

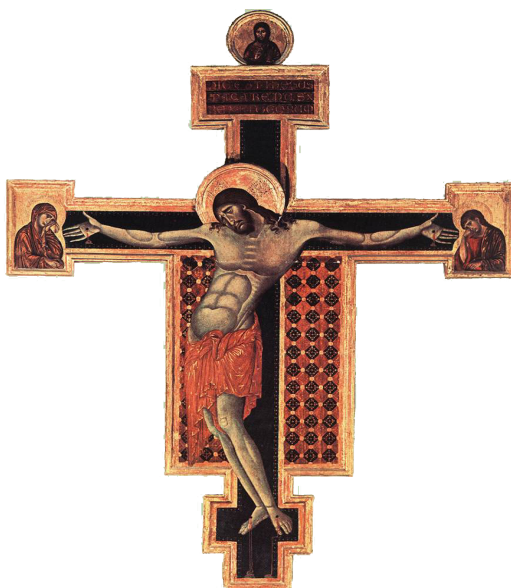


CHURCH *of the*
INCARNATION

THE SOLEMN LITURGY *of* GOOD FRIDAY

*with Adoration of the Cross and
Holy Communion from the Pre-Sanctified Gifts*

FRIDAY, APRIL 15, 2022
AT NOON & 6 PM



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*

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

The Last Supper (1510), from *The Large Passion* by Albrecht Dürer (1471–1528), woodcut

THE SOLEMN LITURGY of GOOD FRIDAY

with Adoration of the Cross and Holy Communion from the Pre-Sanctified Gifts

THE ENTRANCE RITE

The people stand as the ministers enter in silence.

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

The Celebrant alone stands and prays

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end.
Amen.

All sit.

THE LESSONS

The Old Testament 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.

The Word of the Lord.

People Thanks be to God.

Psalm 140:1-9

Eripe me, Domine

Plainsong

DELIVER me, O LORD, from the evil man; *
and preserve me from the wicked man;
Who imagine mischief in their hearts, *
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 hands of the ungodly; *
preserve me from the wicked men, who are purposed to overthrow my goings.
The proud have laid a snare for me, and spread a net abroad with cords; *
yea, and set traps in my way.
I said unto the LORD, Thou art my God, *
hear the voice of my prayers, O LORD.
O LORD God, thou strength of my health; *
thou hast covered my head in the day of battle.
Let not the ungodly have his desire, O LORD; *
let not his mischievous imagination prosper, lest they be too proud.
Let the mischief of their own lips fall upon the head of them *
that compass me about.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO SAINT JOHN

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 Saint John.

The customary responses before and after the Gospel are omitted.

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 had 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

Father Oliver Lee

All stand.

Hymn 168

O sacred head sore wounded

Herzlich tut mich verlangen

THE SOLEMN COLLECTS

All standing, the Celebrant turns and says

DEARLY Beloved: 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, dearly beloved, 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 thy Church throughout the world may persevere with steadfast faith in the confession of thy Name.

Silence.

The Celebrant then prays

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and Sanctified: Receive our supplications and prayers which we offer before thee for all estates of men in thy holy congregation, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through Jesus Christ our Lord. *Amen.*

Deacon Lord, hear us.

People Lord, graciously hear us.

II

Deacon

LET us pray also, dearly beloved, for all who are in sickness or in any kind of grief; for all who have fallen into grievous sin, and for those who through temptation, ignorance, helplessness, grief, dread, or the near approach of death, are in special need of our prayers.

Silence.

The Celebrant then prays

ORD, look down from heaven, behold, visit, and relieve all those in sorrow; look upon them with the eyes of thy mercy, give them comfort and sure confidence in thee, defend them from the danger of the enemy, and keep them in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Deacon Lord, hear us.

People Lord, graciously hear us.

III

Deacon

LET us pray also, dearly beloved, 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.

The Celebrant then prays

MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Deacon Lord, hear us.

People Lord, graciously hear us.

IV

Deacon

FINALLY, beloved brethren, let us yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the lights of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

Silence.

The Celebrant then prays

O GOD of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; by the tranquil operation of thy perpetual providence, carry out the work of men's 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.*

All sit.

Anthem

attr. John IV of Portugal (1604–1656)

CRUX fidelis, inter omnes, arbor una nobilis: Nulla silva talem profert, fronde, flore, germine: Dulce lignum, dulces clavos, dulce pondus sustinet. Amen.

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

Venantius Fortunatus (6th cent.)

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 and the Cantor and People sing

Cantor Behold the wood of the cross, whereon was hung the world's salvation.

People



O come, let us wor - ship.

The people are invited to come forward to venerate the cross.

THE REPROACHES (*kneeling*)

Sung by the Choir to a Setting by Tomás Luis de Victoria

Choir O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

Cantor Because I brought thee forth from the land of Egypt: thou has prepared a Cross for thy Saviour.

Choir Ágios o Théos. Ágios, ischýros. *Holy God. Holy Mighty.*
Ágios, athánatos, eléison imas. *Holy Immortal, have mercy upon us.*

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

Choir Ágios o Théos. Ágios, ischýros.
Ágios, athánatos, eléison imas.

Cantor Who was the guilty? Who brought this upon thee? Alas, my treason, Jesus, hath undone thee. 'Twas I, Lord Jesus, I it was denied thee: I crucified thee.

Choir O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me.

HOLY COMMUNION FROM THE PRE-SANCTIFIED GIFTS

All stand.

Hymn 166

Sing, my tongue, the glorious battle

Pange lingua

*During the hymn, the Blessed Sacrament is processed to the High Altar.
As the Sacrament enters the church, all kneel in reverence and continue to sing.*

Communion Devotions *(kneeling)*

The Deacon says

Let us humbly confess our sins unto Almighty God.

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 Celebrant alone stands and gives the Absolution.

Celebrant Let us pray in the words our Savior Christ hath taught us:

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.

People and Celebrant

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy 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 thou shouldst come under my roof: but speak the word only, and my soul shall be healed.

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 and 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 and the priest will give you a blessing.

For those with a medical need, Wine from a dedicated gluten-free chalice is available at the Low Altar.

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.

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

COMMUNION MUSIC

Anthem

Giovanni Croce (1557–1609)

OVOS omnes qui transitis perviam,
attendite et videte:
Si est dolor similes sicut dolor meus.

*All you who pass by,
stop and see
if you have witnessed any sorrow like mine.*

Lamentations 1:12

Hymn 159

At the cross her vigil keeping

Stabat Mater dolorosa

CONCLUDING RITES

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

The Celebrant alone stands and says

OLORD Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the departed; 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, ever 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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