



ALL SAINTS' EPISCOPAL CHURCH

JENSEN BEACH, FLORIDA

The Day of the Crucifixion: *Good Friday*

Friday, April 18, 2025

10:00 a.m. Stations of the Cross (*Outdoors in the Garden*)

Officiants: The Very Rev. Dr. Anthony B. Holder, *Rector* | The Rev. Tara B. Shepley, *Honorary Assisting Priest*

12:00 noon The Good Friday Liturgy with Meditations

Officiant and Homilist: The Very Reverend Dr. Anthony B. Holder, *Rector*

Mission Statement:

The Community of All Saints' accepts the empowerment of the Holy Spirit to spread the Gospel of Jesus Christ through worship of God, service to His people and stewardship of His gifts.

Vision Statement:

"Live like Jesus, love God and all people."

*The people are invited to read the parts in **bold**.*

THE ENTRANCE RITE

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy by saying

The Officiant begins with the following Salutation

People: Blessed be our God.
For ever and ever. Amen.

THE LITURGY OF THE WORD

The Collect

Officiant: 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.

People: Amen.

The people sit for the Liturgy of the Word.

The First Lesson: Isaiah 52:13–53:12

Reader: A reading from the Book of Isaiah.

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.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 22

(Page 610 of the Book of Common Prayer or as printed in the bulletin. We will read the psalm alternatively by verse).

- 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 potsherd; 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.

Second Lesson: Hebrews 10:16-25

Reader: A reading from the Letter to the Hebrews.

The Holy Spirit testifies 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.

Reader: The Word of the Lord.

People: Thanks be to God.

The people stand for the Sequence Hymn.

1

There is a green hill far away,
outside a city wall,
where our dear Lord was crucified
who died to save us all.

2

We may not know, we cannot tell,
what pains he had to bear,
but we believe it was for us
he hung and suffered there.

3

He died that we might be forgiven,
he died to make us good,
that we might go at last to heaven,
saved by his precious blood.

4

There was no other good enough
to pay the price of sin,
he only could unlock the gate
of heaven and let us in.

5

O dearly, dearly has he loved!
And we must love him too,
and trust in his redeeming blood,
and try his works to do.

There is a green hill far away, #167 from *The Hymnal 1982* – Words: Cecil Frances Alexander (1818-1895), alt. Music: Horsley, William Horsley (1774-1858).

The Passion Gospel: John 18:1 - 19:42

The Passion of Our Lord Jesus Christ according to John.

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.

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.

(Congregations stands, as able)

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.

Silence is kept.

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.

THE FIRST MEDITATION

The Rector

Hymn:

O sacred head, sore wounded

(#168, 1982 Hymnal)

1
O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heaven adore!

2
Thy beauty, long-desired,
hath vanished from our sight;
thy power is all expired,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.

3
In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus moved
to stand thy cross beneath,
to mourn thee, well-beloved,
yet thank thee for thy death.

What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever!
and should I fainting be,
Lord, let me never, never,
outlive my love for thee.

My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.

O sacred head, sore wounded, #168 from *The Hymnal 1982* — Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

THE SOLEMN COLLECTS

All standing, the Deacon or Lay Eucharistic Minister, says to the people

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.

The biddings shall be read by the Deacon. The Officiant says the Collects.

Deacon or Lay Eucharistic Minister:

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 Sean, our Presiding Bishop; for Peter, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Officiant:

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.

People: **Amen.**

Deacon or Lay Eucharistic Minister:

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, 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

Officiant:

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.

People: **Amen.**

Deacon or Lay Eucharistic Minister:

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

For the hungry and the homeless, the destitute and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Officiant:

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.

People: **Amen.**

Deacon or Lay Eucharistic Minister:

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and persecutors of his disciples

For those who in the name of Christ have persecuted others.

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Officiant:

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.

People: **Amen.**

Deacon or Lay Eucharistic Minister:

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

Officiant:

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.

People: Amen.

THE SECOND MEDITATION

The Rector

Hymn:

When I survey the wondrous cross

(#474, 1982 Hymnal)

1

When I survey the wondrous cross
where the young Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

2

Forbid it, Lord, that I should boast,
save in the cross of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.

3

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?

4

Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

When I survey the wondrous cross, #474 from *The Hymnal 1982* — Words: Isaac Watts (1674-1748). Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1970; harm. Edward Miller (1731-1807).

THE VENERATION OF THE CROSS

If desired, a wooden cross may now be brought into the church and placed in the sight of the people. As the people approach the Cross for the Veneration, the following musical selections are played.

Jesus, Priceless Treasure

John Gottfried Walther (1684 - 1748)

Adagio in G Minor

Tommaso Albinoni (1671 - 1750)

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in bold.

Antem 1

Officiant: We glory in your cross, O Lord,

People: and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

Officiant: May God be merciful to us and bless us, show us the light of his countenance, and come to us.

People: Let your ways be known upon earth, your saving health among all nations.

Officiant: Let the peoples praise you, O God; let all the peoples praise you.

People: We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

Anthem 2

Officiant: We adore you, O Christ, and we bless you,

People: because by your holy cross you have redeemed the world.

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

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

Anthem 3

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

People: Save us and help us, we humbly beseech thee, O Lord.

THE THIRD MEDITATION

The Rector

Hymn: Ah, holy Jesus, how hast thou offended (#158, 1982 Hymnal)

1

Ah, holy Jesus, how hast thou offended,
that man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.

2

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.

3

Lo, the Good Shepherd for the sheep is offered;
the slave hath sinnèd, and the Son hath suffered;
for our atonement, while we nothing heeded,
God interceded.

4

For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

5

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving.

Ah, holy Jesus, how hast thou offended, #158 from *The Hymnal 1982* — Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930), alt. Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

In places where Holy Communion is to be administered from the reserved Sacrament, the following order is observed.

Confession of Sin

The people may kneel or stand, as desired, for the Confession of Sin.

The Deacon or Officiant 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, 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.

People: Amen.

The people remain kneeling for the Lord's Prayer.

The Lord's Prayer

Celebrant: And now, as our Savior Christ hath taught us, we are bold to pray,

Officiant and People:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

The Officiant breaks the consecrated Bread. A period of silence is kept.

Officiant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

The Agnus Dei

Officiant: Lamb of God, you take away the sin of the world.

People: Have mercy on us.

Officiant: Lamb of God, you take away the sin of the world.

People: Have mercy on us.

Officiant: Lamb of God, you take away the sin of the world.

People: Grant us peace.

The Invitation

The Officiant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All baptized Christians, irrespective of denomination, who desire to share in the Blessed Sacrament are invited to do so. You will be invited to come forward at the appropriate time by the Ushers. If you are receiving communion by intinction (dipping of bread in the wine), please indicate this preference by extending your finger in front of you. If you wish not to receive communion, you can fold your hands across your chest and receive a blessing.

Communion Music:

Were you there when they crucified my Lord

(#172, 1982 Hymnal)

1

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?

2

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?

3

Were you there when they pierced him in the side?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

4

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?

Were you there when they crucified my Lord, #172 from *The Hymnal 1982* — Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

Cross of Jesus, cross of sorrow

(#160, 1982 Hymnal)

1

Cross of Jesus, cross of sorrow,
where the blood of Christ was shed,
perfect Man on thee did suffer,
perfect God on thee has bled!

2

Here the King of all the ages,
throned in light ere worlds could be,
robed in mortal flesh is dying,
crucified by sin for me.

3

O mysterious condescending!
O abandonment sublime!
Very God himself is bearing
all the sufferings of time!

4

Cross of Jesus, cross of sorrow,
where the blood of Christ was shed,
perfect Man on thee did suffer,
perfect God on thee has bled!

Cross of Jesus, cross of sorrow, #160 from *The Hymnal 1982* — Words: William J. Sparrow-Simpson (1860-1952). Music: *Cross of Jesus*, John Stainer (1840-1901).

The Post-Communion Prayer

After Communion, the people remain kneeling and the Officiant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

Hymn:

In the cross of Christ I glory

(#441, 1982 Hymnal)

1
In the cross of Christ I glory,
towering o'er the wrecks of time;
all the light of sacred story
gathers round its head sublime.

2
When the woes of life o'er take me,
hopes deceive, and fears annoy,
never shall the cross forsake me:
lo, it glows with peace and joy.

3
When the sun of bliss is beaming
light and love upon my way,
from the cross the radiance streaming
adds new luster to the day.

4
Bane and blessing, pain and pleasure,
by the cross are sanctified;
peace is there that knows no measure,
joys that through all time abide.

5
In the cross of Christ I glory,
towering o'er the wrecks of time;
all the light of sacred story
gathers round its head sublime.

In the cross of Christ I glory, #441 from *The Hymnal 1982* — Words: John Bowring (1792-1872). Music: Rathbun, Ithamar Conkey (1815-1867).

The Concluding Prayer

The Officiant concludes the service with the following prayer. No blessing or dismissal is added.

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.

People: Amen.

The Altar Party leaves in silence. The people leave in silence.

SERVING TODAY

10:00 a.m.: OFFICIANT: Father Tony; CO-OFFICIANT: Rev. Tara Shepley
VESTRY: Maria Short; LEM: Jack Miller; USHERS: Ritchie Menard, Harry Kapple

12:00 p.m.: OFFICIANT: Father Tony; VESTRY: Paul Neff; LEM: Joyce Fletcher-Menard
USHERS: Karen and Paul Neff; LECTOR: Geoge Mazsa; MUSIC MINISTER: Michael Sahlen
AV TECH: Therese Power; ALTAR GUILD: Sandy Miller, Karen Neff

Hymn permission used by Rite Song, CCLI license 951550 and One License

Please remember to take your bulletin with you and share it with a family member or friend.

ANNOUNCEMENTS

Easter Day Services 2025



April 20 - EASTER SUNDAY

6:30 a.m. Sunrise Service with
Holy Eucharist (Communion)

8 a.m. Holy Eucharist (Communion)

10 a.m. Festive Holy Eucharist (Communion),
followed by Children's Easter Egg Hunt

All are welcome!

T: 772.334.0610 | W: www.allsaintsjensenbeach.org

2303 NE Seaview Drive, Jensen Beach, FL 34957

ALL SAINTS' EPISCOPAL CHURCH



**Saturday,
April 26, 2025**

11:00 a.m.— 2:00 p.m.

Admission: Free

Bar-B-Que Meal: \$15

Children (12 & under): Free

**Pork Bar-B-Que, Beans,
Potato Salad, Cole Slaw, Ice Tea,
Lemonade, Dessert**



Classic Car Show & Bar-B-Que

2303 NE Seaview Drive, Jensen Beach, FL

Please remember in prayer: Tony Albano, Charles Batterman, Nancy Bednarcik, Fr. Robert Brandt, Denis Coughlin, Charles Dougiello, Janet Edwards, Alan Gellert (Deacon), Fr. Malcolm Girardeau, Rebecca Hatch, Fr. Frisby Hendricks, JeanAnn Hendricks, Korey Hogan, Nevin Hogan, Sierra Hogan, Marylee Johnson, Jack Kutchins, Kelly Langran, Bruce Langran, Iris Langran, Mike Marn, Sally Marney, Pauline Mayard, Charles Parris, Bonnie Perratto, Nyla Pipes, Marge Schaefer, Nina Stuart, Frank Sunquist, Bob Taylor, Barbara Vitale, Peter Wagner, Charlie Wayler, Ida Williams, Donna, Caitlin, Melvi, Claudia, Annette, Glenda, Connie and Family, Barclay.



Please note that names will be removed after 30-days. Once removed, if you would like to have them added again, you will need to call the Church Office.

Continuing Prayers: Arthur Apissomian, John Ball, Pat Ball, Rick Beattie, Jayne Bembridge, Jackie Damato, Agnes Garamszegine Kosma, Connie Haire, Kathy Ladue, Joanne Lavos, Lisa Manzione, Maxie Rutherford, Linda Schoen, James Smith, Lee Smith, Agnes Stephen-Frazer, Jeremy Wheeler, Dorothy White, Charmaine, Katrina, Duewayne, Venicia.

Parish Family members serving in the military: Parish Family members serving in the military: William Boice, Jairus Domenich, Guy Egan, Alex Ghujar, Ashlyn Mia Goff, Jonathan Holman, Alliza Hernandez, Hannah Kuegler, Gabe Oswald, Crystal Palacio, Jake Palmer, Ryan Satherlie, Lauren Sutton and Emily McCloskey, Blake Warnock, Drew Whitting.

SERVICE SCHEDULE

Sunday:

8:00 a.m. Holy Eucharist
10:00 a.m. Holy Eucharist with music

Wednesday:

10:00 a.m. Holy Eucharist & Healing Service
11:15 a.m. Bible Study (*In-person*)
6:00 p.m. Bible Study (*Via Zoom*)

OFFICE SCHEDULE

Church and Cemetery Offices Hours

Monday to Friday 9:00 a.m. — 1:00 p.m.

Thrift Shop Hours:

Tuesday to Saturday 9:00 a.m. — 1:00 p.m.

REMINDERS:

Thrift Store: Bring your family and friends, and remember to support the Thrift Store by donating your unwanted valuable items.

Prayer Requests—Additions or Deletions:

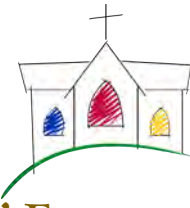
Please contact Jenny McDonald or speak with a Daughter of the King to be added or deleted on their prayer list.

Online Giving: All Saints' provides the option of Online Giving for your convenience. You can donate to all funds, including flowers and our scholarships. For the secure donation site, visit www.allsaintsjensenbeach.org



To: Maria Short, Paul Neff (Vestry Members); Jack Miller, Joyce Menard (Lay Eucharistic Ministers); Sandy Miller (Lector); and Therese Power (A/V Tech); Ritchie Menard, Harry Kapple, Karen and Paul Neff (Ushers); Michael Sahlen (Music Minister); Sandy Miller, Karen Neff (Altar Guild); for being our Ministry Team at the Service on (Friday, April 18, 2025).

Note: If anyone has inadvertently been omitted from this list, it was not intentional. Please accept our apologies and we would love to hear from you as to the wonderful ministry you are doing or have done for our church. Thank you!



ALL SAINTS' EPISCOPAL CHURCH

2303 NE Seaview Drive, Jensen Beach, Florida 34957

Office: (772) 334-0610 **Hours:** Mon-Fri 9:00 a.m.- 1:00 p.m.

Website: www.allsaintsjensenbeach.org **Email:** info@allsaintsjensenbeach.org

Facebook: www.facebook.com/AllSaintsJensenBeach

YouTube: www.youtube.com/c/allsaintsjensenbeach

LinkedIn: <https://www.linkedin.com/company/all-saints-episcopal-church-jensen-beach>

Instagram: <https://www.instagram.com/allsaintsjensenbeach>

Rector — The Very Rev. Dr. Anthony B. Holder

Tel: (954) 882-1838 (Mobile) **Email:** fathertony@allsaintsjensenbeach.org

To schedule an appointment online: <https://fathertony.youcanbook.me>

Honorary Assisting Priest — The Rev. Tara Shepley (tbshepley@gmail.com)

Office Manager — Jenny McDonald (jennifer@allsaintsjensenbeach.org)

Music Minister (Interim) — Michael Sahlen (michaels@allsaintsjensenbeach.org)

Altar Guild — Joyce Menard (19florida77@gmail.com), Sandy Miller (jackmillersandymiller@gmail.com)

Bookkeeper — Vacant

Christian Education — Karen Neff (gatorcabin@aol.com)

Endowment Chair — Elyta Watkins (elytawatkins@gmail.com)

Finance Committee Chair — Hardin White (hwhitegtc@gmail.com)

Houg Hall Manager — Penny Manzueta (pen0923@gmail.com)

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Photo Editor — Chris Scharbo (cscharbo@usa.com)

Receptionist — Dara Hart

Scholarship Chair — Vacant

Website Editor — Duncan Hurd (duncan@allsaintsjensenbeach.org)

THRIFT SHOP - (772) 334-0228 | Tuesday - Saturday 9:00 a.m. - 1:00 p.m.

Director — Diane Dougiello (dianedamato@att.net)

CEMETERY OFFICE - (772) 334-7833 | Monday - Friday 9:00 a.m. - 1:00 p.m.

All Saints' Cemetery Manager — Rebecca Damberg – (info@AllSaintsCemetery.org)

VESTRY

Senior Warden - James Lavery (jdlavery3@gmail.com) '25

Junior Warden - Jack Miller (jackmillersandymiller@gmail.com) '25

Clerk - Melissa Jones (melissajones925@att.net) '26

Class of 2025: Brien Falloon, Norman Townsend

Class of 2026: Dorothy Bree, Diane Denes, Paul Neff

Class of 2027: Duncan Hurd, Chris Jones, Chris Scharbo, Maria Short

Ex-officio

Treasurer - Bill Winseman (wwinseman@gmail.com)

Assistant Treasurer - Pam Hurd (pamhurd@allsaintsjensenbeach.org)

Diocesan Convention Delegates: Duncan Hurd, William Winseman

Alternate Diocesan Convention Delegates: Joyce Fletcher-Menard, Elyta Watkins