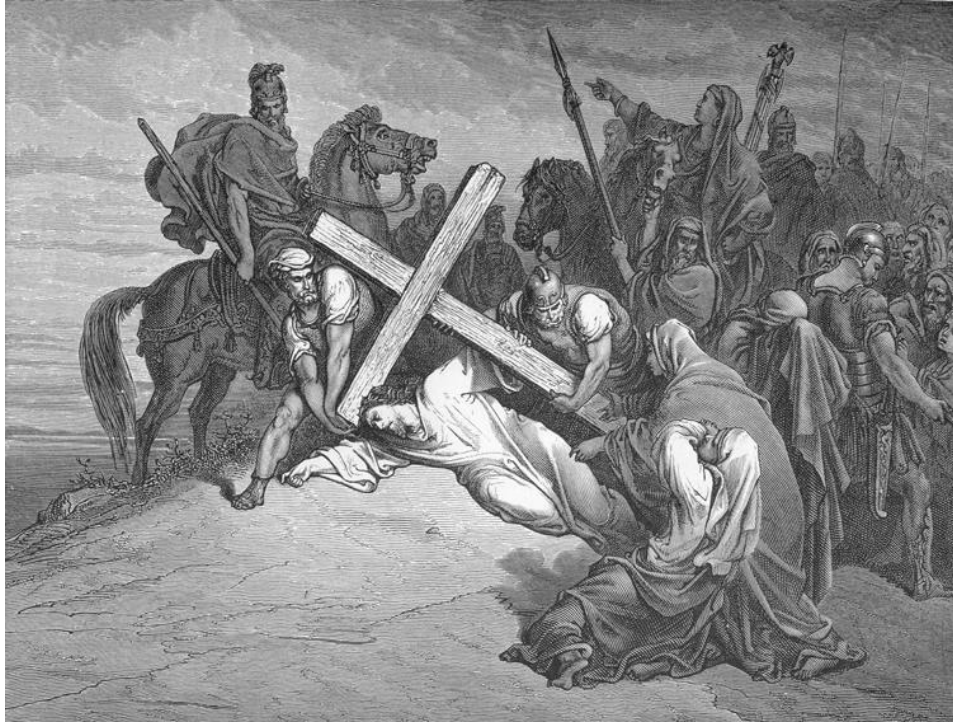


# Good Friday

April 2<sup>nd</sup>, 2021



*The Arrival at Calvary, Gustav Doré*

*“We adore you, O Christ, and we bless you, because by your Holy Cross you have redeemed the world. If we have died with him, we shall also live with him; if we endure, we shall also reign with him.”*

These words, as well as everything else we do during the Liturgy of Good Friday, sum up what we at All Saints’ believe about this most holy and solemn day.

The Ministers enter in silence, prostrating themselves before the altar, in a physical act of penitence, solemnity, and adoration. The Bidding and Solemn Collects pray for the Church, the world, those who suffer in body, mind, and spirit, and those who have not received the Gospel of Christ, allowing periods of silence for each person in the congregation to remember his or her own petitions. A plain wooden cross is placed before the font and, those who wish to come forward, are allowed to venerate the cross showing respect and devotion for Him who died upon it. Then, after having confessed our sins and praying the *Lord’s Prayer*, and after receiving Communion from the Blessed Sacrament that has been reserved at the Altar of Repose all night, the congregation leaves in silence.

All Saints’ Episcopal Church  
Fort Worth, Texas

## **The Silent Procession** (*stand*)

*The People shall kneel when the clergy lie prostrate.*

## **The Opening Acclamation**

*Celebrant* Blessed be our God.

*People* For ever and ever. Amen.

*Celebrant* Let us pray.

## **The Collect of the Day**

*Celebrant* 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.

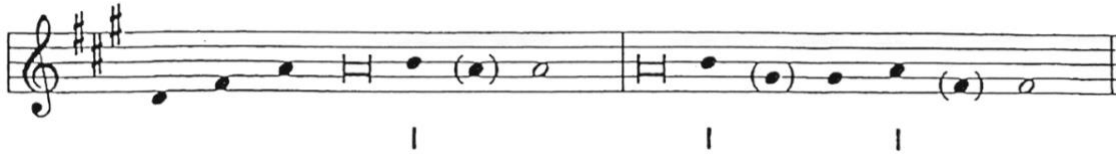
## **The Lesson, Isaiah 52:13-53:12** (*sit*)

Revised Standard Version

Behold, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. As many were astonished at him -- his appearance so marred, beyond human semblance, and his form beyond that of the sons of men -- so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, and he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and, he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

*Lector* 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**.
- 4 Our forefathers put their **trust** in you; \*  
they trusted and **you** delivered 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 **deliver** him; \*  
let him rescue him if **he** **delights** 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 trouble is **near**, \*  
and **there** is **none** to help.

**The Epistle**, Hebrews 10:1-25

Revised Standard Version

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered? If the worshipers had once been cleansed, they would no longer have any consciousness of sin. But in these sacrifices there is a reminder of sin year after year. For it is impossible that the blood of bulls and goats should take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure. Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the

book.” When he said above, “Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “Lo, I have come to do thy will.” He abolishes the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also bears witness to us; for after saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their misdeeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

*Subdeacon* The Word of the Lord.

*People* Thanks be to God.

### **The Passion Gospel, John 19:1-37**

Revised Standard Version

*The ceremonial reading of the Passion Gospel is one of the Church's oldest customs.*

*The Choir and the Congregation will say their parts with **boldness**.*

*The responses before and after the Gospel are omitted during Holy Week.*

*Gospeler* The Passion of Our Lord Jesus Christ according to John.

Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying,

*All* Hail, King of the Jews! —

*Gospeler* — and struck him with their hands. Pilate went out again, and said to them,

*Subdeacon* See, I am bringing him out to you, that you may know that I find no crime in him.

*Gospeler* So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

*Subdeacon* Behold the man!

*Gospeler* When the chief priests and the officers saw him, they cried out,

*All* Crucify him, crucify him!

*Gospeler* Pilate said to them,

*Subdeacon* Take him yourselves and crucify him, for I find no crime in him.

*Gospeler* The Jews answered him,

*All* We have a law, and by that law he ought to die, because he has made himself the Son of God.

*Gospeler* When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus,

*Subdeacon:* Where are you from?

*Gospeler* But Jesus gave no answer. Pilate therefore said to him,

*Subdeacon* You will not speak to me? Do you not know that I have power to release you, and power to crucify you?

*Gospeler* Jesus answered him,

*Officiant* You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.

*Gospeler* Upon this Pilate sought to release him, but the Jews cried out,

*All* If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.

*Gospeler* When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews,

*Subdeacon* Behold your King!

*Gospeler* They cried out,

*All* Away with him, away with him, crucify him!

*Gospeler* Pilate said to them,

*Subdeacon* Shall I crucify your King?

*Gospeler* The chief priests answered,

*All* We have no king but Caesar.

*Gospeler* Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate,

*All* Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

*Gospeler* Pilate answered,

*Subdeacon* What I have written I have written.

*Gospeler* When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,

*All* Let us not tear it, but cast lots for it to see whose it shall be.

*Gospeler* This was to fulfill the scripture, “They parted my garments among them, and for my clothing they cast lots.” So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Mag’dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother,

*Officiant* Woman, behold, your son!

*Gospeler* Then he said to the disciple,

*Officiant* Behold, your mother!

*Gospeler* And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, to fulfill the scripture said,

*Officiant* I thirst.

*Gospeler* A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said,

*Officiant* It is finished —

*Gospeler* — and he bowed his head and gave up his spirit.

*Here all shall kneel for a few moments. Then, all standing, the Gospeler shall continue, saying,*

*Gospeler* Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has born witness – his testimony is true, and he knows that he tells the truth – that you also may believe. For these things took place that the scripture might be fulfilled,

*All* “Not a bone of him shall be broken.”

*Gospeler* And again another scripture says,

*All* “They shall look on him whom they have pierced.”

**The Solemn Collects** (*stand*)

BCP p. 277

**The Veneration of the Cross**

*In the fourth century, the Church of Jerusalem possessed a piece of the True Cross. It was the custom on Good Friday for the faithful to venerate the sacred relic. It soon became the custom in churches throughout the world to venerate representations of the Cross. It is the custom here for those who desire to approach the cross and venerate it.*

**The Entrance of the Cross** (*kneel*)

*A plain wooden cross is carried into the church, stopping three times, the cantor singing at each station:*

Behold, the wood of the Cross, whereon was hung the world's salvation.  
O come, let us worship.

*All are welcome to come into the church at 5001 Crestline Rd.  
to venerate the cross and receive the Sacrament at noon.*

**The Anthem**

*William Byrd*

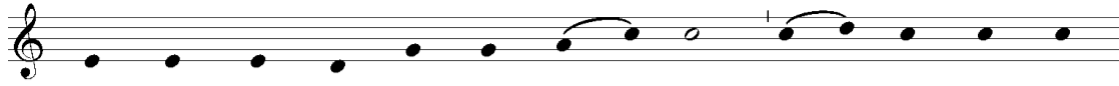
Ave verum corpus, natum de Maria virgine, vere passum, immolatum in cruce pro homine. Cujus  
latus perforatum unda fluxit et sanguine, esto nobis praegustatum in mortis examine.

*Jesu, Word of God Incarnate, Of the Virgin Mary born; On the Cross Thy sacred Body, For us all with nails  
was torn. Cleanse us by the Blood and Water Streaming from Thy pierced side. Feed us with Thy Body broken,  
Now and in death's agony.*

**The Procession from the Altar of Repose (kneel)**

**Hymn 329, Now, my tongue, the mystery telling**

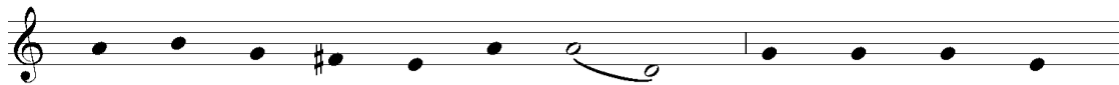
PANGE LINGUA



1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
 2 Given for us, and con - de - scend - ing to be born for  
 3 That last night at sup - per ly - ing mid the twelve, his  
 4 Word made flesh, the bread he tak - eth, by his word his  
 \*5 There - fore we, be - fore him bend - ing, this great Sac - ra -  
 \*6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,  
 2 us be - low, he with us in con - verse blend - ing  
 3 cho - sen band, Je - sus, with the Law com - ply - ing,  
 4 Flesh to be; wine his sa - cred Blood he mak - eth,  
 5 ment re - vere; types and sha - dows have their end - ing,  
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -  
 2 dwelt, the seed of truth to sow, till he closed with  
 3 keeps the feast its rites de - mand; then, more pre - cious  
 4 though the sens - es fail to see; faith a - lone the  
 5 for the new - er rite is here; faith, our out - ward  
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.  
 2 won - drous end - ing his most pa - tient life of woe.  
 3 food sup - ply - ing, gives him - self with his own hand.  
 4 true heart wak - eth to be - hold the mys - ter - y.  
 5 sense be - friend - ing, makes our in - ward vi - sion clear.  
 6 love con - fess - ing, who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941) Copyright ©1984, Jackson Hill. All rights reserved. Used with permission.

**The Confession of Sin and Absolution (kneel)**

BCP p. 360

*Celebrant*



Let us humbly confess our sins unto Almighty God.

*All*

Almighty and most merciful father,  
we have erred and strayed from thy ways like lost sheep,  
we have followed too much the devices and desires of our  
own hearts,

we have offended against thy holy laws,  
we have left undone those things which we ought to  
have done,  
and we have done those things which we ought not to  
have done.

But thou, O Lord, have mercy upon us,  
spare thou those who confess their faults,  
restore thou those who are penitent,  
according to thy promises declared unto mankind  
in Christ Jesus our Lord;  
and grant, O most merciful Father, for his sake,  
that we may hereafter live a godly, righteous, and sober life,  
to the glory of thy holy Name. Amen.

*Celebrant* The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

### **The Our Father**

*Celebrant* Our Father,

*All* who art in heaven,  
hallow'd 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 Invitation**

*Celebrant* The Gifts of God for the people of God.

*Holy Communion, from the Reserve Sacrament,  
will be administered at the west circle drive of the Church at noon.*

### **The Communion Hymn**

**Hymn 168** O sacred head, sore wounded

HERZLICH TUT MICH VERLANGEN

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.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.  
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

**The Concluding Prayer**  
*Celebrant*

BCP p. 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 with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

*On Good Friday, there is no blessing or dismissal. All exit the church in silence.*

**LAY AND ORDAINED MINISTERS**

**OFFICIANT**

The Rev. Christopher N. Jambor

**ASSISTING PRIESTS**

The Rev. Maddie Hill

The Rev. Lynne M. Waltman

**ORGANIST/CHOIRMASTER**

Clive Driskill-Smith

**LECTOR**

Whit Smith

**SUBDEACON**

Harriette Shadle

**LAY EUCHARISTIC MINISTER**

Cinco Phillips

**THURIFER**

Anne Franke

**ACOLYTES**

Henry Mankin, Molly Ming, Kate Westfall

**THE ALL SAINTS' CHOIR**

Karen Farnell, Mike Farnell,

Philip Johnson and Katie Dunn Powell

**SPECIAL THANKS**

To our A/V Panel Operator, Marc Schneidewent, for  
recording and engineering today's worship video.

New to All Saints'? We're so glad you're here! Please fill out a [Visitor Card](#).  
Visit our [website](#) or view our [newsletter](#). Or, [email us](#) for information.