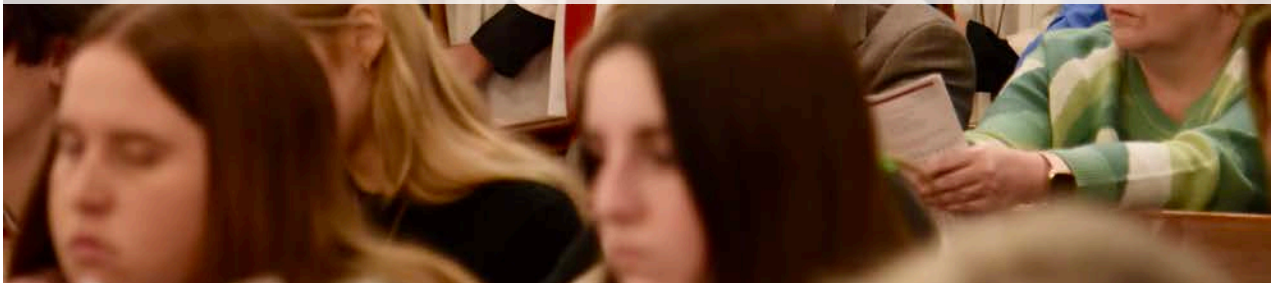




ST. LAURENCE
CHURCH
FAITH | FAMILY | TRADITION



Good Friday
March 29, 2024
7:00pm



Welcome to St. Laurence

Worshipping God in the Anglican Tradition Since 1951

Visitors

If you're new with us, we're so glad you're here! Please fill out a visitor card and let us know a little bit about you and if we can provide you with any information about us. Just drop the card in the collection plate or hand it to an usher. If our service is a little different than what you are used to, we encourage you to participate without any concern for doing things "the right way." We sit, stand and kneel a lot but you can follow along in this bulletin. We want you to feel comfortable and welcome here.

Children

Your children are welcomed and loved here. We have many families with children of all ages so your kids will make friends quickly.

Our nursery is in the Parish Hall, the building to the north of the Church. Children 5 and under are welcome there during the service. If you prefer that they stay with you in Church, please do so. The voices of small children are always welcome!

Who We Are

We are a Christ-centered, liturgical Church, in the catholic tradition of Anglicanism. We are in the Diocese of Ft. Worth, serving under Bishop Ryan Reed, in the Anglican Church in North America. Want to learn more? Check out our website at saintlaurencechurch.org.

For Those With Disabilities

Hearing assistant devices are available in the Church Narthex. If you or a loved one need any accommodations that we can make for you to be able to participate in our worship service, please let us know at office@saintlaurencechurch.org.

How to Plug In

If you'd like to plug into the many ministry and fellowship activities available at St. Laurence, you may scan the QR codes to:

- Sign up to receive our emails



- Learn more about ministry and fellowship groups



Good Friday

On this day, Jesus was murdered, for us and for our salvation. It is a day to think on Christ crucified, to confess our sins, and to remember God's incredible love for each of us.

The Good Friday Liturgy is austere and stark:

- Its Gospel is St John's account of Our Lord's Passion. It is sung in three parts to the solemn Holy Week tone.
- Prayer is offered for the Church, the world, and especially those in need, so that as we proceed to gaze upon the instrument of our redemption: the Cross, we will carry to it the needs of people everywhere.
- A large wooden cross is brought into the Church as the priest proclaims, "This is the wood of the Cross, on which hung the Savior of the world" and the people respond, "Come let us worship." The cross is placed before the people and ancient anthems in praise of the Holy Cross are offered as the faithful look upon it and venerate our crucified Lord.
- Communion is given from the Sacrament reserved from Maundy Thursday, as no Mass may be celebrated this day. The abrupt ending to the Liturgy leaves us with one clear focus – the saving grace of the cross.

Guest Preacher

Welcome to Fr. Joel Hampton, the Canon to the Ordinary for the Diocese of Ft. Worth, who is our guest preacher tonight.

Good Friday Liturgy

Silent Entrance

The Altar party enters in silence and upon arrival in the sanctuary they prostrate themselves before the Altar. This symbolizes Christ, who emptied Himself in His sacrifice on the cross. At the same time the congregation kneels in silent prayer.

The Liturgy Of The Word

Celebrant: All we like sheep have gone astray; we have turned every one to his own way,

People: And the Lord hath laid on him the iniquity of us all.

Celebrant: Let us pray.

Collect for Good Friday

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

First Reading

Isaiah 52:13-53:12

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind— so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand. Who has believed what he has heard from us? 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, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his

mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, 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; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

Reader: The Word of the Lord.

People: Thanks be to God.



Psalm 22:1-11

Men: Sing odd numbered verses. Women: Sing even numbered verses.

The Cantor will begin the first line of the first verse.

- 1 My God, my God, why have you for- / saken me, *
and are so far from my cry, and from the / words of my complaint?
- 2 O my God, I cry in the daytime, but you do not / hear; *
in the night season also, / but I find no rest.
- 3 But you remain / holy, *
enthroned upon the prai- / ses of Israel.
- 4 Our fathers hoped in / you; *
they trusted in you, and / you delivered them.
- 5 They called upon you, and were de- / livered; *
they put their trust in you, and were / not confounded.
- 6 But as for me, I am a worm, and no / man, *
scorned by all, and the outcast / of the people.
- 7 All those who see me laugh me to / scorn; *
they curl their lips, and shake / their heads, saying,

- 8 "He trusted in God, that he would de- / liver him; *
I et him deliver him, if / he will have him."
9 But you are he that took me out of my mother's / womb; *
you were my hope, when I was yet up- / on my mother's breasts.
10 I have been cast upon you ever since I was / born; *
you are my God, even / from my mother's womb.
11 O go not far from me, for trouble is near at / hand, *
and there is / none to help me.

Second Reading

Hebrews 10:1-25

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," then he 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, brothers, since we have confidence to enter the holy places 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the

habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Reader: The Word of the Lord.

People: Thanks be to God.

Sequence

Hymn 168 vs. 1-3

The Passion Gospel

John 18:1-19:37

Narrator: The Passion of our Lord Jesus Christ according to John.

The congregation may be seated.

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,

Singer: "Jesus of Nazareth"

Narrator: Jesus replied,

Jesus: "I am he."

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to him, "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,

Singer: "Jesus of Nazareth."

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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 which 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,

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,

Singer: "You are not also one of this man's disciples, are you?"

Narrator: He said,

Singer: "I am not."

Narrator: 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,

Jesus: "I have spoken openly to the world; I have always taught in the 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."

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Singer: "Is that how you answer the high priest?"

Narrator: Jesus answered,

Jesus: "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Singer: "You are not one of his disciples, are you?"

Narrator: He denied it and said,

Singer: "I am not."

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Singer: "Did I not see you in the garden with him?"

Narrator: 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,

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

Narrator: They answered,

Singer: "If this man were not a criminal, we would not have handed him over to you."

Narrator: Pilate said to them,

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- Singer: "Take him yourselves and judge him according to your own law."
- Narrator: The Jews replied,
- Singer: "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,
- Singer: "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 answered,
- Singer: "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,
- Singer: "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,

Singer: "What is truth?"

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

Singer: "I find no crime 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,

Singer: "Not this man, but Barabbas!"

Narrator: Now Barabbas was a robber. 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,

Singer: "Hail, King of the Jews!"

Narrator: And striking him on the face, Pilate went out again and said to them,

Singer: "Look, I am bringing him out to you to let you know that I find no case against him."

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

Singer: "Here is the man!"

Narrator: When the chief priests and the police saw him, they shouted,

Singer: "Crucify him! Crucify him!"

Narrator: Pilate said to them,

Singer: "Take him yourselves and crucify him; I find no case against him."

Narrator: The Jews answered him,

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- Singer: "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."
- Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
- Singer: "Where are you from?"
- Narrator: But Jesus gave him no answer. Therefore Pilate said to him,
- Singer: "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?"
- Narrator: Jesus answered him,
- Jesus: "You would have no power over me unless it had been given from above; therefore the one who handed me over to you is guilty of a greater sin."
- Narrator: From then on Pilate tried to release him, but the Jews cried out,
- Singer: "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."
- Narrator: 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 of the Passover; and it was about noon. He said to the Jews,
- Singer: "Here is your King!"
- Narrator: They cried out,
- Singer: "Away with him! Away with him! Crucify him!"
- Narrator: Pilate asked them,
- Singer: "Shall I crucify your King?"
- Narrator: The chief priests answered,

Singer: "We have no king but the emperor."

The congregation will please stand.

Narrator: 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 a 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,

Singer: "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

Narrator: Pilate answered,

Singer: "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,

Singer: "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.

*All kneel in silent prayer.
After praying, please stand.*

Narrator: Since it was the day of Preparation, the Jews did not want the bodies left on the cross on 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 scripture says, "They shall look on the one whom they have pierced."

Homily

Fr. Joel Hampton

The Solemn Collects

Celebrant: Dearly beloved brethren: Our heavenly Father sent not his Son into the world 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 Church throughout the world: that the Lord our God may preserve her in unity, peace, and safety, bringing into divine subjection all powers and principalities; and that he may grant unto us to dwell in such quiet and tranquility that we may show forth the glory of God. Let us kneel in silent prayer.

All kneel and pray for the Church.

Almighty Father, we humbly beseech thee for thy holy catholic Church; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. Amen.

Let us pray likewise for Ryan our Bishop and for Foley our Archbishop: that like as the Lord our God hath appointed them to their offices, so he may preserve them in health and safety for the governance of God's holy people. Let us kneel in silent prayer.

All kneel and pray for our bishops.

Almighty and everlasting God, whose judgment upholdeth all things in heaven and earth: We beseech thee mercifully to have respect unto our prayers, that like as thou hast appointed these thy servants to be our Bishops so thou wouldest of thy mercy defend them against all adversities; and that we, acknowledging thee alone as the great Bishop and Shepherd of our souls, may so prosper by their care that we may duly increase in bringing forth the fruits of righteousness; through Jesus Christ our Lord. Amen.

Let us pray likewise for all Bishops, Priests, and Deacons; and for all the holy people of God. Let us kneel in silent prayer.

All kneel and pray for those who are in holy orders and all of the lay faithful.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all members of thy holy church, that in their vocation and ministry they may truly and godly serve thee; through our Lord and Savior Jesus Christ. Amen.

Let us pray likewise for Joe our President and for all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honor and glory: and that we and all the people, duly considering whose authority they bear, may faithfully and obediently honor them in accordance with God's holy Word. Let us kneel in silent prayer.

All kneel and pray for our country's leaders.

Almighty God, whose kingdom is everlasting, and power infinite: We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to our President and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord. Amen.

Let us pray likewise for those, especially Yusra, who are preparing for Holy Baptism, that the Lord our God may open their hearts to his grace and mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord Christ Jesus. Let us kneel in silent prayer.

All kneel and pray for those preparing for Holy Baptism.

Almighty and everlasting God, who dost ever increase thy Church in each generation: We beseech thee that thou wouldest grant the gifts of faith and understanding to them being taught in thy holy Word; that being washed in the waters of Baptism, they may be born again and numbered among thine adopted children; through Jesus Christ our Lord. Amen.

Let us pray likewise to God the Father Almighty, that he would cleanse the world from all evil, deliver it from pestilence and famine, set free them that are in captivity; restore the sick to health, and bring them that travel to a haven of safety. Let us kneel in silent prayer.

All kneel and pray for the needs of the world.

Gracious God, the comfort of all that sorrow, the strength of all that suffer: Let the cry of those in misery and need come unto thee, that they may find thy mercy present with them in all their afflictions; and give us, we beseech thee, the strength to serve them for the sake of him who suffered for us, thy Son Jesus Christ our Lord. Amen.

Let us pray likewise for all them that are in heresy or schism: that the Lord our God may deliver them from all false doctrines, and restore them to the faith and unity of the one holy catholic and apostolic Church. Let us kneel in silent prayer.

All kneel and pray for the repentance of those who are separated from the church.

O God of truth and love, who desireth not the death of a sinner but rather that he may turn from his wickedness and live: Look with mercy upon those who are deceived by the lies of the world, the flesh, and the devil; that the hearts of those who have gone astray may be restored to wisdom and return to the way of truth in the unity of thy holy Church; through Jesus Christ our Lord. Amen.

Let us pray likewise for the Jewish people: that the Lord our God may look graciously upon them, and that they may come to know Jesus as the Messiah, and as the Lord of all. Let us kneel in silent prayer.

All kneel and pray for the Jewish people

Almighty and everlasting God, who didst of old establish thy covenant with Abraham and his seed: Hear the prayers of thy Church, that the people through whom thou didst bring blessing to the world may also receive the blessing of salvation, through Jesus Christ our Lord. Amen.

Let us pray likewise for all those who do not believe in Christ, that the Holy Ghost may enlighten them through the Gospel and bring them into the way of salvation. Let us kneel in silent prayer.

All kneel and pray for the conversion of the world.

Merciful God, creator of all men and lover of all souls: Have mercy upon all who know thee not as thou art revealed in thy Son Jesus Christ; let thy Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord. Amen.

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have died in the peace of Christ, and with 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. Let us kneel in silent prayer.

All kneel and pray for an increase in holiness among us.

All remain kneeling.

*All are invited to come forward and venerate the cross with a kiss,
symbolizing our reverence for the sacrifice of Christ on the cross
and expressing our love for Him who is Love.
Please kneel down if you are able.*

Reproaches

Tomás Luis de Victoria
St. Laurence Chorale

*O my people, what have I done unto thee? Or wherein have I wearied thee?
Testify against me. Because I brought thee forth from the land of Egypt:
thou hast prepared a Cross for thy Savior. Agios o Theos. Holy God.
Agios, ischyros. Holy, mighty! Agios, athanatos, eleison imas.
Holy and immortal, have mercy upon us.
Because I led thee through the desert forty years and fed thee with manna,
and brought thee into a land exceeding good: thou hast prepared a Cross for thy Savior.
What more could I have done for thee that I have not done?
I indeed did plant thee, O my vineyard, with exceeding fair fruit:
and thou art become very bitter unto me: for vinegar, mingled with gall,
thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior.
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.
O my people, what have I done unto thee? Or wherein have I wearied thee?
Testify against me.*

Crux fidelis
att. John IV of Portugal
St. Laurence Chorale

*Crux fidelis, inter omnes
arbor una nobilis:
nulla silva talem profert,
fronde, flore, germine.
Dulce lignum, dulces clavos,
dulce pondus sustinet.*

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

*After all have venerated the Cross,
the Blessed Sacrament is brought from the Altar of Repose
in the Lady Chapel to the High Altar for Holy Communion.
All kneel and sing.*



1. Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict sing;
2. Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful - filled,
3. He en - dures the nails, the spit - ting, vin - e - gar, and spear, and reed;
4. Faith - ful cross! a - bove all o - ther, one and on - ly no - ble tree!
5. Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews bend;
6. Praise and hon - or to the Fa - ther, praise and hon - or to the Son,



tell the tri - umph of the vic - tim, to his cross thy tri - bute bring.
born for this, he meets his pas - sion, this the Sa - vior free - ly willed:
from that ho - ly bo - dy bro - ken blood and wa - ter forth pro - ceed:
None in fo - liage, none in blos - som, none in fruit thy peer may be:
for a - while the an - cient ri - gor that thy birth be - stowed, sus - pend;
praise and hon - or to the Spi - rit, ev - er Three and ev - er One:



Je - sus Christ, the world's Re - deem - er from that cross now reigns as King.
on the cross the Lamb is lift - ed, where his pre - cious blood is spilled.
earth, and stars, and sky, and o - cean, by that flood from stain are freed.
sweet - est wood and sweet - est i - ron! sweet - est weight is hung on thee.
and the King of heaven - ly beau - ty gent - ly on thine arms ex - tend.
one in might and one in glo - ry while e - ter - nal a - ges run.

Deacon: Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God.

Deacon and People: Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant

that we may evermore serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

Celebrant: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

And now, as our Savior Christ has taught us, we are bold to say,

Celebrant 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.

Celebrant: Behold the Lamb of God, behold him that taketh away the sins of the world.

Holy Communion

On Good Friday, Holy Communion is administered in only one kind: the consecrated bread from Maundy Thursday. Because it is a day of mourning, Good Friday is the one day of the Christian year when we do not celebrate Mass.

All baptized Christians who have repented of their sins and acknowledge Christ's presence in this Sacrament are invited to receive Holy Communion.

Hymns 158, 172

Concluding Prayer

Celebrant and People: Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Ghost thou livest and reignest, one God, world without end. Amen.

All depart in silence.

Holy Saturday

Holy Saturday is a day of rest and mourning. Jesus' body was in the tomb, as he descended through death into hell to do battle for the salvation of all creation. As the sun sets this day, the Lord's Passover moves to its completion: the Day of the Resurrection (Easter Day) arrives!

The Great Vigil of Easter on Saturday night is the most important of all Christian feasts and liturgies. It is the Church's most ancient way of celebrating our Lord's resurrection and is celebrated during the night which begins Easter Day.

On this most holy night our Lord Jesus Christ passed over from death to life. Thus the Church calls her children throughout the world to come together in vigil, prayer and celebration. Through the unique liturgy of this feast we celebrate not only Christ's Victory but our share in it.

Please bring a flashlight as it will be helpful for navigating your way into the Church in the dark. Bells will be rung at the announcement of Easter. We will provide bells for the congregation so you can add your bells to the Church bell and all will be rung together in joyous celebration.

Holy Week Schedule

Holy Saturday	3/30	9:00am	Confessions
		8:00pm	The Great Vigil of Easter
Easter Sunday	3/31	8:30am	Mass
		10:00am	Easter Brunch & Egg Hunt
		10:45am	Mass
		5:00pm	Evening Prayer



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