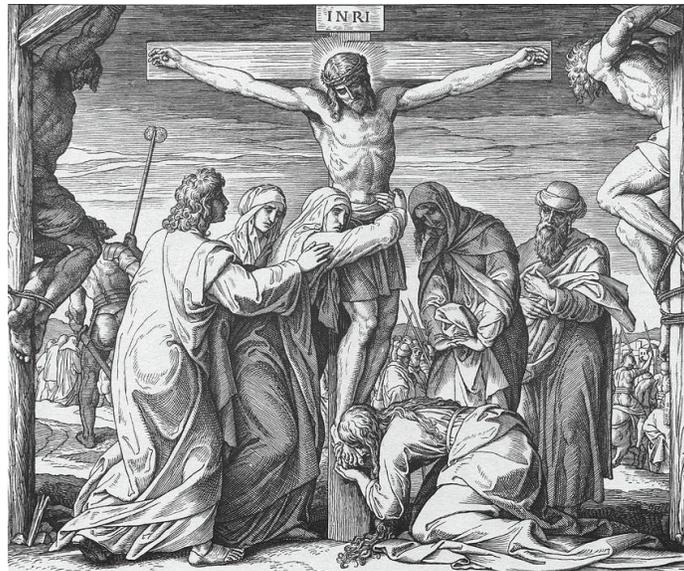


All Saints' Episcopal Church
The Episcopal Church in Fort Worth

Good Friday

April 15, 2022
12:00 p.m.



A Word to Parents of Young Children

We are delighted to have children join us for worship. We encourage you to sit close to the front of the church, so that your child can get a better view of what is going on at the altar. Ask any usher for a Busy Bag – a cloth sack containing items for quiet play. You are more than welcome to soothe a crying child in the Narthex, the lobby just beyond the glass doors.

Please turn off cellphones and other electronic devices that could intrude on the solemnity of this service.

*A note to our deaf and hard of hearing parishioners:
If you would like to view the livestream of our service with closed captions, visit our Facebook page: <https://www.facebook.com/allsaintstheepiscopalchurch.fortworth>*

The Wi-Fi network is: ASES Guest The password is: !FindTheGeniusWithin!

The Liturgy of Good Friday

A prayerful silence is kept before the service begins.

The Solemn Procession (*stand*)

The People shall kneel when the Clergy lie prostrate.

The Opening Acclamation

Officiant Blessed be our God.

People For ever and ever. Amen.

Officiant Let us pray.

The Collect of the Day

Officiant Almighty God, we pray thee graciously to behold this thy 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 thee and the Holy Ghost, 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 Holy Gospel, 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.

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 borne 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

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 Scott, our Bishop, and all the people of this diocese; 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.

Let us kneel in silent prayer.

Arise.

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 Joseph, the President of the United States; 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.

Let us kneel in silent prayer.

Arise.

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.

Let us kneel in silent prayer.

Arise.

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.

Let us kneel in silent prayer.

Arise.

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.

Let us kneel in silent prayer.

Arise.

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 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.

*The Clergy venerate the cross as the congregation kneels.
All are invited to come forward and venerate the cross.
As the congregation comes forward, the choir will sing.*

The Anthem

King John IV of Portugal

*Crux fidelis inter omnes arbor una nobilis, nulla silva talem profert fronde, flore, germine.
Dulce lignum, dulces clavos, dulce pondus sustinet.*

*Faithful cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit
thy peer may be. Sweetest wood and sweetest iron, sweetest weight is hung on thee!*

The Anthem

Tomás Luis de Victoria

*Vere languores nostros ipse tulit, et dolores nostros ipse portavit: cujus livore sanati sumus.
Dulce lignum, dulces clavos, dulcia ferens pondera, quae sola fuisti digna sustinere Regem
coelorum, ed Dominum.*

*Surely he hath borne our griefs and carried our sorrows. And with his stripes we are healed. Sweetest
wood, and sweetest iron, sweetest weight is hung on thee. Thou alone wast counted worthy this world's
ransom to uphold.*

The Anthem

William Byrd

*Ave verum corpus natum de Maria virgine. Vere passum, immolatum in cruce pro homine,
cujus latus perforatum unda fluxit sanguine, esto nobis praegustatum mortis in examine. O
dulcis, O pie, O Jesu, Fili Mariae, miserere mei. Amen.*

*Hail, true Body, born of Mary, by a wondrous Virgin-birth! Thou who on the cross wast offered to redeem
the sons of earth, thou whose side became a fountain pouring forth thy precious blood, give us now, and at
our dying, thine own self to be our food. O sweetest Jesu, O gracious Jesu, O Jesu, blessed Mary's Son,
grant us at the last thy mercy. Amen.*

The Anthem

Giovanni Pierluigi da Palestrina

Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum.

We adore thee, O Christ, and we bless thee, because by thy holy cross thou hast redeemed the world.

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

Hymn 329, Now my tongue, the mystery telling

PANGE LINGUA



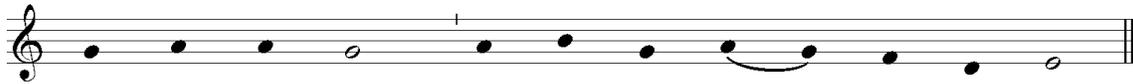
1 Now, my tongue, the mys - tery tell - ing of the glo - rious
2 Given for us, and con - de - scend - ing to be born for
3 That last night at sup - per ly - ing mid the twelve, his
4 Word made flesh, the bread he tak - eth, by his word his
*5 There - fore we, be - fore him bend - ing, this great Sac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

The Confession of Sin and Absolution (*kneel*)

BCP p. 320

Officiant 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.

Officiant 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 (*kneel*)

BCP p. 336

All 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 Invitation

Officiant The gifts of God for the people of God.

The Ministration of Communion

*A note to our visitors: If you have been baptized and receive Communion in your home church,
please join us for Holy Communion. If not, please come forward for a blessing from a priest.*

The Communion Hymn

HERZLICH TUT MICH VERLANGEN

Hymn 168, O sacred head, sore wounded

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It consists of four systems of music. Each system has a vocal line with five numbered parts and a piano accompaniment line. The lyrics are printed below the vocal lines. The key signature is one sharp (F#) and the time signature is 4/4. The score concludes with a double bar line.

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 Concluding Prayer

BCP p. 282

Officiant Let us pray.

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.*

Depart in silence. The service concludes without blessing or dismissal.

LAY AND ORDAINED MINISTERS

OFFICIANT

The Rev. Christopher N. Jambor

ASSISTING CLERGY

The Rev. M. Madeleine Hill
The Rev. Lynne M. Waltman

ORGANIST/CHOIRMASTER

Clive Driskill-Smith

LECTOR

Whit Smith

SUBDEACON

Harriett Shadle

LAY EUCHARISTIC MINISTERS

Lezlie Cobb, Yancy Bradford, Ed Townsend

THURIFER

Bennett Westfall

THE ALL SAINTS' CHOIR

Helen Ferguson, Olivia Garza, Philip Johnson, Reed Mullican, Nathaniel Nguyen,
Angel Reeve, Sue Shields, Christina Smith, Anne Michels, Lynne Minor

All Saints' Episcopal Church

www.asecfw.org

**Office and
Staff Chapel Address**
4936 Dexter Avenue
Fort Worth, Texas 76107

**Sunday Morning
Worship Address**
9700 Saints' Circle
Fort Worth, Texas
76108

Mailing Address
PO Box 100609
Fort Worth,
Texas 76185