

SAINT MICHAEL AND ALL ANGELS EPISCOPAL CHURCH

APRIL 7, 2023 | GOOD FRIDAY

12 PM
CHURCH



WELCOME



We're glad you're here!

We'd love to get to know you and help you get to know us. Saint Michael is a vibrant group of people choosing to live life as a community: pursuing Jesus, caring for one another, and serving those in need.

While you're here with us today, we'd love for you to do two things:

1. Fill out a Welcome Card. They're in the pew back in front of you, or use the QR code to use the quick, mobile-friendly "Get in Touch" form.

2. Stop by a Welcome Hub in the church lobby. You'll see greeters wearing "Welcome" ribbons/lanyards and they can answer questions about a worship service, formation class, or childcare.

We look forward to seeing you soon!

At Saint Michael we are all about connecting, serving, and growing. To learn more about us, find ways to get involved, or see a map of the campus, scan the QR code.



SAINTMICHAEL.ORG/WELCOME

Sunday Services:



OUR FOCUS: Build Christian Disciples for a Transformed Community



Rob Springer leads our Welcome and Engagement ministries at Saint Michael and he would love the opportunity to connect and answer any questions you may have. Feel free to contact him at (903) 405-7447 or rspringer@saintmichael.org.

The cover reflects the color designated for the liturgical season, which is black on Good Friday.

Triduum Part 2

GOOD FRIDAY

Good Friday is the most solemn day of the church year. Elements of the liturgy for this day date from the fourth century, and are based on practices that were observed during Holy Week at various holy sites in Jerusalem.

Good Friday is part of the Paschal Triduum, the series of observances that begins with Maundy Thursday, continues today and Holy Saturday, and culminates with the Great Vigil and the celebration of the Lord's resurrection.

The services for these days are intrinsically connected to one another, and constitute a single, extended observance that bears witness to the power of God's love.

Good Friday Offering

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with, and among, the Christians of the Middle East. From these initial efforts, which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

"Whether funding a hospital in Gaza or the West Bank, or an eye clinic in Aden, or women's programs, or summer camps and leadership training for young people, the Good Friday Offering is making a difference in the lives of so many. I have witnessed this Jesus-inspired compassion and commitment at work with my own eyes. I believe our partnership with those who keep the faith of Jesus alive in the region, where our Lord walked and began his movement, is a significant aspect of our work as part of the church catholic."

The Most Reverend Michael B. Curry, Presiding Bishop of the Episcopal Church

Through the years, many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the four dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God's children.

GOOD FRIDAY

The service begins on page 276 of The Book of Common Prayer.

Clergy enter in silence, all standing.

All kneel for a time of silent prayer.

The Opening Acclamation and the Collect for Good Friday (*kneeling*)

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 First Lesson *Isaiah 52:13-53:12* (*seated*)

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.

Lector The Word of the Lord.

People **Thanks be to God.**

The Psalm 22:1-11 (*seated, chanted by the choir*)

Plainsong, tone 2

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.
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.

The Second Lesson *Hebrews 4:14-16; 5:7-9 (seated)*

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. ... In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Lector The Word of the Lord.

People Thanks be to God.

Gospel Acclamation *(standing)*

Jonathan Ryan

Refrain *(sung by the Choir, then repeated by all)*



Choir Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every other name.

Refrain *(sung by all)*

The congregation is to be seated and invited to participate as the People

The Passion of Our Lord Jesus Christ According to John

John 18:1-19:42

Narrator 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,

Jesus "Whom are you looking for?"

Narrator They answered,

1st Reader "Jesus of Nazareth."

Narrator Jesus replied,

Jesus "I am he."

Narrator 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,

Jesus "Whom are you looking for?"

Narrator And they said,

1st Reader "Jesus of Nazareth."

Narrator Jesus answered,

Jesus "I told you that I am he. So if you are looking for me, let these men go."

Narrator This was to fulfill the word that he had spoken,

Jesus "I did not lose a single one of those whom you gave me."

Narrator 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,

Jesus "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Narrator 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,

2nd Reader "You are not also one of this man's disciples, are you?"

Narrator Peter said,

<i>1st Reader</i>	"I am not."
<i>Narrator</i>	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>Jesus</i>	"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."
<i>Narrator</i>	When he had said this, one of the police standing nearby struck Jesus on the face, saying,
<i>2nd Reader</i>	"Is that how you answer the high priest?"
<i>Narrator</i>	Jesus answered,
<i>Jesus</i>	"If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"
<i>Narrator</i>	Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,
<i>2nd Reader</i>	"You are not also one of this man's disciples, are you?"
<i>Narrator</i>	Peter denied it and said,
<i>1st Reader</i>	"I am not."
<i>Narrator</i>	One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,
<i>2nd Reader</i>	"Did I not see you in the garden with him?"
<i>Narrator</i>	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,
<i>1st Reader</i>	"What accusation do you bring against this man?"
<i>Narrator</i>	They answered,
<i>2nd Reader</i>	"If this man were not a criminal, we would not have handed him over to you."
<i>Narrator</i>	Pilate said to them,
<i>1st Reader</i>	"Take him yourselves and judge him according to your law."

Narrator The Jews replied,

2nd Reader “We are not permitted to put anyone to death.”

Narrator (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,

1st Reader “Are you the King of the Jews?”

Narrator Jesus answered,

Jesus “Do you ask this on your own, or did others tell you about me?”

Narrator Pilate replied,

1st Reader “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?”

Narrator Jesus answered,

Jesus “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.”

Narrator Pilate asked him,

1st 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 came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

Narrator Pilate asked him,

1st Reader “What is truth?”

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

1st Reader “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?”

Narrator They shouted in reply,

2nd Reader “Not this man, but Barabbas!”

Narrator 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,

2nd Reader “Hail, King of the Jews!”

<i>Narrator</i>	and striking him on the face. Pilate went out again and said to them,
<i>1st Reader</i>	“Look, I am bringing him out to you to let you know that I find no case against him.”
<i>Narrator</i>	So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
<i>1st Reader</i>	“Here is the man!”
<i>Narrator</i>	When the chief priests and the police saw him, they shouted,
<i>2nd Reader</i>	“Crucify him! Crucify him!”
<i>Narrator</i>	Pilate said to them,
<i>1st Reader</i>	“Take him yourselves and crucify him; I find no case against him.”
<i>Narrator</i>	The Jews answered him,
<i>2nd Reader</i>	“We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”
<i>Narrator</i>	Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
<i>1st Reader</i>	“Where are you from?”
<i>Narrator</i>	But Jesus gave him no answer. Pilate therefore said to him,
<i>1st Reader</i>	“Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”
<i>Narrator</i>	Jesus answered him,
<i>Jesus</i>	“You would have no power over me unless it had been given to you from above; therefore the one who handed me over to you is guilty of a greater sin.”
<i>Narrator</i>	From then on Pilate tried to release him, but the Jews cried out,
<i>2nd Reader</i>	“If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”
<i>Narrator</i>	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,
<i>1st Reader</i>	“Here is your King!”
<i>Narrator</i>	They cried out,
People	“Away with him! Away with him! Crucify him!”
<i>Narrator</i>	Pilate asked them,

1st Reader "Shall I crucify your King?"

Narrator The chief priests answered,

2nd Reader "We have no king but the emperor."

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

The congregation stands

Narrator So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

2nd Reader "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

Narrator Pilate answered,

1st Reader "What I have written I have written."

Narrator 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,

1st Reader "Let us not tear it, but cast lots for it to see who will get it.

Narrator 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,

Jesus "Woman, here is your son."

Narrator Then he said to the disciple,

Jesus "Here is your mother."

Narrator 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),

Jesus "I am thirsty."

Narrator 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,

Jesus "It is finished."

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

The congregation kneels

Silence is kept

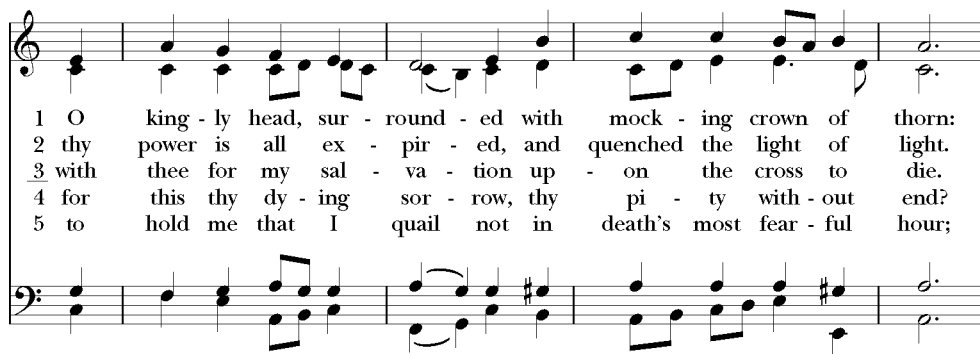
Narrator Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke 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.

Hymn

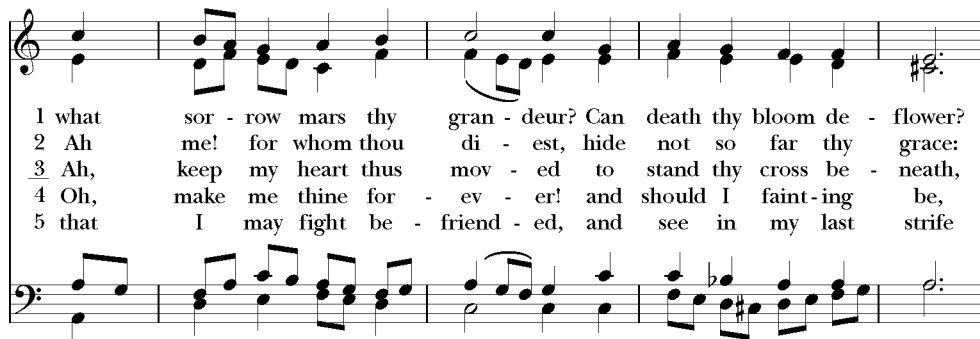
"O sacred head" *Herzlich tut mich verlangen (Passion Chorale)* Hymn 168



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

The Solemn Collects (*standing*)

Celebrant

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.

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 George, our Bishop, and all the people of this diocese

For all Christians in this community

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

Silence

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.*

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

For Joe, 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

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.

Amen.

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

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.*

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

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.*

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

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Individuals are invited to come forward and offer devotions before the Cross

The Reproaches *(kneeling, sung by the Choir)*

John Sanders

O my people, what have I done to you?

How have I offended you? Answer me.

I led you out of Egypt, from slavery to freedom,
but you led your Savior to the cross.

O my people, what have I done to you?

How have I offended you? Answer me.

Holy is God! Holy and strong!
Holy immortal One, have mercy on us.

For forty years I led you safely through the desert.
I fed you with manna from heaven, and brought you to a land of plenty,
but you led your Savior to the cross.

Holy is God! Holy and strong!
Holy immortal One, have mercy on us.

What more could I have done for you?
I planted you as my fairest vine, but you yielded only bitterness:



After completing his studies at the Royal College of Music and Cambridge University, John Sanders (1933–2003) was appointed Assistant Organist at Gloucester Cathedral and Director of Music at the King's School in 1958. Five years later he became Organist and Master of the Choristers at Chester Cathedral where he also revived the city's Music Festival. The Reproaches was written in 1984 when part of the revised liturgy for Good Friday was introduced at Gloucester Cathedral. The form and atmosphere take as a point of reference Allegri's Miserere, with its use of plainsong contrasted with harmony in the verses, although the harmonies used perhaps have more in common with Gesualdo, which the composer said, "gives the music a sense of timelessness."

When I was thirsty you gave me vinegar to drink,
and you pierced your Savior's side with a lance.

Holy is God! Holy and strong!
Holy immortal One, have mercy on us.

I opened the sea before you, but you opened my side with a spear.
I led you on your way in a pillar of cloud, but you led me to Pilate's court.

O my people, what have I done to you?
How have I offended you? Answer me.

I bore you up with manna in the desert,
but you struck me down and scourged me.

I gave you saving water from the rock,
but you gave me gall and vinegar to drink.

O my people, what have I done to you?
How have I offended you? Answer me.

I gave you a royal scepter, but you gave me a crown of thorns.
I raised you to the height of majesty, but you have raised me high on a cross.

O my people, what have I done to you?
How have I offended you? Answer me.

Confession of Sin and Absolution (*kneeling*)

Celebrant Let us confess our sins against God and our neighbor.

All 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.

Celebrant Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Lord's Prayer *(standing)*

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 tresspasses,
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.

Distribution of Communion

Communion Motets *(sung by the Saint Michael Choristers and Staff Singers)*

Ave verum corpus

William Byrd

*Ave verum corpus,
Natum de Maria virgine;
Vere passum immolatum
In crucis pro homine.
Cuius latus perforatum
Unda fluxit sanguine.
Esto nobis praegustatum
In mortis examine.
O dulcis, o pie,
O Jesu Fili Mariae,
Miserere mei. Amen.*

Hail, true body,
Born of the virgin Mary;
Who has truly suffered, slaughtered On the Cross for humanity.
Whose side was pierced,
Pouring out water and blood.



In the Ave Verum, Byrd sets the Eucharistic text clearly and expressively by using both homophonic and polyphonic textures to set each phrase. Sometimes the words are set in four part harmony and at other times, like with the text, "O dulcis," and "Miserere," one part begins independently, and is followed by the lower three voices. This allows the listener to linger on the text, "O sweet, o holy," and finally on the text, "Have mercy on me."

Be a foretaste for us
During our ordeal of death.
O sweet, O holy,
O Jesus Son of Mary,
Have mercy on me. Amen.

— *Pope Innocent VI*

Christus factus est

Felice Anerio

*Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum
et dedit illi nomen,
quod est super omne nomen.*

Christ became obedient for us unto death,
even to the death, death on the cross.

Therefore God exalted him
and gave him a name
which is above all names.

— *Philippians 2:8–9*

The Final Prayer (*kneeling*)

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.**

At the conclusion of the service, the people depart in silence.



Anerio was appointed composer to the Papal Chapel following Palestrina's death. "Christus factus est" is notable for the striking dissonance of its opening, and for its effective use of suspensions as the main expressive device.

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The foregoing text of the worship service contained in this order of worship 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.



Sunday, April 9
EASTER SERVICES

6:30 a.m.

Sunrise Service
Garden Cloister

7:30 a.m.

Holy Eucharist I
Saint Michael Chapel

9 a.m.

Holy Eucharist II
Church

LIVESTREAM!

Joy
Saint Michael Chapel

Contemporary
Parish Hall

9:45–11 a.m.

Reception
Garden Cloister and Parlor
Join us for treats, refreshments,
and fun Easter activities!

11 a.m.

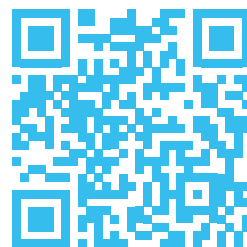
Holy Eucharist I
Church
Incense will be in use

Holy Eucharist I
Saint Michael Chapel

Contemporary
Parish Hall
LIVESTREAM!

5:30 p.m.

Holy Eucharist II
Saint Michael Chapel



*For more service details or a
listing of events happening
during the Easter season, scan
the QR code above or visit
SaintMichael.org/Easter23.*









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