

# Good Friday



March 29, 2024  
12:00 Noon

Welcome to  
St. Augustine by-the-Sea  
Episcopal Church!

We are a spiritually engaged community, seeking the knowledge and love of God, and sharing that life-giving love with the world. We believe in following the teachings of Jesus Christ and see God at work in our faith-based questions, doubts and curiosity. Scripture reveals that God loves each and every one of us, no exceptions. As such, St. Augustine's is LGBTQIA+ welcoming and affirming.

Wherever you are on your spiritual journey, you are welcome here!



*If you are new or visiting, we invite you to introduce yourself by filling out the online Welcome form through this QR code. We look forward to meeting you and answering any questions you may have about St. A's.*

# Good Friday

## March 29, 2024 12 Noon

**The Good Friday offering** will be sent in its entirety to support the ministry efforts of the Province of Jerusalem and the Middle East “to promote peace and reconciliation, health care, education, and compassion for all God’s children.” We encourage you to give generously to support our siblings in the Holy Land.

*(please turn off or silence all cell phones, pagers and other such devices before worship begins.)*

*(on this day the ministers enter in silence. All then kneel as able, for a prolonged period of silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.)*

Celebrant	Blessed be our God.
<b>People</b>	<b>For ever and ever. Amen.</b>

### THE COLLECT OF THE DAY

*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.**

### FIRST READING

Isaiah 52:13--53:12

A Reading from the book of the prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

*Reader*        Hear what the Spirit is saying to God's people.

*People*        Thanks be to God.

*(silence may follow)*

**PSALM: Psalm 22** *(sung to Tone IV.1 and congregation may join when comfortable)*



1 *My Göd, my God, why have / you forsáken me? \**  
and are so far from my cry  
and from the / words of mÿ dístress?

2 *O my God, I cry in the daytime, but you / do not ánsver; \**  
by night as well, / but I find nŏ rest.

- 3 Yet you / are the Hóly One, \*  
enthroned upon the / praises öf Ísräel.
- 4 Our forefathers / put their trúst in you; \*  
they trusted, and / you delivéréd them.
- 5 They cried out to you and / were delívered; \*  
they trusted in you and / were not püt tö shame.
- 6 But as for me, I am a / worm and nó man, \*  
scorned by all and / despised bý the pèople.
- 7 All who see me laugh / me to scórn; \*  
they curl their lips and / wag their hēads, sáying,
- 8 “He trusted in the LORD; let / him delíver him; \*  
let him rescue him, if / he delights íñ him.”
- 9 Yet you are he who took me out / of the wómb, \*  
and kept me safe up/on my möthër’s breast.
- 10 I have been entrusted to you ever since / I was bórn; \*  
you were my God when I was still / in my möthër’s womb.
- 11 Be not far from me, for trou/ble is néar, \*  
and / there is nöne tö help.
- 12 Many young / bulls encírcle me; \*  
strong bulls of / Bashan sürróünd me.
- 13 They open / wide their jáws at me, \*  
like a ravening / and a röáring lion.

- 14 I am poured out like water;  
all my / bones are out of joint; \*  
my heart within my / breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof / of my mouth; \*  
and you have laid me / in the dust of the grave.
- 16 Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
/ I can count all my bones.
- 17 They stare / and gloat over me; \*  
they divide my garments among them;  
they cast / lots for my clothing.
- 18 Be not / far away, O LORD; \*  
you are my strength; / hasten to help me.
- 19 Save me / from the sword, \*  
my life / from the power of the dog.
- 20 Save me / from the lion's mouth, \*  
my wretched body / from the horns of wild bulls.
- 21 I will declare your Name / to my brethren; \*  
in the midst of the congregation I will praise you.
- 22 Praise the LORD, / you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of / Jacob's line, give glory.

- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he / hide his fáce from them; \*  
but when they / cry to hím hé hëars them.
- 24 My praise is of him in the / great assémbly; \*  
I will perform my vows in the presence of / those who wörshíp him.
- 25 The poor shall eat and be satisfied,  
and those who seek the / LORD shall práise him: \*  
“May / your heart lïve fôr ëver!”
- 26 All the ends of the earth shall remember and turn / to the LÓRD, \*  
and all the families of the na/tions shall böw béföre him.
- 27 For kingship belongs / to the LÓRD; \*  
he / rules ovèr thë nàtions.
- 28 To him alone all who sleep in the earth bow / down in wórship; \*  
all who go down to the / dust fall bëföre him.
- 29 My soul shall live for him;  
my descen/dants shall sérve him; \*  
they shall be known / as the LÖRD’s fôr ëver.
- 30 They shall come and make known to a / people yét unborn \*  
the saving / deeds that hë há’s done. [Ant.]

## SECOND READING

Hebrews 10:16-25

A Reading from Paul's letter to the Hebrews.

After the Holy Spirit says, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Reader*            Hear what the Spirit is saying to God's people.

*People*            Thanks be to God.

*(silence may follow)*

## THE PASSION GOSPEL

John 18:1--19:42

*(the customary responses before and after the Gospel are omitted. At the verse which mentions the arrival at Golgatha [John 19:17] all stand. The Gospel will be sung from the King James Version, while the text is from the New Revised Standard Version for the ease of understanding.)*

**The Passion of Our Lord Jesus Christ According to John, by Tomás Luis de Victoria (1548-1611). John 18:1-19:42**

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. 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.

**SERMON by The Rev. Nathan A. Rugh**  
*(a prolonged period of silence is observed)*

**Anthem: "Were You There" by Brandon Waddles**

## THE SOLEMN COLLECTS

*(all standing, the Deacon, or other person appointed, says to the people)*

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

*(please kneel)*

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 John, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those about to be baptized.

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

*(silence)*

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 Biden, 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.**

## HYMN

Were you there when they crucified my Lord (Were you There)

Hymnal 172

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 \*3 Were you there when they pierced him in the side? Were you  
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!  
 there when they nailed him to the tree? Oh!  
 there when they pierced him in the side? Oh!  
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?  
 trem-ble. Were you there when they nailed him to the tree?  
 trem-ble. Were you there when they pierced him in the side?  
 trem-ble. Were you there when they laid him in the tomb?

## VENERATION OF THE CROSS OF THE CROSS

*(a cross is brought into the church and placed in the sight of the people)*

Reader: Behold the wood of the Cross, on which was hung the world's salvation.  
 People: **O come, let us adore.**

Reader: Behold the wood of the Cross, on which was hung the world's salvation.  
 People: **O come, let us adore.**

Reader: Behold the wood of the Cross, on which was hung the world's salvation.  
 People: **O come, let us adore.**

*(those who wish may come forward to individually venerate the Cross. During the veneration the people kneel and the following anthem is sung by the choir.)*

## DEVOTIONS: "God So Loved the World" by Stainer

*(at the conclusion of the Anthem, remain silent until all have had a chance for veneration.  
After the veneration, all stand and the following hymn is sung)*

## HYMN

When I survey the wondrous cross (Rockingham)

Hymnal 474

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. The lyrics are as follows:

1 When I sur - vey the won - drous cross where the young  
2 For - bid it, Lord, that I should boast, save in the  
3 See, from his head, his hands, his feet sor - row and  
4 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I  
cross of Christ, my God: all the vain things that  
love flow min - gled down! Did e'er such love and  
of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

## COMMUNION FROM THE RESERVED SACRAMENT

*(the Sacrament brought from the Altar of Repose to the High Altar)*

*(the Celebrant says)*

Let us confess our sins against God and our neighbor.

*(silence may be kept)*

*Celebrant and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*(the Celebrant stands and says)*

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

## THE LORD'S PRAYER

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,  
forever and ever. Amen.

INVITATION TO HOLY COMMUNION

*(Celebrant)*

The Gifts of God for the People of God. Wherever you are in your spiritual journey you are welcome at Christ's Table.

Invitation to Spiritual Communion for Online Worshippers

*(The Book of Common Prayer reminds us that the simple desire to consume the consecrated elements is enough for God to grant all the benefits of communion.)*

*Celebrant* Will all who are online, join in praying:

In union, Blessed Jesus with the faithful gathered at every altar of your Church, where your blessed Body and Blood are offered this day, we believe that you are truly present in the Holy Sacrament. Since we cannot at this time receive communion, we pray you to come into our hearts. Let nothing separate us from you; let us serve you in this life until, by your grace, we come to your glorious kingdom and unending peace. Amen

*(All are welcome at Christ's table. To receive the bread, place one hand over the other. Gluten Free wafers are available upon request. To receive the wine, guide the cup to your lips for a small sip. We believe Christ is fully present in each element, so it is acceptable to receive bread only. If you would like a blessing from a priest instead of receiving communion, cross your arms over your chest.)*

*(after communion, please stand and sing)*

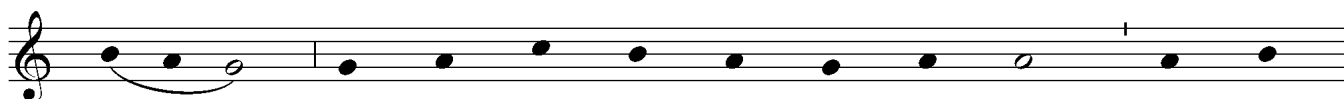
## HYMN

Sing, my tongue, the glorious battle

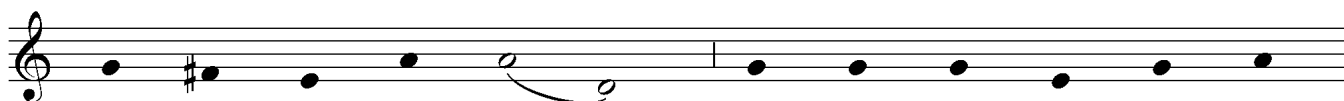
Hymnal 166



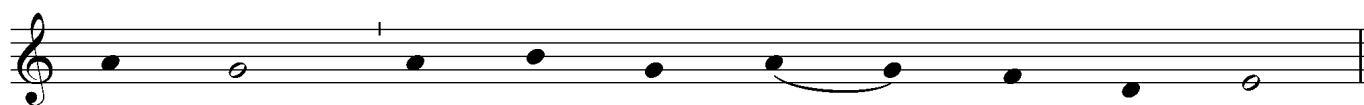
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble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



1 sing; tell the tri - umph of the vic - tim, to his  
 2 filled, born for this, he meets his pas - sion, this the  
 3 reed; from that ho - ly bo - dy bro - ken blood and  
 4 tree! None in fo - liage, none in blos - som, none in  
 5 bend; for a - while the an - cient ri - gor that thy  
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -  
 2 Sa - vior free - ly willed: on the cross the Lamb is  
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and  
 4 fruit thy peer may be: sweet - est wood and sweet - est  
 5 birth be - stowed, sus - pend; and the King of heaven - ly  
 6 Three and ev - er One: one in might and one in



1	deem - er	from	that	cross	now	reigns	as	King.
2	lift - ed,	where	his	pre - cious		blood	is	spilled.
3	o - cean,	by	that	flood	from	stain	are	freed.
4	i - ron!	sweet - est	weight	is		hung	on	thee.
5	beau - ty	gent - ly	on	thine		arms	ex -	tend.
6	glo - ry	while	e - ter - nal			a - ges		run.

## FINAL PRAYER

*(the service concludes with the following prayer. No blessing or dismissal is added)*

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. ***Amen.***

*(all leave in silence)*

## **EASTER SERVICES**

<b>Saturday Evening</b>	<b>8:00pm</b>	<b>The Great Vigil of Easter, Sat. March 30</b> <i>Live-streamed</i>
<b>Easter Sunday</b>	<b>8:00am</b>	<b>Festival Eucharist</b>
	<b>9:45am</b>	<b>Easter Egg Hunt!</b> Gather at the courtyard gate
	<b>10:30am</b>	<b>Festival Eucharist</b> Live-streamed

**Church Closes for Easter Week**  
**Mon. April 1 – Sat. April 6**

No Market Mass, Bible Study, Contemplative Prayer or choir practice that week.  
For Pastoral emergencies, contact Rev. Nate (412) 862-8866

## Classes after Easter

### *Episcopal Beliefs and Practices*

**Tuesday eves on Zoom, April 9 to May 7, 7pm - 8:30pm**

Curious about the Episcopal/Anglican tradition – or want a brush up? Join clergy for this 5-week series on what the church teaches, as well as our history, sacraments, worship, prayer life and more. The series is highly recommended for people new to the Episcopal Church as well as folk interested in baptism, confirmation or reception into the church. Parents and/or sponsors of baptismal candidates are also encouraged to attend. Text for the class: *Walk in Love: Episcopal Beliefs & Practices*.

Zoom login - <https://us02web.zoom.us/j/84107227679>

### **Sunday Forums: *Stories from Acts***

**April 14 – May 12, 9:20 - 10:10am**

What happened after Jesus' death and resurrection? How did the apostles spread the Good News? What challenges did they face? Join clergy between services to explore some of the key stories from the Book of Acts. Meets in Sts. Francis & Clare.

## Clergy

**The Rev. Nathan A. Rugh, Rector**  
[nate@saint-augustine.org](mailto:nate@saint-augustine.org)

**The Rev. Katie Cadigan, Associate Rector**  
[katie@saint-augustine.org](mailto:katie@saint-augustine.org)

## Vestry

Seyi Ayorinde  
Martha Goode  
Lee Ann Goya  
Haven Hartman-Briscoe, Sr. Warden  
Laura Ann Horton, Treasurer  
Charlene Huang

Peterson Loftin  
Meighan Maguire  
Stuart Miller, Clerk  
Kenneth Phillips  
Paul Slye, Jr. Warden  
Tim Whalen

## **St. Augustine by-the-Sea Episcopal Church**

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