

# ALL SAINTS

P R E S B Y T E R I A N

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APRIL 15, 2022 · GOOD FRIDAY

ADVENT | CHRISTMAS | EPIPHANY | **LENT** | EASTER | PENTECOST



#### GOOD FRIDAY

On the Friday prior to Easter, Good Friday, the Church traditionally marks the crucifixion, suffering, death, and burial of Jesus. Services on this day are a time of both somber reflection as well as preparation for the celebration of Easter morning. At All Saints, our service includes a dramatic reading of the passion narrative from the gospel of John, a brief homily, and a time of prayer. The congregation leaves in darkness and silence.

Although Good Friday is marked by sadness and mourning, it is not without joy. We hope that those who gather on Friday and leave in darkness will return on Sunday in the light of the celebration of Easter and the resurrection.



"ALL SAINTS IS A COMMUNITY OF GOD'S PEOPLE  
CALLED TO LIVE AS THE BODY OF CHRIST  
IN AUSTIN FOR THE WORLD  
THROUGH WORSHIP, SPIRITUAL FORMATION AND SERVICE."

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"Am I a stone, and not a sheep,  
That I can stand, O Christ, beneath thy cross,  
To number drop by drop Thy Blood's slow loss,  
And yet not weep?

Not so those women loved  
Who with exceeding grief lamented Thee;  
Not so fallen Peter weeping bitterly;  
Not so the thief was moved;

Not so the Sun and Moon  
Which hid their faces in a starless sky,  
A horror of great darkness at broad noon-  
I, only I.

Yet give not o'er,  
But seek Thy sheep, true Shepherd of the flock;  
Greater than Moses, turn and look once more  
And smite a rock. "

*-Christina Rossetti, "Beneath Thy Cross"*

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APRIL 15, 2022

## PRELUDE

### WERE YOU THERE?

#### CHOIR

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

Were you there when they nailed him to the tree?  
Were you there when they nailed him to the tree?  
Oh sometimes it causes me to tremble, tremble, tremble.  
Were you there when they nailed him to the tree?

Were you there when they pierced him in the side?  
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?

Were you there when they laid him in the tomb?  
Were you there when they laid him in the tomb?  
Oh sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid him in the tomb?

(Words & Music: African-American Spiritual, CCLI License #2476739)

## COLLECT

Minister: Blessed be our God, Father, Son and Holy Spirit

*People: For ever and ever. Amen.*

Minister: Let us pray...

*People: Amen.*

# HYMN

## WHEN I SURVEY THE WONDROUS CROSS



1. When I sur - vey the won - drous cross
2. For - bid it, Lord, that I should boast,
3. See from His head, His hands, His feet,
4. Were the whole realm of na - ture mine,



on which the Prince of Glo - ry died,  
 save in the death of Christ, my God;  
 sor - row and love flow min - gled down;  
 that were a pres - ent far too small;



my rich - est gain I count but loss  
 all the vain things that charm me most  
 did e'er such love and sor - row meet,  
 love so a - ma - zing, so di - vine



and pour con - tempt on all my pride.  
 I sac - ri - fice them to His blood.  
 or thorns com - pose so rich a crown?  
 de - mands my soul, my life, my all.

(Words: Isaac Watts; Music: American folk tune; arr. David Lutes; CCLI license #2476739)

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

THE CONGREGATION IS SEATED FOR THE FIRST PART OF THE PASSION.

AT THE VERSE WHICH MENTIONS THE ARRIVAL AT GOLGOTHA ALL STAND.

Narrator: Jesus went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. And Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Jesus, knowing all that would happen to him, came forward and said to them,

Jesus: "Whom do you seek?"

Narrator: They answered him,

Soldier: "Jesus of Nazareth."

Narrator: He said to them,

Jesus: "I am he."

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

So he asked them again,

Jesus: "Whom do you seek?"

Priest: "Jesus of Nazareth."

Jesus: "I told you that I am he. So, if you seek me, let these men go."

Narrator: This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) So Jesus said to Peter,

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

Narrator: So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.

Narrator: Those who had arrested Jesus first led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. 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 in secret. 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 these things, one of the officers standing by struck Jesus with his hand, saying,

Officer: “Is that how you answer the high priest?”

Narrator: Jesus answered him,

Jesus: “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?”

Narrator: Annas then sent him bound to Caiaphas the high priest. Now Simon Peter had followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter,

Servant 1: “You also are not one of this man’s disciples, are you?”

Peter: “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. So they said to him,

Servant 2: “You also are not one of his disciples, are you?”

Peter: “I am not.”

Servant 3: “Did I not see you in the garden with him?”

Narrator: Peter again denied it, and at once a rooster crowed.

## THIS BREAKS MY HEART OF STONE



SOLO: 1. Je-sus, let thy pi - t'ing eye call back a wan-d'ring sheep;

ALL: 2. Sav-ior, Prince en - throned a - bove, re - pent - ance to im - part,

3. Look, as when Thy pi - t'ing eye was closed that we might live;



False to thee like Pe - ter, I would fain like Pe - ter weep;

Give me, through Thy dy - ing love the hum - ble, con - trite heart;

"Fa-ther," at the point to die my Sav - ior cried, "for - give!"



Let me be by grace re - stored; On me be all its free - ness shown;

Give what I have long im - plored, a por - tion of Thy love un known;

Sure - ly, with that dy - ing word, He turns, and looks, and cries, "'Tis done!"



Turn and look up - on me, Lord, and break my heart of stone.

Turn and look up - on me, Lord, and break my heart of stone.

Oh, my bleed - ing, lov - ing Lord, II: this breaks my heart of stone!



And break my heart of stone.

And break my heart of stone.

This breaks my heart of stone! :|| (REPEAT)

(Words: Charles Wesley, Music: Benj Pocta, from the *Gadsby Hymnal*; CCLI license #2476739)



## HOMILY

REV. BRENT BAKER

Narrator: Early in the morning they led Jesus from the house of Caiaphas to the governor's headquarters. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said,

Pilate: "What accusation do you bring against this man?"

Narrator: They answered him,

Elder: "If this man were not doing evil, we would not have delivered him over to you."

Pilate: "Take him yourselves and judge him by your own law."

Elder: "It is not lawful for us to put anyone to death."

Narrator: This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. So Pilate entered his headquarters again and called Jesus and said to him,

Pilate: "Are you the King of the Jews?"

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

Pilate: "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"

Jesus: "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."

Pilate: So you are a king?"

Jesus: "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."

Pilate: "What is truth?"

Narrator: After he had said this, he went back outside to the Jews and told them,

Pilate: “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So, do you want me to release to you the King of the Jews?”

Crowd Member: “Not this man, but Barabbas!”

Narrator: Now Barabbas was a robber. Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, striking him with their hands and saying,

Soldier: “Hail, King of the Jews! Hail, King of the Jews!”

Narrator: Pilate went out again and said to them,

Pilate: “See, I am bringing him out to you that you may know that I find no guilt in him.”

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

Pilate: “Behold, the man!”

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

Priest: “Crucify him! Crucify him!”

Pilate: “Take him yourselves and crucify him, for I find no guilt in him.”

Priest: “We have a law, and according to that law he ought to die because he has made himself the Son of God.”

Narrator: When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus,

Pilate: “Where are you from?”

Narrator: But Jesus gave him no answer.

Pilate: "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"

Jesus: "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

Narrator: From then on Pilate sought to release him, but the Jews cried out,

Crowd Member: "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."

Narrator: So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews,

Pilate: "Behold your King!"

Narrator: They cried out,

**PEOPLE: "CRUCIFY HIM! CRUCIFY HIM! CRUCIFY HIM!"**

Narrator: Pilate said to them,

Pilate: "Shall I crucify your King?"

Priest: "We have no king but Caesar."

Narrator: So he delivered 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 in Aramaic is called Golgotha.

There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate,

- Priest: "Do not write, 'The King of the Jews,' but rather, 'This man *said*, I am King of the Jews.'"
- Pilate: "What I have written I have written."
- Narrator: When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another,
- Soldier: "Let us not tear it, but cast lots for it to see whose it shall be."
- Narrator: This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things, 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 nearby, 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, said (to fulfill the Scripture),
- Jesus: "I thirst."
- Narrator: A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said,
- Jesus: "It is finished,"
- Narrator: He bowed his head and gave up his spirit.

(SILENCE)

# HARK, THE VOICE OF LOVE AND MERCY



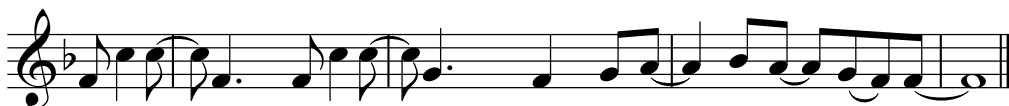
- SOLO: 1. Hark, the voice of love and mer - cy sounds a - loud from Cal - va - ry!  
 ALL: 2. "It is fin - ished!" O what plea - sure do these char - ming words af - ford.  
 3. Fin - ished all the types and sha - dows of the cer - e - mon - ial law;  
 4. Tune your harps a - new ye ser - aphs; join to sing the pleas - ing theme;



See, it rends the rocks a - sun - der, shakes the earth and veils the sky!  
 Heav'n - ly bless - ings with - out mea - sure flow to us from Christ the Lord.  
 Fin - ished all that God had pro - mised; death and hell no more shall awe.  
 Saints on earth and all in heav - en, join to praise Im - man - uel's name.



"It is fin - ished, it is fin - ished," Hear the dy - ing Sa - vior cry.  
 "It is fin - ished, it is fin - ished," Saints the dy - ing words re - cord.  
 "It is fin - ished, it is fin - ished," Saints from hence your com - fort draw.  
 ||: Hal - le - lu - jah! Hal - le - lu - jah! Glo - ry to the bleed - ing lamb!



"It is fin - ished, it is fin - ished," Hear the dy - ing Sa - vior cry.  
 "It is fin - ished, it is fin - ished," Saints the dy - ing words re - cord.  
 "It is fin - ished, it is fin - ished," Saints from hence your com - fort draw.  
 Hal - le - lu - jah! Hal - le - lu - jah! Glo - ry to the bleed - ing lamb! :||  
 (REPEAT)

(Words: Jonathan Evans & Benjamin Francis; Music: Jeff Koonce, CCLI license #2476739)

Narrator: Since it was the day of Preparation, and so that the bodies would not remain 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 is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” And again another Scripture says, “They will look on him whom they have pierced.”

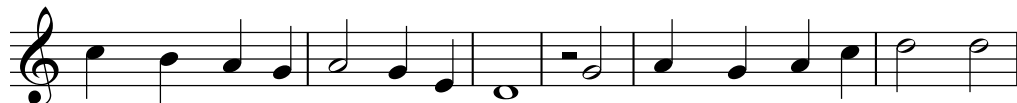
After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

# HYMN OF RESPONSE

## WHAT WONDROUS LOVE



1. What won - drous love is this, O my soul, O my soul! What
2. When I was sink - ing down, sink - ing down, sink - ing down, when
3. To God and to the Lamb I will sing, I will sing, to
4. And when from death I'm free, I'll sing on, I'll sing on, and



won - drous love is this, O my soul! What won - drous love is this, that  
I was sink - ing down, sink - ing down, when I was sink - ing down be -  
God and to the Lamb I will sing, to God and to the Lamb, Who  
when from death I'm free, I'll sing on, and when from death I'm free, I'll



caused the Lord of bliss to bear the dread - ful curse for my  
neath God's right - eous frown, Christ laid a - side His crown for my  
is the great I AM. While mill - ions join the theme, I will  
sing and joy - ful be. And through e - ter - ni - ty I'll sing



soul, for my soul, to bear the dread - ful curse for my soul.  
soul, for my soul. Christ laid a - side His crown for my soul.  
sing, I will sing. While mill - ions join the theme, I will sing.  
on, I'll sing on. And through e - ter - ni - ty I'll sing on.

(Words and music: American folk hymn; CCLI License #2476739)

## ✠ THE SOLEMN COLLECTS

Minister: 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; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

People: *For its unity in witness and service,  
For all pastors and other ministers and the people whom they serve,  
For all Christians in this community.*

(PAUSE FOR SILENT PRAYER)

Minister: 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.*

Minister: Let us pray for all nations and peoples of the earth, and for those in authority among them; That by God's help they may seek justice and truth, and live in peace and concord.

People: *For 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.*

(PAUSE FOR SILENT PRAYER)

Minister: 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.*



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

People: *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.*

(PAUSE FOR SILENT PRAYER)

Minister: 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.*

Minister: Let us pray for all who have not received the Gospel of Christ; that God will open their hearts to the truth, and lead them to faith and obedience.

People: *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;*

(PAUSE FOR SILENT PRAYER)

Minister: 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.*

## CLOSING COLLECT

**Minister:** 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; rest to the dead; peace and concord to your holy Church; 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.

**People:** *Amen.*

DISMISSAL IN SILENCE.

PLEASE EXIT QUIETLY IN ORDER TO ALLOW THOSE WHO REMAIN TO PRAY IN SILENCE.



LEARN MORE: [ALLSAINTSAUSTIN.ORG/EASTER](https://allsaintsaustin.org/easter)

**Flowering Cross:** Bring a flower on Easter morning to add to our courtyard cross in order that it might be a symbol of the Easter transformation from death to life.