



Good Friday

Contemporary Service

APRIL 15, 2022 • 6 PM

CHURCH *of the*
INCARNATION

HOLY WEEK SCHEDULE

HOLY SATURDAY, APRIL 16

7:30 PM Easter Vigil Service History & Traditions, *Memorial Chapel*

8 PM The Great Vigil of Easter, *Church*

The Kindling of the New Fire; the Vigil of lessons that tell the story of redemption from Creation to Jesus Christ; the first Easter celebration of Holy Communion. The people are invited to bring bells to ring after the Easter Acclamation and the return of "Alleluia!"

EASTER DAY, APRIL 17

7 AM Holy Communion with Hymns, *Church*

9 AM Traditional Service, *Church*
Uptown Contemporary Service, *Ascension Chapel*
**DiscipleShip is available during the 9 am services*

10:20 AM Easter Egg Hunt
1st grade and younger: Bruton Garden (West)
2nd grade and older: Cloister Garden

11:15 AM Traditional Service, *Church*
Uptown Contemporary Service, *Ascension Chapel*

No evening services or Sunday School on Easter Day

For more information, please visit incarnation.org/holy-week-easter/

COVER ART

Stations in the Street: X. Jesus Dies
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ORDER OF SERVICE

WELCOME

THE ENTRANCE RITE

Please stand as the ministers enter in silence.

All kneel for a time of silent prayer as the ministers prostrate themselves before the altar.

THE COLLECT

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.*

THE LESSON

Numbers 21:4–9

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; and the people became impatient on the way. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food." Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD, that he take away the serpents from us." So Moses prayed for the people. And the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live." So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live.

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

PSALM 22:1-15

Chorus
Oh my God, why have you left me? Why are you so far away?
How could you not hear my groaning, through the night and through the day?
I have called without an answer; I have sought but found no rest.
Oh my God, why have you left me? Why are you so far away?

My God, my God, why have you forsaken me?
and are so far from my cry
and from the words of my distress?
O my God, I cry in the daytime, but you do not
answer; by night as well, but I find no rest.
Yet you are the Holy One,
enthroned upon the praises of Israel.
Our forefathers put their trust in you;
they trusted, and you delivered them.
They cried out to you and were delivered;
they trusted in you and were not put to
shame.

Chorus

But as for me, I am a worm and no man,
scorned by all and despised by the people.
All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
"He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him."
Yet you are he who took me out of the womb,
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was
born; you were my God when I was still in my
mother's womb.
Be not far from me, for trouble is near,
and there is none to help.
Many young bulls encircle me;
strong bulls of Bashan surround me.
They open wide their jaws at me,
like a ravening and a roaring lion.
I am poured out like water;
all my bones are out of joint;
my heart within my breast is melting wax.
My mouth is dried out like a potsherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.

Chorus

THE PASSION

John 18:1—19:37

The people remain seated for the first part of the reading of the Passion.

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

The customary responses before and after the Gospel are omitted.

Narrator Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them,

Jesus Whom do you seek?

Narrator They answered him,

Reader Jesus of Nazareth.

Narrator Jesus said to them,

Jesus I am he.

Narrator Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them,

Jesus Whom do you seek?

Narrator And they said,

Reader Jesus of Nazareth.

Narrator Jesus answered them,

Jesus I told you that I am he; so, if you seek me, let these men go.

Narrator This was to fulfill the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus Put your sword into its sheath; shall I not drink the cup which the Father has given me?

Narrator So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who has given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter,

Reader Are not you also one of this man's disciples?

Narrator And he said,

Reader I am not.

Narrator Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

Jesus I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

Narrator When he had said this, one of the officers standing by struck Jesus with his hand, saying,

Reader Is that how you answer the high priest?

Narrator Jesus answered him,

Jesus If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

Narrator Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him,

Reader Are not you also one of his disciples?

Narrator He denied it, and said,

Reader I am not.

Narrator One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked,

Reader Did I not see you in the garden with him?

Narrator Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said,

Reader What accusation do you bring against this man?

Narrator They answered him,

Reader If this man were not an evildoer, we would not have handed him over.

Narrator Pilate said to them,

Reader Take him yourselves and judge him by your own law.

Narrator The Jews said to him,

Reader It is not lawful for us to put any man to death.

Narrator This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him,

Reader Are you the King of the Jews?

Narrator Jesus answered him,

Jesus Do you say this of your own accord, or did others say it to you about me?

Narrator Pilate answered,

Reader Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?

Narrator Jesus answered him,

Jesus My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.

Narrator Pilate said to him,

Reader So you are a king?

Narrator Jesus answered,

Jesus You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.

Narrator Pilate said to him,

Reader What is truth?

Narrator After he had said this, he went out to the Jews again, and told them,

Reader I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?

Narrator They cried out again,

Crowd Not this man, but Barabbas!

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

Crowd Hail, King of the Jews!

Narrator And struck him with their hands. Pilate went out again, and said to them,

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

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

Reader Behold the man!

Narrator When the chief priests and the officers saw him, they cried out, saying,

Crowd Crucify him, crucify him!

Narrator Pilate said to them,

Reader Take him yourselves and crucify him for I find no crime in him.

Narrator The Jews answered him,

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

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

Reader Where are you from?

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

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

Narrator Jesus answered him,

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

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

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

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

Reader Behold your King!

Narrator They cried out,

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

Narrator Pilate said to them,

Reader Shall I crucify your King?

Narrator The chief priests answered,

Crowd **We have no king but Caesar.**

Narrator Then he handed him over to them to be crucified.

ALL STAND.

Narrator So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate,

Reader Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

Narrator Pilate answered,

Reader What I have written I have written.

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

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

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

Jesus Woman, behold your son!

Narrator Then he said to the disciple,

Jesus Behold your mother!

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

Jesus I thirst.

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

Jesus It is finished.

Narrator And he bowed his head and gave up his spirit.

The people kneel and a period of silence is kept; then all stand.

Narrator Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And again another scripture says, “They shall look on him whom they have pierced.”

THE SERMON

Fr. Joe Dewey

SONG

Were You There

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble,
tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed Him
to the tree?

Were you there when they nailed Him
to the tree?

Oh! Sometimes it causes me to tremble,
tremble, tremble.

Were you there when they nailed Him
to the tree?

Were you there when they laid Him
in the tomb?

Were you there when they laid Him
in the tomb?

Oh! Sometimes it causes me to tremble,
tremble, tremble.

Were you there when they laid Him in the
tomb?

THE SOLEMN COLLECTS

All standing, the Celebrant 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 bondage of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for men everywhere according to their several necessities.

I.

Deacon

Let us pray for the holy Catholic Church of Christ throughout the world; for visible unity in witness and doctrine; for all bishops, priests and deacons, especially George, our Bishop; for those about to receive the Sacraments of Holy Baptism and Confirmation; and for all the holy People of God; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence is kept for a period of time.

The Celebrant then prays

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.*

II.

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. 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 is kept for a period of time.

The Celebrant then prays

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.*

III.

Deacon

Let us pray for all who have not received the Gospel of Christ; for those who have lost their faith; for those hardened by sin or indifference; for those who are enemies of the cross of Christ and persecutors of his disciples; that God will open their hearts to the truth, and lead them to faith and obedience.

Silence is kept for a period of time.

The Celebrant then prays

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.*

IV.

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 is kept for a period of time.

The Celebrant then prays

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.*

SONG

O Sacred Head Now Wounded

The Minister begins the Offertory with a sentence of Scripture.

O Sacred head now wounded	What language shall I borrow
With grief and shame weighed down	To thank Thee dearest Friend
Now scornfully surrounded	For this Thy dying sorrow
With thorns Thy only crown	Thy pity without end
How pale Thou art with anguish	O make me Thine forever
With sore abuse and scorn	And should I fainting be
How does that visage languish	Lord let me never never
Which once was bright as morn	Outlive my love to Thee

What Thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

ADORATION OF THE CROSS

The people kneel as a large wooden cross is processed into the church. The procession pauses three times; at each pause, the cross is lifted.

<i>Leader</i>	Behold the wood of the cross whereon was hung the world's salvation.
<i>People</i>	O come, let us worship.

After the clergy have venerated the cross, the Celebrant will face the people and lift it high for them to venerate.

COMMUNION DEVOTIONS

Deacon & 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 Celebrant alone 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.*

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

Celebrant & 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 PRAYER OF HUMBLE ACCESS

Celebrant We do not presume
All to come to this your table, O merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.
We are not worthy so much as to gather up
the crumbs under your table;
but you are the same Lord
whose property is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood,
that we may evermore dwell in him, and he in us. Amen.

Celebrant Behold the Lamb of God, behold Him who taketh away the sins of the world.
People Lord, I am not worthy that you should come under my roof: but speak the word only, and my soul shall be healed.

Persons who wish to have the Holy Eucharist brought to them in their pew should notify an usher.

Instructions for Holy Communion

All Christians who have been baptized with water and in the Name of the Father, the Son and the Holy Spirit, who come forward in faith and are permitted to receive Holy Communion in their own church, are welcome to do so on this occasion.

Communion is received in the following way: a priest places the Bread in the palm of your hand, which you then consume; to receive the Wine, hold the base of the chalice, guide it to your lips. The practice of dipping the Bread into the Wine is not permitted. If you do not wish to receive one or both Elements, simply cross your arms over your chest.

If one is not able (e.g. because of a medical condition), or prefers not, to receive either the Bread or the Wine, the Church has always taught that a person still receives all the benefits of Holy Communion. If needed, there is wine from a dedicated gluten-free chalice; just notify a priest when you kneel at the altar rail.

Please feel free to consult with a member of the clergy if you have more questions.

SONG

Holy God, Holy and mighty
Holy Immortal one, have mercy, have mercy on us.

Trisagion

SONG

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

When I Survey the Wondrous Cross

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

THE CONCLUDING RITE

All kneel at the Celebrant's direction for a period of silent prayer.

The Celebrant alone stands and 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 the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

No blessing or dismissal is added.

After a time of silent prayer, the congregation leaves in silence.



The foregoing text of the service of worship contained in this program is taken from The Book of Common Prayer 1979.
The Book of Common Prayer alone is of authority in the worship of the Episcopal Church.
This program is provided for convenience of use on this occasion.

CHURCH of the INCARNATION

A parish in the Episcopal Diocese of Dallas and a member of the world-wide Anglican Communion

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