others spoken to you about me?”

Pilate responded, “I’m not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?”

Jesus replied, “My kingdom doesn’t originate from this world. If it did, my guards would fight so that I wouldn’t have been arrested by the Jewish leaders. My kingdom isn’t from here.”

“So you are a king?” Pilate said.

Jesus answered, “You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice.”

“What is truth?” Pilate asked.

Release of Barabbas

After Pilate said this, he returned to the Jewish leaders and said, “I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?”

They shouted, “Not this man! Give us Barabbas!” (Barabbas was an outlaw.)

Jesus is whipped and mocked as king

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, “Greetings, king of the Jews!” And they slapped him in the face.

Pilate came out of the palace again and said to the Jewish leaders, “Look! I’m bringing him out to you to let you know that I find no grounds for a charge against him.” When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, “Here’s the man.”

When the chief priests and their deputies saw him, they shouted out, “Crucify, crucify!”

Pilate told them, “You take him and crucify him. I don’t find any grounds for a charge against him.”

The Jewish leaders replied, “We have a Law, and according to this Law he ought to die because he made himself out to be God’s Son.”

Pilate questions Jesus again

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, “Where are you from?” Jesus didn’t answer. So Pilate said, “You won’t speak to me? Don’t you know that I have authority to release you and also to crucify you?”

Jesus replied, “You would have no authority over me if it had not been given to you from above. That’s why the one who handed me over to you has the greater sin.” From that moment on, Pilate wanted to release Jesus.

However, the Jewish leaders cried out, saying, “If you release this man, you aren’t a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!”

When Pilate heard these words, he led Jesus out and seated him on the judge’s bench at the place called Stone Pavement (in Aramaic, Gabbatha). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, “Here’s your king.”

The Jewish leaders cried out, “Take him away! Take him away! Crucify him!”

Pilate responded, “What? Do you want me to crucify your king?”

“We have no king except the emperor,” the chief priests answered. Then Pilate handed Jesus over to be crucified.

All Stand.

Crucifixion

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha). That’s where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read “Jesus the Nazarene, the king of the Jews.” Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, “Don’t write, ‘The king of the Jews’ but ‘This man said, ‘I am the king of the Jews.’””

Pilate answered, “What I’ve written, I’ve written.”

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, “Let’s not tear it. Let’s cast lots to see who will get it.” This was to fulfill the scripture,

They divided my clothes among themselves,
and they cast lots for my clothing.
That’s what the soldiers did.

Jesus’ mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

All kneel or bow for a few moments.

Witness at the cross

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, They won't break any of his bones. And another scripture says, They will look at him whom they have pierced.

At the end of the Passion, there is no response.



THE SERMON

THE SOLEMN COLLECTS

All standing, the Deacon says

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.

Please kneel as you are able.

Deacon: 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 Jennifer, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized or confirmed,
for those who will renew their vows.
and for those to be received into this Church

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Celebrant: 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.**

Deacon: Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joe our President and Katie our Governor
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.

Silence

Celebrant: 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.**

Deacon: 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

Celebrant: 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.**

Deacon: 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

Celebrant: 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.**

Deacon: 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

Celebrant: 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.**

Please remain kneeling. The Clergy depart to the Narthex. They return with the Procession of the Cross.

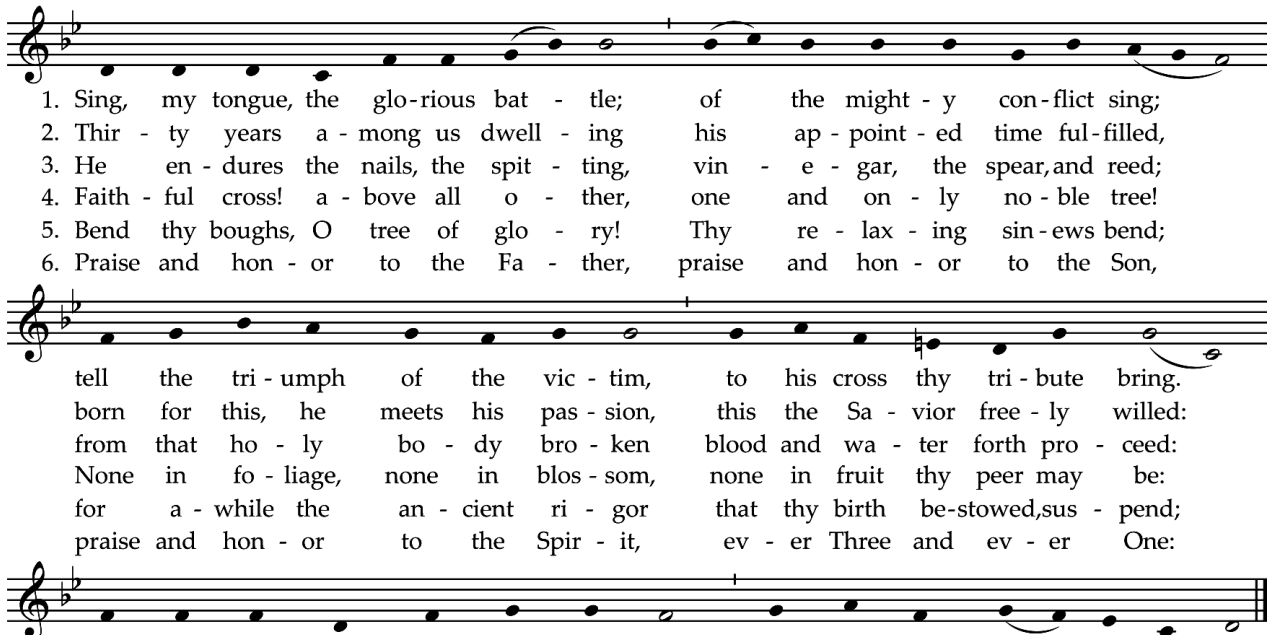
THE PROCESSION AND VENERATION OF THE CROSS

During the Procession, all stand, as you are able, and sing.

CONGREGATIONAL HYMN

Pange lingua

Hymnal #166

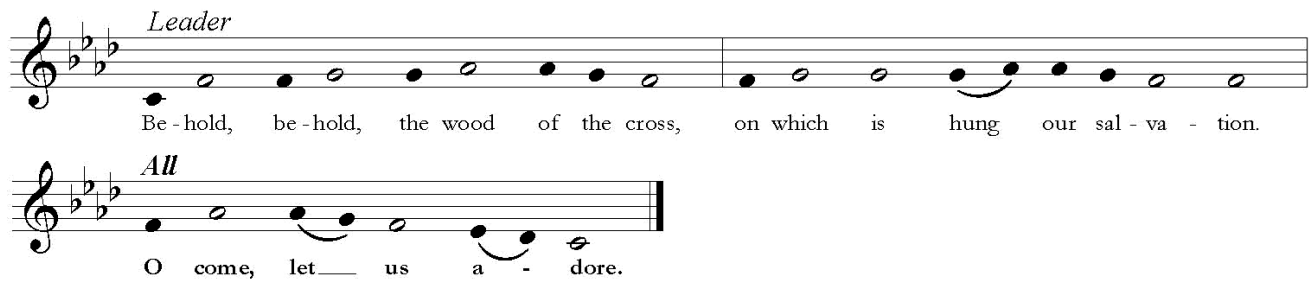


1. Sing, my tongue, the glo-rious bat - tle; of the might - y con - flict sing;
2. Thir - ty years a - mong us dwell - ing his ap - point - ed time ful - filled,
3. He en - dures the nails, the spit - ting, vin - e - gar, the spear, and reed;
4. Faith - ful cross! a - bove all o - ther, one and on - ly no - ble tree!
5. Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews bend;
6. Praise and hon - or to the Fa - ther, praise and hon - or to the Son,
tell the tri - umph of the vic - tim, to his cross thy tri - bute bring.
born for this, he meets his pas - sion, this the Sa - vior free - ly willed:
from that ho - ly bo - dy bro - ken blood and wa - ter forth pro - ceed:
None in fo - liage, none in blos - som, none in fruit thy peer may be:
for a - while the an - cient ri - gor that thy birth be - stowed, sus - pend;
praise and hon - or to the Spir - it, ev - er Three and ev - er One:
Je - sus Christ, the world's Re - deem - er from that cross now reigns as King.
on the cross the Lamb is lift - ed, where his pre - cious blood is spilled.
earth, and stars, and sky, and o - cean, by that flood from stain are freed.
sweet - est wood and sweet - est i - ron! sweet - est weight is hung on thee.
and the King of heaven - ly beau - ty gent - ly on thine arms ex - tend.
one in might and one in glo - ry while e - ter - nal a - ges run.

Text: Venantius Honorius Fortunatus (540?-600?); ver. Hymnal 1982

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941)

The Cross of Salvation is shown to the four corners of the world. We respond in awe.



Leader
Be - hold, be - hold, the wood of the cross, on which is hung our sal - va - tion.

All
O come, let us a - dore.

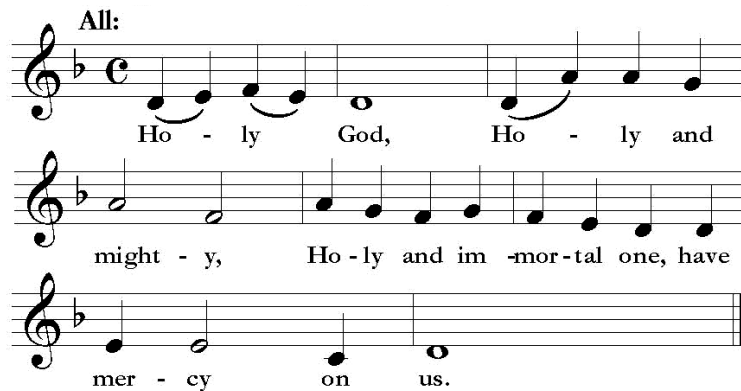
When the Cross is set in place, all are seated. The Sacred Ministers venerate the Cross, followed by the Congregation. All who wish to do so many come forward and venerate the Cross by kissing, touching, or bowing to it as a sign of devotion to Jesus' death on Calvary. If there is anything on your heart you need to bring to the Cross, through your petitions or intercessions, please feel free to pray at the Cross.

THE REPROACHES

Traditional

During the Veneration, a Cantor sings the Reproaches, the Choir and People sing the Trisagion as the Antiphon.

TRISAGION



All:
Ho - ly God, Ho - ly and
might - y, Ho - ly and im - mor - tal one, have
mer - cy on us.

Cantor: My people, what have I done to you?
How have I offended you?
Answer me!
I led you out of Egypt, from slavery to freedom,
but you led your Savior to the cross.

Choir and People: Trisagion

Cantor: I led you safely through the desert for forty years,
and fed you with manna.
I brought you through tribulation and penitence
but you have prepared a cross for your Savior.
My people, what have I done to you?
How have I offended you?
Answer me!

Choir and People: Trisagion

Cantor: What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness:
I went before you in a pillar of cloud,
And you have you have led me to the judgment hall of Pilate.
My people, what have I done to you?
How have I offended you?
Answer me!

Choir and People: Trisagion

Cantor: I scourged your enemies and brought you to a land of freedom,
But you have scourged and mocked and beaten me.
I gave you the water of salvation from the rock,
I gave you water from the rock,
but you have given me vinegar to drink.
My people, what have I done to you?
How have I offended you?
Answer me!

Choir and People: Trisagion

Cantor: I opened the sea before you,
but you opened my side with a spear.
I led you on your way in a pillar of cloud,
but you me to Pilate's court.
I struck down the kings of Canaan,
But you struck my head with a reed.
I gave you a royal scepter,
but you gave me a crown of thorns.

Choir and People: Trisagion sung three times

Please stand.

CONGREGATIONAL HYMN
O Sacred Head, Sore Wounded

Herzlich tut mich verlangen

Hymnal #168

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
4 Lord, let me nev - er, nev - er, out - live my love for thee.
5 to me thine arms ex - tend - ed up - on the cross of life.

THE HOLY COMMUNION

Please kneel as you are able.

Ministers, bearing the Blessed Sacrament, enter the church in silence.

THE CONFESSION AND ABSOLUTION

Deacon: Let us confess our sins before God and our neighbor.

Deacon and 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 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.**

Celebrant: 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.**

Celebrant: And now as our Savior Christ has taught us, we are bold to say,

Celebrant and 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.**

The Celebrant gives the invitation to receive Holy Communion.

The Gifts of God for the People of God. Take them in remembrance that Christ died for you,
And feed on him in your hearts by faith, with thanksgiving.

Please be seated while the congregation takes communion.

THE COMMUNION OF THE PEOPLE

You are invited to either stand or kneel at the Communion rail.

In accordance with ancient liturgical observances, only the Bread is given from the reserved sacrament brought from the Altar of the Repose on Maundy Thursday. If you prefer, you may come forward instead for a blessing by crossing your arms over your chest. Please let the clergy know if you need a gluten-free host.

MUSIC DURING COMMUNION

Christus Factus Est

Anton Bruckner (1824-1896)

Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum et dedit illi nomen,
quod est super omne nomen.

*Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted Him and gave Him a name
which is above all names.*

Timor et Tremor

Frances Poulenc (1899-1963)

Timor et tremor venerunt super me, et caligo cecidit super me:
miserere mei, Domine, miserere mei, quoniam in te confidit anima mea.
Exaudi, Deus, deprecationem meam, quia refugium meum es tu
et adjutor fortis. Domine, invocavi te, non confundar.

*Fear and trembling came over me, and darkness fell over me: have
mercy on me, O Lord, have mercy on me, for my soul trusts in you.
Hear, O God, my prayer, for you are my refuge and my strong helper.
Lord, I have called upon you, I shall not be confounded*

Please kneel or stand as you are able.

POST-COMMUNION PRAYER

Celebrant only:

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 Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The Sacred Ministers and People leave in silence.

Holy Week & Easter 2023



**EASTER EVE,
SATURDAY, APRIL 8**
**7:00pm The Great Vigil
and Holy Baptism with Eucharist**
*with incense and the Choir of All Saints'
in the Church*

**EASTER DAY,
SUNDAY, APRIL 9**
7:00am Outdoor Easter Eucharist
in the Close Garden

9:00am Outdoor Easter Eucharist
in the Day School Pavilion

The Annual Easter Egg Hunt
*for 3rd grade and younger
will be on the Day School campus
following the 9:00am service.*

11:00am Easter Eucharist
in the Church

No incense at any Easter Day services

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