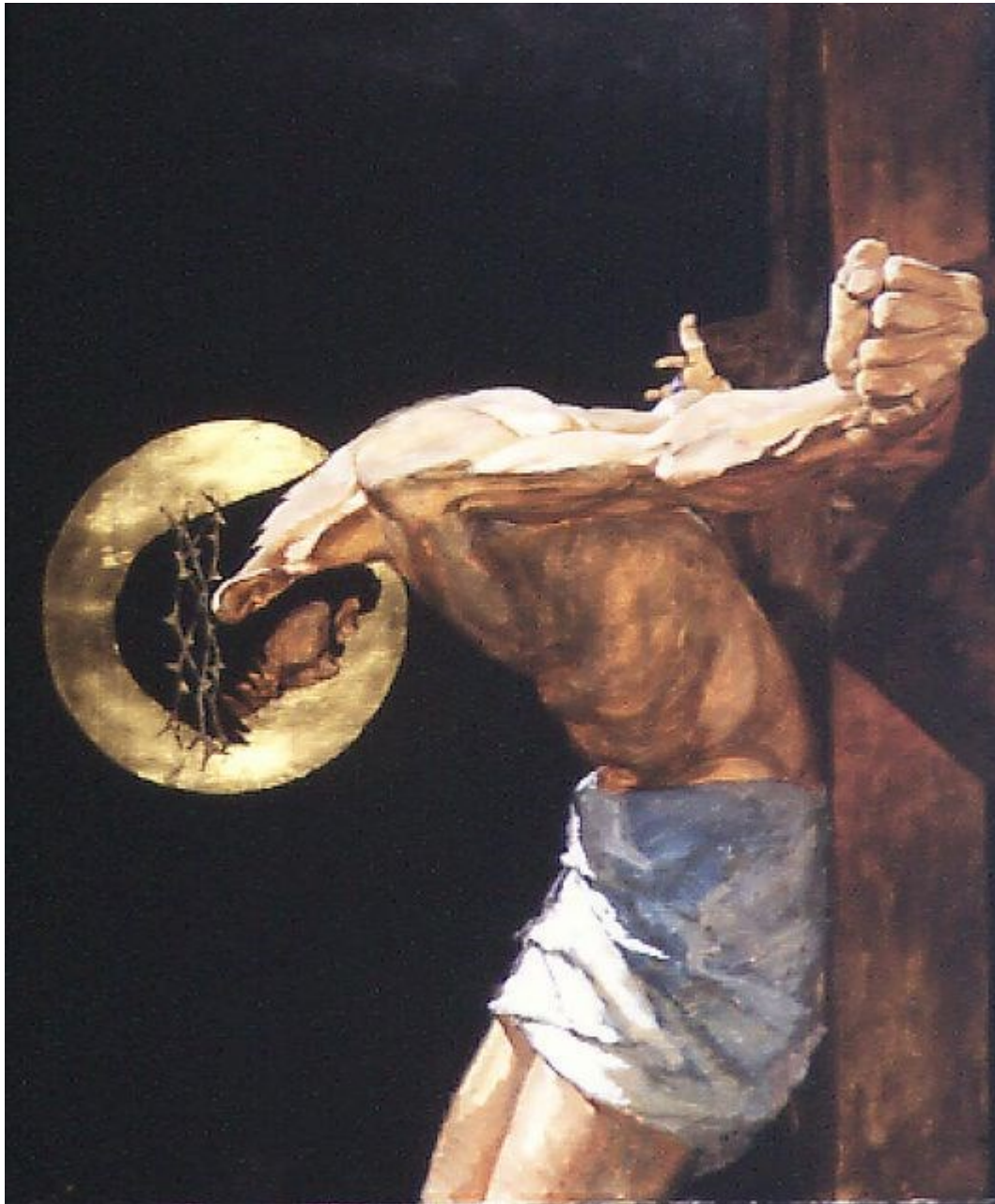


THE LITURGY FOR GOOD FRIDAY

29 March 2024 at 12 pm



“Stations of the Cross,” Ben Denison

**St. Andrew’s Episcopal Church & School
Houston, Texas**

CONCERNING THE LITURGY

The Liturgy for Good Friday continues our observance of the Easter Triduum. Today we commemorate the death of Christ on the Cross and recall the mystery and majesty of that act. For two-thousand years, Christians have held the cross as *the* symbol of faith—representing the ends to which the love of God will go and the power of God to transform a structure of torture into a means of life.

The paradox of the cross is that its meaning cannot be exhausted. Over the centuries, Christians have found a variety of ways to speak of Jesus' death and how it serves as an atonement—a reconciliation—between God and humanity. Some see the cross as a ransom, some as the payment of debt, others as a moral example. St. Gregory of Nyssa famously saw Jesus's death as a trick to defeat the devil! Christians have debated the precise way to understand the cross, and perhaps that uncertainty is a gift. To reduce the cross to one meaning is, ultimately, to follow in the footsteps of Pontius Pilate. Both Pilate and the Roman Empire understood the cross to have but one meaning—the snuffing out of undesirables. Jesus explodes Pilate's meaning of the cross, and century after century, Jesus has exploded our meanings of the cross. The Holy Spirit never ceases to reveal new things as the People of God turn to look on the Cross of Christ.

As we move through the lessons, the solemn collects, and the veneration of the Cross, we invite you to sit with and savor the words that we will speak and sing this evening. Let them pull you into a deeper contemplation of Jesus' death and great love for us. May this service lead you to a more profound knowledge of God's great love for us.

THE GOOD FRIDAY OFFERING

A Message from the Most Reverend Michael B. Curry, Presiding Bishop and Primate of the Episcopal Church:

“Last May, I had the privilege of meeting the Rev. Canon Faiz Basheer Jerjes and his colleague, Sinan Hanna, of St. George's Anglican Episcopal Church in Baghdad—the only Anglican church in Iraq. After a moving conversation, Fr. Faiz asked one thing of our church: **“Please don't forget us.”** I assured him that we would not forget—and I need your help to honor that pledge, not only to him, but to the whole Anglican Province of Jerusalem and the Middle East, which we have supported through the Good Friday Offering for over a century, through conflict, pandemic, and humanitarian disasters. The Episcopal Church will not forget them. We will not forget our siblings in Christ who cannot worship God freely. We will not forget those caught in the crossfire between warring factions in the land where our Lord walked. We will not forget that every human child of God—Palestinian, Israeli, Iraqi, Cypriot, Lebanese, everyone—deserves safety and security. As we mark our Lord's passion and death on Good Friday, we remember those whom he loves facing injustice and oppression today, and remember the urgency of love—true, sacrificial love.”

All loose plate collections and designated checks will go to the 102nd Good Friday Offering. Please indicate “GFO” on your checks. Please place your gifts in the basin in the center aisle.

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Priest stands and begins the liturgy with the Collect of the Day.

Priest Blessed be our God,

People **For ever and ever. Amen.**

Priest 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.**

The First Reading

Isaiah 52:13-53:12

All sit.

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 di-

vide 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.

Reader The Word of the Lord.
People **Thanks be to God.**

At the Gradual, Psalm 22

Plainsong, Tone 4

Chanted by the choir.

- 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.
- 12 Many young bulls encircle me; * strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, * like a ravening and a roaring lion.
- 14 I am poured out like water; all my bones are out of joint; * my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; * and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle around me; * they pierce my hands and my feet; I can count all my bones.
- 17 They stare and gloat over me; * they divide my garments among them; they cast lots for my clothing.
- 18 Be not far away, O LORD; * you are my strength; hasten to help me.
- 19 Save me from the sword, * my life from the power of the dog.
- 20 Save me from the lion's mouth, * my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; * in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; * stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them; * but when they cry to him he hears them.

- 24 My praise is of him in the great assembly; * I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the LORD, * and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; * he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; * all who go down to the dust fall before him.
- 29 My soul shall live for him; my descendants shall serve him; * they shall be known as the LORD's for ever.
- 30 They shall come and make known to a people yet unborn * the saving deeds that he has done.

The Second Reading

Philippians 2: 5-11

Let the same mind be in you that was in Christ Jesus,
 who, though he was in the form of God,
 did not regard equality with God
 as something to be exploited,
 but emptied himself,
 taking the form of a slave,
 being born in human likeness.
 And being found in human form,
 he humbled himself
 and became obedient to the point of death—
 even death on a cross.
 Therefore God also highly exalted him
 and gave him the name
 that is above every name,
 so that at the name of Jesus
 every knee should bend,
 in heaven and on earth and under the earth,
 and every tongue should confess
 that Jesus Christ is Lord,
 to the glory of God the Father.

Reader The Word of the Lord.
People **Thanks be to God.**

The Passion Gospel

John 18:1-19:42

All may be seated for the reading of the Passion Gospel. At the verse which mentions the arrival at Golgotha, all stand.

The Passion Gospel will be divided among three readers.

The Passion of our Lord Jesus Christ according to John.

After Jesus had spoken these words, he 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 guards 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." 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 Judean guards 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 Judean leaders 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 guards 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 Judeans 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 guards 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 rooster 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 Judean leaders 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 Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, 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 Judeans. 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 Judean leaders 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 Judeans?" 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 Judeans!" 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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, "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.

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 Judeans.” Many of the Judeans 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 Judeans said to Pilate, “Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’” 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.

Since it was the day of Preparation, the Judean leaders 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 Judean leaders, 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.

The Sermon

All sit.

The Rev. Canon Joann Saylor

Hymn

All stand and sing.

Herzliebster Jesu

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
2 I it was de - nied thee: I cru - ci - fied thee.
3 while we noth - ing heed - ed, God in - ter - ced - ed.
4 and thy bit - ter pas - sion, for my sal - va - tion.
5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930) Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

The Solemn Collects

The Priest 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.

All kneel.

Leader Let us pray for the holy catholic church of Christ throughout the world;

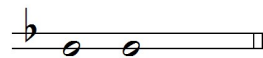
For its unity in witness and service;

For all bishops and other ministers and the people whom they serve;

For Michael, our presiding bishop; Andy, Jeff, Kai, and Héctor, our bishops; Jimmy, Clint, Jeff, Francene, and Joann, our priests; and all the people of this diocese;
For all Christians in this community;
For those about to be baptized;
That God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Priest 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.



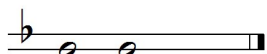
A - men.

Leader 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.

Silence

Priest 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.



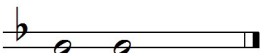
A - men.

Leader Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name.
That unity and concord may exist between Jews and Christians in obedience to God's will.

Silence

Priest God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. So bless the children of your covenant that we together may attain the fullness of your blessing for the world.



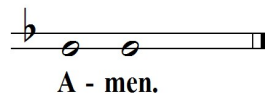
A - men.

Leader Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed;
For those who are ill or disabled, in body, mind, or spirit;
For those in loneliness, fear, and anguish;
For those who face temptation, doubt, and despair;
For those who are sorrowful and bereaved;
For those who are persecuted for the sake of Christ;
For prisoners, refugees, and captives;
For victims of war, genocide, and trafficking, and all 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

Priest Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you.

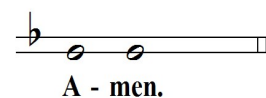


Leader Let us pray for those who have not embraced God's redemptive love:

For those who have never heard the word of salvation;
For those who have lost their faith;
For those who have been chased away by the sins and failures of the church;
For those who cannot believe that God loves them;
For those hardened by sin or indifference;
For the contemptuous and the scornful;
For those who in the name of Christ have persecuted others;
That God will open their hearts to the truth of his love, and lead them to faith and obedience.

Silence.

Priest Merciful God, creator of all 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.

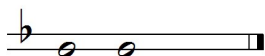


Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive

the crown of life in the day of resurrection.

Silence

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.



A - men.



THE VENERATION OF THE CROSS

A wooden cross is brought into the church.

Anthem

Said responsively by Priest and People.

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

**We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.**

Hymn

All stand and sing.

Panga lingua

1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews

1 sing; tell the tri - umph of the vic - tim, to his
2 filled, born for this, he meets his pas - sion, this the
4 tree! None in fo - liage, none in blos - som, none in
5 bend; for a - while the an - cient ri - gor that thy

1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
2 Sa - vior free - ly willed: on the cross the Lamb is
4 fruit thy peer may be: sweet - est wood and sweet - est
5 birth be - stowed, sus - pend; and the King of heaven - ly

1 deem - er from that cross now reigns as King.
2 lift - ed, where his pre - cious blood is spilled.
4 i - ron! sweet - est weight is hung on thee.
5 beau - ty gent - ly on thine arms ex - tend.

Words: Venantius Honorius Fortunatus (560?-600?); ver. *Hymnal* 1982, after John Mason Neale (1818-1866) Copyright © The Church Pension Fund.
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COMMUNION FROM RESERVED SACRAMENT

The Confession of Sin

The priest says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister 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.

The Priest stands and says

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.**

The Lord's Prayer

The Priest then continues

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

People and Priest

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 Distribution of Communion

Reflection

Sarabande *from* Violin Partita No.2, BWV 1004

Johann Sebastian Bach

Laura Cividino, violin

The Closing Prayer

All stand. The priest alone says,

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 clergy and choir leave in silence; there is no blessing or dismissal. In observance of the solemnity of this occasion, please observe silence while departing the church, both in the church and around the doors to the church.

Note: The cross used in today's service was made by Michael Mergens during the 2017 Good Friday Project as part of a reflection on the crucifixion.



HOLY WEEK & EASTER AT ST. ANDREW'S

March 29 Good Friday

The Way of the Cross for Families at 4 PM

The Stations of the Cross are presented in pictures and language appropriate for young children.

March 30 Holy Saturday

The Great Vigil of Easter with Holy Eucharist at 8 PM

Hear the story of salvation, partake in the kindling of new fire, and celebrate the Resurrection with the first Eucharist of Easter.

March 31 Easter Sunday

Festive celebrations of Holy Eucharist at 8 AM, 9:30 AM, 11 AM
and Rhythms of Grace at 2:30 PM

Festivities on Easter Day

Flowering of the Cross following the 9 AM service

Easter Egg Fest following the 11 o'clock service

ST. ANDREW'S PRAYER LIST

“Almighty and everliving God, ruler of all things in heaven and earth, bear our prayers for this parish family.”

Please keep these individuals in your prayers this week:

Sarra Moseley, *parishioner at St. Andrew's*
Lynette Edwards, *parishioner at St. Andrew's*
Gary Moseley, *parishioner at St. Andrew's*
Sharon Klander, *parishioner at St. Andrew's*
The Kelly Family, *friends of Lisa Moore*
Catherine Whitney, *friend of Priscilla Burroughs*
Gary Burton, *parishioner at St. Andrew's*
Chase Authement, *cousin of Lisa Moore*
Dorethea Mosely, *friend of Debbi Van Etten*
Jeanne Ingraham, *parishioner at St. Andrew's*
Karen Webb, *sister in law of Laura Mergens*

We pray for the repose of the soul of:

Ricky Garrett
John Longnecker, *friend of Michael Mergens*
Michael Cottingham, *cousin of Jimmy Grace*

If you would like to add someone to the published parish prayer list above, please notify Carrie Conti, Office Manager, at cconti@saecheights.org. If you would like your prayer request to be confidential, please let Carrie know.

Names remain on Parish Prayer List for four Sundays unless the request is renewed.

PARISH LIFE & NEWS

LOTS Volunteers Needed: St. Andrew's will provide the Lord of the Streets Serve team on Easter Sunday, March 31, 2024. We are seeking from 12 to 15 volunteers and VOLUNTEERS ARE NEEDED. Anyone aged 13 years or older is welcome to be part of the team serving a hot Easter meal to 150 unhoused brothers and sisters. If you are interested in volunteering, contact Joel Ballard at joelbballard@gmail.com.

Family Friday: Join us at the Flying Fish on April 5th! Located at 1815 N Durham Dr. Come by with the family for dinner and lots of St. Andrew's fun at 6:30pm. Contact Mary Eyuboglu for any questions, 281-881-5343.

Weekly Voice: Are you receiving the *Weekly Voice* newsletter in your inbox every Wednesday? If not, you can easily subscribe to receive weekly updates and news from St. Andrew's by scanning this QR Code.



Volunteer at St. Andrew's: To sign up to help with St. Andrew's partner ministries (including Lord of the Streets, Heights Interfaith Ministries Food Pantry, Meals on Wheels, St. Andrew's Garden, etc.) please scan this QR code. To learn more about our partner ministries please visit our website saecheights.org/community-outreach



Alcoholics Anonymous (AA): Meetings are offered at St. Andrew's every week. Primary Purposes Group meets Tuesday nights at 7:30 PM in the Parish Hall. Tradition 5 Group meets Wednesday nights at 7 PM in the Parish Hall. Friday Night Survivors Group meets at 7 PM in the Parish Hall. Al-Anon Group meets at 11 AM Saturday mornings in the Parish Hall. We are Not Saints Group meets at 7 PM Saturday nights in St. Andrew's House. For questions about these groups, contact the Rector at jgrace@saecheights.org



Clergy & Staff

The Reverend James M.L. Grace, *Rector*

The Reverend Clint Brown, *Associate Rector for Youth & Adult Formation*

The Reverend Jeff Bohanski, *Assistant Rector*

The Reverend Canon Joann Saylor, *Assisting Priest*

The Reverend Francene Young, *Assisting Priest*

The Rev. Bob Merrill, *Assisting Priest*

Carrie Conti, *Office Manager*

John Kirk, *Director of Music & Organist*

Lisa Puccio, *Coordinator of Family Formation & Special Needs Ministry*

Jamie Martin-Currie, *Head of School*

Frank Guevara, *Facilities Manager*

Byron Pineda, *Sexton*

Lay Leadership

Eric Reed, *Senior Warden*

Nancy Greenwood, *Junior Warden*

Bruce Banta-Guevara, *Treasurer*

Steven Runner, *Chancellor*