

All Saints' Episcopal Church

Good Friday

THE LITURGY OF THE WORD

Friday, April 2, 2021

Welcome to worship at All Saints'.

Good Friday is the most solemn fast day of the church year, the day when we gather to remember Christ's suffering and death on the cross. In preparation for Good Friday services, all decorations have been removed from the altar and the cross is veiled. The inexorable truth of Good Friday is that death precedes resurrection.



The Word of God

Prelude Music | 12:00 p.m.

The Seven Last Words of Christ op. 51
III. Grave

Franz Joseph Haydn (1732–1809)

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.

Words: *John 19:26–27*

Vega Quartet

Helen Kim, *guest violinist*; Jessica Shuang Wu, *violin*; Yinzi Kong, *viola*; Guang Wang, *cello*

Prelude Music | 5:00 p.m.

Sonata No. 1 in G Minor BWV 1001
I. Adagio

Johann Sebastian Bach (1685–1750)

Jessica Stinson, *violin*

When Jesus had received the wine, he said, "It is finished."



Opening Acclamation |

The people stand.

Officiant Blessed be our God

People For ever and ever. Amen.

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. Amen.

The people are seated.

The First Lesson | Isaiah 52:13–53:12

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.

Reader The word of the Lord.

People Thanks be to God.

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.

Psalm | 22 (1–11, 22–26, 29–30)

The people stand to read the psalm responsively, by half verse.

Deus, Deus meus

Reader My God, my God, why have you forsaken me,
People and are so far from my cry and from the words of my distress?

Reader O my God, I cry in the daytime, but you do not answer;
People by night as well, but I find no rest.

Reader Yet you are the Holy One,
People enthroned upon the praises of Israel.

Reader Our forebears put their trust in you;
People they trusted, and you delivered them.

Reader They cried out to you and were delivered;
People they trusted in you and were not put to shame.

Reader But as for me, I am a worm, and less than human,
People scorned by all and despised by the people.

Reader All who see me laugh me to scorn;
People they curl their lips and wag their heads, saying,

Reader “You trusted in God for deliverance;
People let God rescue you, if God delights in you.”

Reader Yet you, O God, are the one who took me out of the womb
People and kept me safe upon my mother’s breast.

Reader I have been entrusted to you ever since I was born;
People you were my God when I was still in my mother’s womb

Reader Be not far from me, for trouble is near,
People and there is none to help.

Reader May all who fear you, O God, give praise;
People may the offspring of Israel stand in awe and all of Jacob's line give glory.
Reader For you do not despise nor abhor the poor in their poverty, neither do you hide
your face from them,
People but when they cry to you, you hear them.
Reader My praise is of you in the great assembly;
People I will perform my vows in the presence of those who worship you.
Reader The poor shall eat and be satisfied,
People and those who seek you shall praise you: "May your heart live for ever!"
Reader All the ends of the earth shall remember and turn to you,
People and all the families of the nations shall bow before you.
Reader My soul shall live for you; my descendants shall serve you;
People they shall be known as yours for ever.
Reader They shall come and make known to a people yet unborn
People the saving deeds that you have done.

The people are seated.

The Second Lesson | Hebrews 4:14–16; 5:7–9

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.

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

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.

The people are invited to meditate on the music and text of today's hymns.
As part of our COVID-19 protocols to keep everyone safe, we are not singing together.

Sequence Hymn | 12:00 p.m.

"Ah, holy Jesus"

Herzliebster Jesu

The All Saints' Adult Choir

1. Ah, ho - ly Je - sus, how hast thou of - fen - ded,
2. Who was the guilt - y? Who brought this up - on thee?
3. Lo, the Good Shep - herd for the sheep is of - fered;
4. For me, kind Je - sus, was thy in - car - na - tion,
5. There - fore, kind Je - sus, since I can - not pay thee,
that man to judge thee hath in hate pre - ten - ded?
A - las, my trea - son, Je - sus, hath un - done thee.
the slave hath sin - ned, and the Son hath suf - fered;
thy mor - tal sor - row, and thy life's ob - la - tion;
I do a - dore thee, and will ev - er pray thee,
By foes de - ri - ded, by thine own re -
'Twas I, Lord Je - sus, I it was de -
for our a - tone - ment, while we noth - ing
thy death of an - guish and thy bit - ter
think on thy pi - ty and thy love un -
jec - ted, O most af - flic - ted.
nied thee: I cru - ci - fied thee.
heed - ed, God in - ter - ced - ed.
pas - sion, for my sal - va - tion.
swerv - ing, not my de - ser - ving.

Stanzas from the hymn “Ab, holy Jesus” will be sung as indicated during the pauses in the reading. The people are seated for the first part of the Passion. At the verse that mentions the arrival at Golgotha (John 19:17), the people stand.

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.



The musicians sing stanza 2 of “Ab, holy Jesus”.

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?"



The musicians sing stanza 3 of "Ab, holy Jesus".

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.



The musicians sing stanza 4 of "Ab, holy Jesus".

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.

The people stand.

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, "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.

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 musicians sing stanza 5 of “Ab, holy Jesus”.

The people are seated.

A period of silent prayer follows the sermon.

Musical Meditation | 12:00 p.m.

The Seven Last Words of Christ op. 51
V. Adagio

F. J. Haydn

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.

Words: *John 19:28–29*

Vega Quartet

Musical Meditation | 5:00 p.m.

Partita No. 2 in D Minor BWV 1004
III. Sarabande

J. S. Bach

Jessica Stinson, *violin*

Invitation to Prayer |

The people stand.

Officiant

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. **Amen.**

The Solemn Collects |

Officiant

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 Rob and Don, our Bishops, and all the people of this diocese;

For all Christians in this community;

For those about to be baptized;

That God will confirm the 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 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.**

Anthems | *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.

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.

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.

Confession and Absolution |

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

Officiant 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.

Officiant 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 |

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 people are seated.

Communion from the Reserved Sacrament |

On Good Friday we share in bread blessed on Maundy Thursday. The people serve communion to themselves, or to those in their household, using the words "The body of Christ, the bread of Heaven."

Communion Music |

"Cross of Jesus, cross of sorrow"

Cross of Jesus

The All Saints' Adult Choir



1. Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,
2. Here the King of all the a - ges, throned in light ere worlds could be,
3. O mys - ter - ious con - de - scend - ing! O a - ban - don - ment sub - lime!
4. Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,



per - fect Man on thee did suf - fer, per - fect God on thee has bled!
robed in mor - tal flesh is dy - ing, cru - ci - fied by sin for me.
Ve - ry God him - self is bear - ing all the suf - fer - ings of time!
per - fect Man on thee did suf - fer, per - fect God on thee has bled!

A Prayer for Holy Week |

The people stand.

Officiant

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.**

Closing Voluntary | 12:00 p.m.

The Seven Last Words of Christ op. 51
VI. Lento

F. J. Haydn

When Jesus had received the wine, he said, "It is finished."
Then he bowed his head and gave up his spirit.

Words: *John 19:30*

Vega Quartet

Closing Voluntary | 5:00 p.m.

Fantasia No. 7 in E-flat Major TWV 40:20
III. Largo

Georg Philipp Telemann (1681–1767)

Jessica Stinson, *violin*

Following the voluntary, the people depart in silence.



Assisting in Worship

Clergy

The Rev. Dr. Simon J. Mainwaring
The Rev. Dr. Andrew K. Barnett
The Rev. Karen P. Evans
The Rev. Zachary C. Nyein
The Rev. Natosha Reid Rice
The Rev. Sarah C. Stewart

Musicians

Vega Quartet
Helen Hwaya Kim, *guest first violin*
Jessica Shuang Wu, *second violin*
Yinzi Kong, *viola*
Guang Wang, *cello*
Jessica Stinson, *violin*
The All Saints' Adult Choir
Dr. Kirk M. Rich, *organ*

Readers

Malinda Snow, 12:00 p.m.
Jerry Byrd, 5:00 p.m.

Worship Notes

The Worship Committee and staff welcome your feedback; please email
worship@allsaintsatlanta.org.

Music for Friday, April 2, 2021

The Seven Last Words of Christ, Franz Joseph Hadyn (1732–1809), Public Domain

Sonata No. 1 in G minor, Johann Sebastian Bach (1685–1750), Public Domain

Ah, holy Jesus, Words: Johann Heermann (1585–1647); tr. Robert Seymour Bridges (1844–1930), alt.; Music: *Herzliebster Jesu*, Johann
Cruger (1598–1662), alt., harm. Johann Sebastian Bach (1685–1750)

Fantasia in No. 1 in B-flat Major, Georg Philipp Telemann (1681–1767), Public Domain

Partita No. 2 in D Minor, Johann Sebastian Bach (1685–1750), Public Domain

Cross of Jesus, cross of sorrow, Words: William J. Sparrow–Simpson (1860–1952), Music: *Cross of Jesus*, John Stainer (1840–1901)

Fantasia No. 7 in E-flat Major, Georg Philipp Telemann (1681–1767), Public Domain

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Announcements

We want you to have the Most Up-to-Date Information

Things are changing quickly during this pandemic. For the most current announcements
on upcoming events, service opportunities, and worship services, please visit

allsaintsatlanta.org/news-and-publications.

Please continue to monitor our website for the latest news and answers to frequently asked questions
regarding our COVID-19 policies and protocols:

allsaintsatlanta.org/covid-19.



All Saints' Episcopal Church

is a parish in the Diocese of Atlanta

The Rt. Rev. Robert C. Wright, *Bishop*

The Rt. Rev. Don A. Wimberly, *Assisting Bishop*

Rector

The Rev. Dr. Simon J. Mainwaring

2020–2021 Vestry

Arjun Srinivasan, *Senior Warden*

Lori Reinking, *Junior Warden*

Charlie Henn, *Clerk*

Sheldon Taylor, *Treasurer*

Mary Brennan

Amy Gaynor

Dan Pennywell

Mary Jo Bryan

Lynda Herrig

Ellen Porter

Bert Clark

Dante Hudson

Sherry Collins Terlemezian

Sydney Cleland

Mark McDonald

Susan Virgin

Des Dorsey

Mike Nadal

Russ Wofford

Clergy

The Rev. Dr. Andrew K. Barnett, *Associate Rector*

The Rev. Karen P. Evans, *Priest Associate for Pastoral Care*

The Rev. Dr. Denni Moss, *Priest Associate for Pastoral Care*

The Rev. Zachary C. Nyein, *Associate Rector*

The Rev. Natosha Reid Rice, *Minister for Public Life*

The Rev. Sarah C. Stewart, *Associate Rector*

Affiliated Clergy

The Very Rev. Dr. Harry H. Pritchett,
Rector Emeritus

The Rev. Robert T. M. Book

The Rev. Bill Clarkson

The Rev. Dr. James M. Donald

The Rev. Spurgeon Hays

The Rev. Dr. David M. Moss, III

The Rev. Gary Mull

The Rev. Milton H. Murray

The Rev. Paul Thim

The Rev. Richard Winters

Administrative, Facilities and Program Staff

Lisa Bell, *Director of Print
and Graphic Communications*

Jocelyn Cassada,
Director of Digital Communications

Nancy Dodson, *Director of Finance*

Betsey Gibbs, *Membership Coordinator*

Jill Gossett, *Director of Parish Life*

Lori Guarisco, *Threads Coordinator*

Ellen Hayes,
Director of Stewardship & Development

Reece Johnson, *Head Sexton*

Tyrone Jones, *Sexton*

Pat Kiley, *Rector's Assistant*

Karol Kimmell,
Director of Youth and Children's Music

Benjenia Lee, *Sexton*

Suzanne Logue, *Accompanist for Youth
and Children's Choirs*

Louisa Merchant,
Director of Refugee Ministries

Randy Miller, *Director of Security*

Marie-Louise Muhumuza, *Receptionist*

Maurice D. Reddick,
Project and Facilities Manager

Dr. Kirk M. Rich, *Director of Music*

Kathy Roberts,
Director of Children's Ministries

Joel Smith, *Youth Minister*

Shawnne Smith, *Nursery Coordinator*

Phil Turks, *Sexton*

Victor Young, *Sexton*



Our Weekly Worship Schedule

SUNDAYS ONLINE

10:15 a.m. Liturgy of the Word

SUNDAYS IN-PERSON OUTSIDE

9:00 a.m., 10:15, 11:30 a.m. Liturgy of the Word

MONDAY THROUGH THURSDAY

12:05 p.m. Noonday Prayer, *online only*

THURSDAYS

8:00 p.m. Compline Prayer, *online only*

For information on registering for in-person worship
and viewing our online worship services, please visit us at
allsaintsatlanta.org.