



*The Crucifixion of Jesus on the Cross, Julius Schnorr von Carolsfeld (1794-1872)*

GOOD FRIDAY

MARCH 29, 2024

2:00 PM



**ALL SAINTS EPISCOPAL CHURCH**  
**WOODHAVEN, NEW YORK**



# Good Friday Liturgy, Rite I

¶ *Please kneel in silent prayer, while the chancel party lies prostrate.*

Opening Acclamation

℣. ✠ Blessed be our God.

℟. *For ever and ever. Amen.*

Collect for Good Friday

Let us pray. 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 liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

¶ *Please be seated.*

The Lesson

Isaiah 52:13 – 53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely, he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the

LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice, he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death and was numbered with the transgressors; yet he bore the sin of many and made intercession for the transgressors.

Here endeth the reading.

Psalm 22

*Deus, Deus meus* (Tone IV.i)

¶ *The Cantor will sing the first verse, then all will chant in unison.*



- |  |  |
|--|--|
| <p>1 My Göd, my God, why have /you forsäken me?*" and are so far from my cry and from the /words of mÿ dÿstress?</p> <p>2 O my God, I cry in the daytime, but you /do not ánsver;*" by night as well, /but I find nö rest.</p> | <p>3 Yet you /are the Hóly One,* enthroned upon the /praises öf Isräel.</p> <p>4 Our forefathers /put their trúst in you;*" they trusted, and /you delivëred them.</p> |
|--|--|

- 5 They cried out to you and /were delivered;\* they trusted in you and /were not püt tō shame.
- 6 But as for me, I am a /worm and nó man,\* scorned by all and /despised bÿ the pëople.
- 7 All who see me laugh /me to scórn;\* they curl their lips and /wag their hëads, säying,
- 8 “He trusted in the LORD; let /him delíver him;\* let him rescue him, if he /delights ïn him.”
- 9 Yet you are he who took me out /of the wómb,\* and kept me safe up/on my möthër’s breast.
- 10 I have been entrusted to you ever since /I was bórn;\* you were my God when I was still /in my möthër’s womb.
- 11 Be not far from me, for trou/ble is néar,\* and /there is nōne tō help.
- 12 Many young /bulls encírcle me;\* strong bulls /of Bashän surröund me.
- 13 They open /wide their jáws at me,\* like a ravening /and a röaring líon.
- 14 I am poured out like water; all my /bones are óut of joint;\* my heart within my /breast is mëlting wax.
- 15 My mouth is dried out like a potsherd; my tongue sticks to the roof /of my móuth;\* and you have laid me /in the düst of thë grave.
- 16 Packs of dogs close me in, and gangs of evildoers cir/cle aróund me;\* they pierce my hands and my feet; /I can cöunt all mÿ bones.
- 17 They stare /and gloat óver me;\* they divide my garments among them; they cast /lots for mÿ clöthing.
- 18 Be not /far awáy, O LORD;\* you are my strength; /hasten tō hëlp me.
- 19 Save me /from the swórd,\* my life /from the pöw’r of thë dog.
- 20 Save me /from the líon’s mouth,\* my wretched body /from the hörns of wild bulls.
- 21 I will declare your Name /to my bréth-ren;\* in the midst of the congrega/tion I will präise you.
- 22 Praise the LORD, /you that féar him;\* stand in awe of him, O offspring of Israel; all you of /Jacob’s líne, give glöry.
- 23 For he does not despise nor abhor the poor in their poverty; neither does he /hide his fáce from them;\* but when they /cry to him he hëars them.

- 24 My praise is of him in the /great assémbly,\* I will perform my vows in the presence of /those who wórship him.
- 25 The poor shall eat and be satisfied, and those who seek the /LORD shall präise him:\* “May /your heart live for éver!”
- 26 All the ends of the earth shall remember and turn /to the LÓRD,\* and all the families of the na/tions shall böw beföre him.
- 27 For kingship belongs /to the LÓRD,\* he /rules övër the nätions.
- 28 To him alone all who sleep in the earth bow /down in wórship;\* all who go down to the /dust fall beföre him.
- 29 My soul shall live for him; my descen-/dants shall sërve him;\* they shall be known /as the LÓRD’s for éver.
- 30 They shall come and make known to a /people yét unborn\* the saving /deeds that hë häs done.

## The Epistle

Hebrews 10:1-25

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, 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 for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘See, God, I have come to do your will, O God’ (in the scroll of the book it is written of me).” When he said above, “You have 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, “See, I have come to do your will.” He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that 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,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies 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 in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that 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 approach 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 to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Here endeth the reading.

¶ *Please stand.*

Tract

*Libera me, Deus*

Deliver me, O LORD, from the evil man: and preserve me from the wicked man. Who imagine mischief in their heart: and stir up strife all the day long. They have sharpened their tongues like a serpent: adder’s poison is under their lips. Keep me, O LORD, from the hand of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

*Psalms 140:1-4*

The Passion of Our Lord Jesus Christ

John 18:1 - 19:42

¶ *The quotations in bold italics are to be spoken by the congregation.*

The Passion of our Lord Jesus Christ according to St. John.

(¶ *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 Jews 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 Jews. 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 Jews 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.



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 Jews 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 Jews 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 Jews, “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.

¶ *Please 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 Jews 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 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.

¶ ***Please kneel briefly, then rise when the Priest rises.***

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 Jews, 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.

¶ *Please be seated.*

Homily

Fr. Whitmire

¶ *Please stand.*

The Solemn Collects

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.

*For the Church*

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 Michael, our Presiding Bishop and Primate; for Lawrence, Geralyn, Daniel, and Bill, our Bishops, and all the people of this diocese; for all Christians in this community; for those preparing for baptism; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, by whose Spirit the whole body of thy faithful people is governed and sanctified: Receive our supplications and prayers which we offer before thee for all members of thy holy Church, that in their vocation and ministry they may truly and devoutly serve thee; through our Lord and Savior Jesus Christ. *Amen.*

*For Principalities and Powers*

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 Kathy the Governor of New York; for Eric the Mayor of New York City; 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 bow the knee. (*Silence*) Arise.

Almighty God, kindle, we pray thee, in every heart the true love of peace, and guide with thy wisdom those who take counsel for the nations of the earth; that in tranquility thy dominion may increase, until the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

*For all Catechumens*

Let us pray for our catechumens, and for all who are under instruction: that the Lord our God would open their hearts and the door of his mercy; that having obtained remission of all their sins by the washing of regeneration, they also may be found in Jesus Christ our Lord.

Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, who makest thy Church to be ever fruitful with new offspring: increase the faith and understanding of our catechumens; that being born again in the font of Baptism, they may be gathered into the number of thine adopted children. Through Jesus Christ our Lord. Amen.

*For those who suffer*

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 bow the knee. (*Silence*) 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 thee, that they may find thy 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, thy Son Jesus Christ our Lord. *Amen.*

*For the Lost*

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 bow the knee. (*Silence*) Arise.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know thee as thou art revealed in thy Son Jesus Christ; let thy 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 thy fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

*For a righteous life and for the departed*

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 bow the knee. (*Silence*) Arise.

O God of unchangeable power and eternal light: Look favorably on thy whole Church, that wonderful and sacred mystery; by the effectual working of thy 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, thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

¶ *Please remain standing as the cross is brought forward for veneration.*

### Veneration of the Cross

℣. Behold the wood of the cross whereon hung the Savior of the world.



℟. O come, let us wor - ship.

¶ *All may come forward to venerate.*

#### The Reproaches

℣. O my people, what have I done unto thee, or wherein have wearied thee? Testify against me. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Savior.

℟. *Holy God.*

*Holy, mighty.*

*Holy and immortal,*

*have mercy upon us.*

℣. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Savior.

℟. *Holy God.*

*Holy, mighty.*

*Holy and immortal,*

*have mercy upon us.*

℣. What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior.

℟. *Holy God.*

*Holy, mighty.*

*Holy and immortal,*

*have mercy upon us.*

℣. I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did open the sea before thee: and thou hast opened my side with a spear.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did go before thee in the pillar of cloud: and thou hast led me unto the judgment hall of Pilate.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did smite the kings of the Canaanites for thy sake: thou hast smitten my head with a reed.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did give thee a royal scepter: and thou hast given unto my head a crown of thorns.

℟. *O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.*

℣. I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

℟. *O my people, what have I done to thee, or wherein have I wearied thee? Testify against me.*

℣. We venerate thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world. God be merciful unto us and bless us,

℟. *And show us the light of his countenance, and be merciful to us.*

℣. O Savior of the world, who by thy cross and precious blood hast redeemed us:

℟. *Save us and help us, we humbly beseech thee, O Lord.*

¶ ***Please be seated, as the Priest prepares the altar for the Mass of the Presanctified. Kneel as the Blessed Sacrament is brought forward.***



## Mass of the Presanctified

### The Confession and Absolution

*Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.*

### The Lord's Prayer

*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.*

**¶ At the elevation of the host, please say three times:**

*℞. Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my soul shall be healed.*

*All persons are invited to the Lord's Table. All baptized Christians, regardless of tradition, are invited to receive the Blessed Sacrament. If you prefer not to receive, you may receive a blessing from the Priest by crossing your arms over your chest.*

### **An Act of Spiritual Communion**

**¶ *If you cannot receive the Blessed Sacrament physically, you are invited to receive Jesus spiritually by making an Act of Spiritual Communion. Please pray the following prayer.***

My Jesus, I believe that thou art present in the Blessed Sacrament. I love thee above all things, and I desire thee in my soul. Since I cannot now receive thee sacramentally, come at least spiritually into my heart. I embrace thee, as though thou wert already there, and unite myself wholly to thee; permit not that I should ever be separated from thee. Amen.

### **Final Collect**

Lord Jesus Christ, Son of the living God, we beseech thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Vouchsafe to give mercy and grace to the living; pardon and rest to the dead; to thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. *Amen.*

**¶ *Please kneel for the concluding hymn.***

Concluding Hymn

#172 - "Were you there"

**¶ *Please depart in silence.***

## TRIDUUM & EASTER SCHEDULE

### **Holy Saturday – March 30<sup>th</sup>**

10:00 AM Holy Saturday Liturgy  
11:00 AM Rehearsal for the Great Vigil  
7:30 PM The Great Vigil and First Mass of Easter

### **Sunday of the Resurrection: Easter Day – March 31<sup>st</sup>**

8:00 AM Said Mass  
9:30 AM La Misa en Español  
11:00 AM Procession & High Mass



# ALL SAINTS EPISCOPAL CHURCH

85-45 96<sup>th</sup> Street, Woodhaven, New York 11421-1727

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*All Saints Church is a catholic parish of the Episcopal Church within the Anglican Communion in the Diocese of Long Island*



*The mission of All Saints Church is to proclaim Jesus Christ as Lord by our participation in the Eucharist, our fellowship in oneness and diversity, by respect for each other, and through outreach into the community.*

## WEEKLY SCHEDULE

### Sunday

Low Mass	8:00 AM
La Misa en Español	9:30 AM
Sung Mass	11:00 AM
Grupo AA	3:00 PM

### Tuesday

Educational Forum (as announced)	6:00 PM
Grupo AA	8:00 PM

### Wednesday

Low Mass	7:00 PM
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### Thursday

Rosary with Walsingham Devotions via Zoom (1 <sup>st</sup> Thursday)	7:00 PM
Grupo AA	8:00 PM

### Friday

Low Mass or Morning Prayer	9:30 AM
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### Saturday

Altar Guild Monthly Mass & Meeting (1 <sup>st</sup> Saturday)	10:30 AM
Senior Lunch Program (2 <sup>nd</sup> Saturday)	12:15 PM
Breakfast & Bible Study in Spanish (selected Saturdays)	10:30 AM

The Right Reverend Lawrence C. Provenzano

The Right Reverend Geralyn Wolf

The Right Reverend Daniel Allotey

The Right Reverend Bill Franklin

The Very Reverend Dr. Norman Whitmire, Jr.

Mr. Nicholas F. Russotto

Bishop of Long Island

Assistant Bishop

Assisting Bishop

Assisting Bishop

Rector

Organist