



# ALL SAINTS'

EPISCOPAL CHURCH & DAY SCHOOL

6300 North Central Avenue, Phoenix AZ 85012 | 602.279.5539 | AllSaintsOnCentral.org

## The Liturgy of the Lord's Passion

Good Friday, April 3, 2026 + 7:00pm

The Rev. David Sheetz, Celebrant | The Rev. Daniel Collier, Preacher  
The Rev. Patrice Al-Shatti, Deacon | Gavan McVey, Organist  
Elijah Frank, Shaul Leket-Mor, Tom Peterson, Vocalists



### The Liturgy of the Lord's Passion on Good Friday

The service of Solemn Collects and the Veneration of the Cross is one of the quietest and most somber services of the entire church year. Tonight, we will hear (through music) the recitation of John's version of the Passion, the story of Jesus's betrayal, trial, suffering, and execution. We will offer prayers together, remembering the sick, the suffering, and forsaken around the world. And we will pause to contemplate and venerate the Cross, the instrument by which our Savior died.

In a liturgy marked by so much sadness and suffering, it can be hard to identify the *good* in *Good Friday*, but do not be fooled by the name. Good Friday is simply a relic from the old English use of the word "good" to describe something as sacred or holy. And the holy mystery that we reflect upon during these Three Days (*triduum* in Latin, the space between Maundy Thursday and Easter)—Christ's suffering with all of humanity and his victory over death itself—is indeed good news: Things might seem bad right now, but there is always hope.

We are now at the midpoint of the Three Days. Last night we gathered to hear Jesus's final instructions to his disciples and to wash each other's feet. Tomorrow we will celebrate the first Eucharist of Easter. And in the middle of these Three Days, in the middle of this

service, there is a turn that happens tonight with one of my favorite prayers in the *Book of Common Prayer*, the last of our Solemn Collects:

*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.*

That is the story of Easter when you think about it – a proclamation so powerful that the whole world would know that nothing, not even death itself, can prevent God's work of making all things new. And so tonight, in the midst of quiet and reflection, as we work through our heaviness and sorrow, know that new life is about to burst forth from the tomb.

You are welcome to enter this space of sacred contemplation in whatever way is meaningful for you. If you would like to come forward and venerate the cross by kneeling or bowing before the cross, placing a hand on it, or even kissing it, you are invited to do so. If you would rather stay quietly in your seat and pray, that is also completely fine. All are welcome to join us for Holy Communion from the reserve Sacrament (bread only, no wine), but you also still have the option to come forward and simply ask for a blessing.

Thank you for joining us this evening.

*All Saints'. All Welcome.*

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

**OPENING ACCLAMATION**

**BCP 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 read the Psalm in unison.*

**PSALM 22**

- 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.**

**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—19:42**

Elijah Frank, Shaul Leket-Mor, Tom Peterson

Plainsong setting by Ormonde Plater

*The author of the Gospel refers to “the Jews” as those who ultimately are responsible for putting Jesus to death. We must remember that Jesus himself was a Jew, as were his disciples. Here the term refers to a small group of Jews who were leaders in Jerusalem, and not to Jews in general.*

*This language can also be understood as describing how religious people, including Christians, can feel threatened at times by what Jesus says and does. Any one of us may want to deny him and be rid of him. In short, “the Jews” in John’s account are you and I, or those parts of all of us, who out of self-protection, hard-heartedness, and fear of change or surrender, deny our Lord. Because this language can easily be misconstrued, we have amended certain instances to reflect this.*

**Please be seated.**

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground.

Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate.

So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about 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 Jews 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 crowd 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 Jews?” 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 crowd. 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 crowd 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 Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

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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 Jews!" 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 crowd 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 crowd 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 crowd, "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.

#### **All stand.**

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 Jews."

Many of the people 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 Jews said Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" 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.

#### **All kneel or bow for a few moments.**

Since it was the day of Preparation, the Jews 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 priests, 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 Jews. 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.

*There is no response at the end of the Gospel.*

## 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 Donald, 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.

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.**

### THE PROCESSION AND VENERATION OF THE CROSS

*Please remain kneeling.*

*While the Clergy departs to the Narthex, sing Stanzas 1-3.*

*As they return with the Cross, all are silent.*

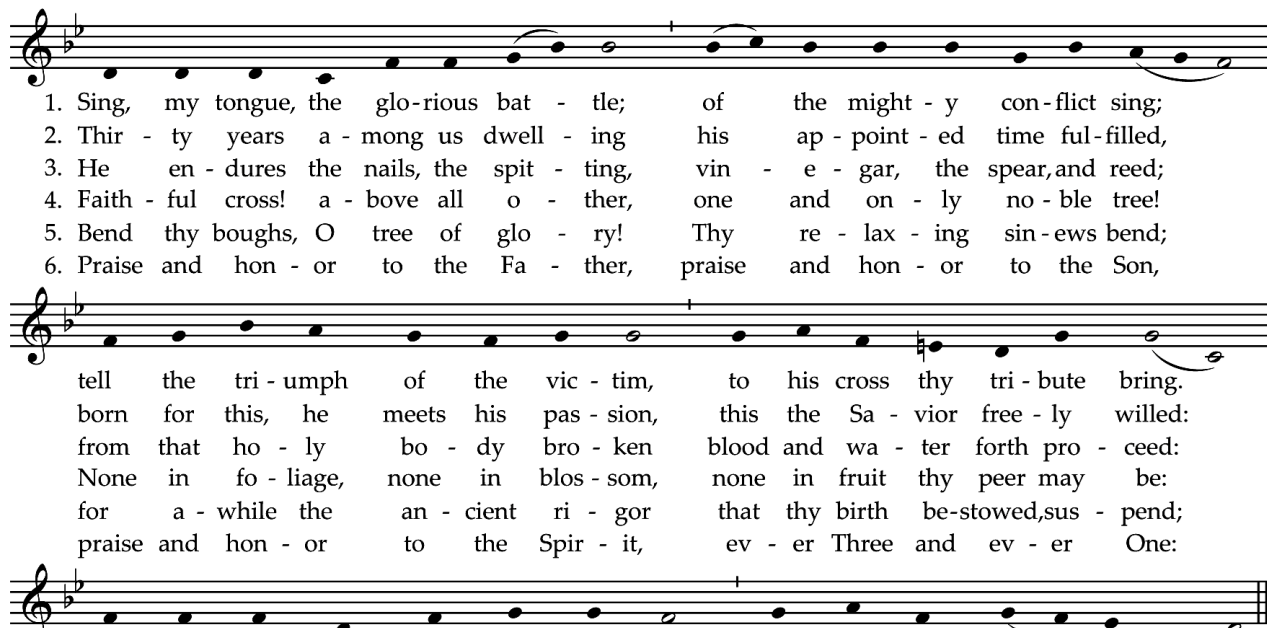
*When the Cross has been put into place at the crossing of the altar, sing Stanzas 4-6.*

### CONGREGATIONAL HYMN

### HYMNAL 166

Sing, my tongue the glorious battle

*Stanzas 1-3 as the Clergy depart. Stanzas 4-6 once the Cross returns.*



1. Sing, my tongue, the glo-ri-ous bat - tle; of the might - y con - flic - 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 VENERATION OF THE CROSS

*Please be 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.*

### ANTHEM

Vere languores

Antonio Lotti

*Vere languores nostros ipse tulit  
et dolores nostros ipse portavit.*

Surely he hath borne our griefs  
and carried our sorrows.



The oldest icon of the Crucifixion is located in the Greek Orthodox Holy Monastery of St. Catherine on Mount Sinai in Egypt

*Please stand.*

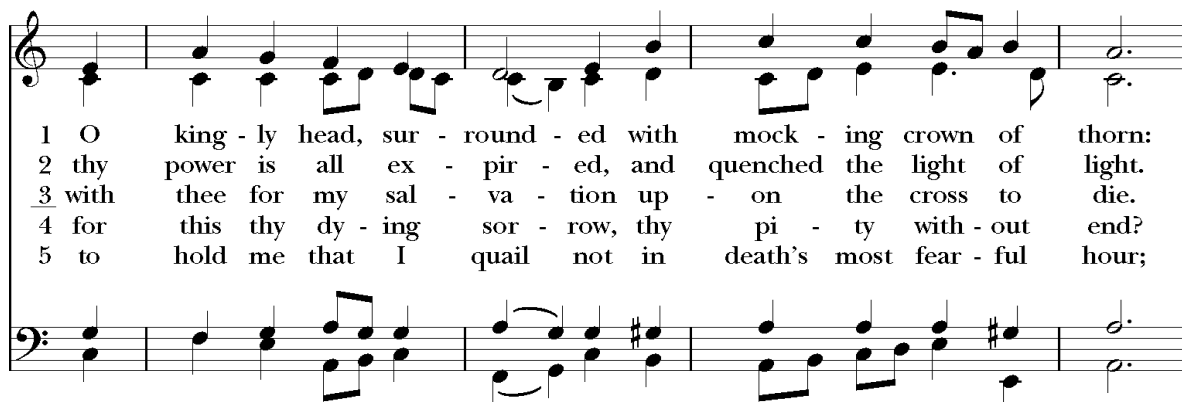
CONGREGATIONAL HYMN

HYMNAL 168

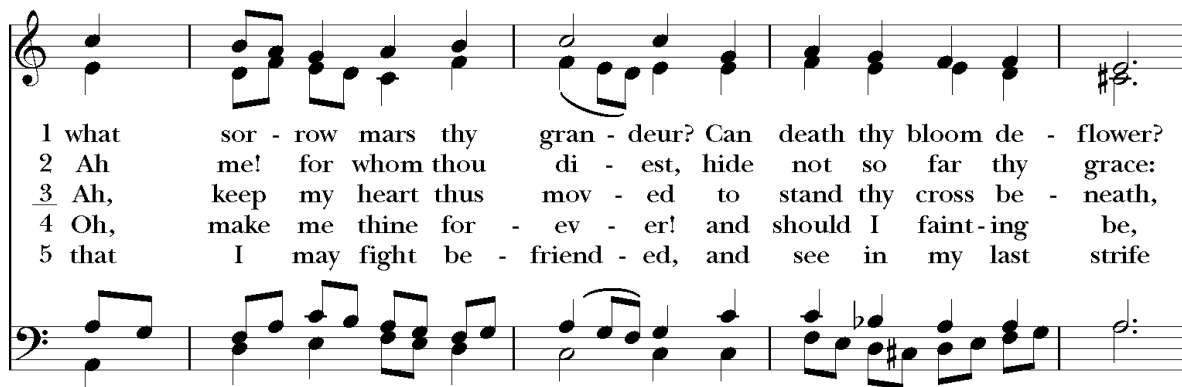
O Sacred Head, Sore Wounded



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.*

O quam amabilis

Joseph Jongen

*O quam amabilis es bone Iesu,  
quam delectabilis es pie Iesu.  
O cordis iubilum, mentis solatium,  
O bone Iesu, O bone Iesu.*

How lovely you are, good Jesus,  
how delightful you are, holy Jesus.  
Oh, heart's joy, solace of the mind,  
Oh, good Jesus.

O sorrow deep

17th century German hymn

*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 2026*

### **EASTER EVE, SATURDAY, APRIL 4**

**6:51pm Sunset** The Great Vigil with the First Eucharist of Easter  
*with incense and the Choir of All Saints'* [Church]

### **EASTER DAY, SUNDAY, APRIL 5**

**7:00am Traditional Sunrise Service/ Holy Communion**  
[Close Garden]

**9:00am Outside Family Service / Holy Communion**  
[ Day School Amphitheater]

**Easter Egg Hunt for the Littles** *following the 9am service*

**11:00am Solemn High Mass** *with Incense* [Church]

*Nursery Care at the 9am & 11am services*

*All Welcome !*

