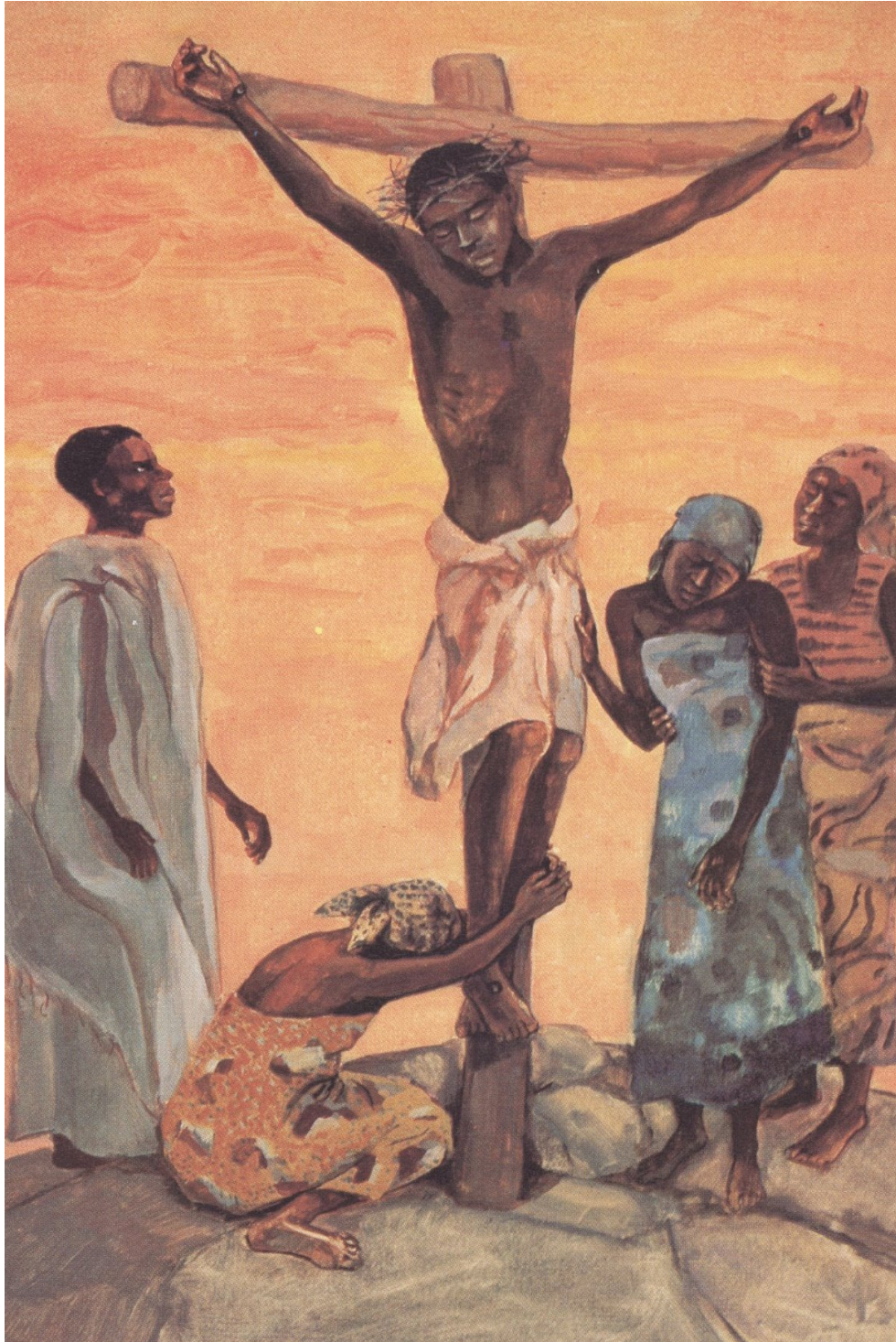


The Great Three Days

Maundy Thursday • Good Friday • Holy Saturday



April 2025

MAUNDY THURSDAY

Lamb Supper & Agapé Meal

Ledyard Hall

April 17, 2025

6:00 p.m.

*When Jesus shared Passover with his disciples, it was in the home.
The washing of feet, the sharing of bread and wine, and the new commandment
to love one another all happened in a home, in a room where Jesus drew his friends
together as a host, teacher, friend, and master who was there to serve them all.*

WELCOME

BLESSINGS OVER THE MEAL

OVER WINE

Blessed are you, O Lord our God, Ruler of the universe. You create the fruit of the vine, and you refresh us with the cup of salvation in the Blood of your Son Jesus Christ. May the time come quickly when we can share that cup again, even as you are with us now in our very thirst for you. Glory to you for ever and ever. **Amen.**

OVER BREAD

Blessed are you, O Lord our God, Ruler of the universe. You bring forth bread from the earth, and you have fed us on our way with the bread of life in the Body of your Son Jesus Christ. Let us be fed again with that bread of life. And as grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever. **Amen.**

OVER THE OTHER FOODS

Blessed are you, O Lord our God, Ruler of the universe. You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. **Amen.**

THE MEAL

Enjoy the supper and conversation, and then proceed by 7:00 p.m. into the sanctuary for Eucharist.

MAUNDY THURSDAY

Holy Eucharist

Sanctuary

April 17, 2025

7:00 p.m.

ORGAN VOLUNTARY

Improvisation

Dr. Edward Maki-Schramm

All stand as able.

PROCESSIONAL HYMN

Thou, who at thy first Eucharist

Hymnal 315
SONG 1

OPENING ACCLAMATION

Enriching Our Worship

Celebrant Blessed be the God of our salvation:
People **Who bears our burdens and forgives our sins.**

KYRIE ELEISON

BCP 356

Celebrant Lord, have mercy.
People **Christ, have mercy.**
Celebrant Lord, have mercy.

COLLECT OF THE DAY

BCP 274

Celebrant The Lord be with you.
People **And also with you.**
Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

The People sit.

FIRST READING

Exodus 12:1-14

Lector A reading from Exodus.

The Lord said to Moses and Aaron in the land of Egypt:

This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord.

The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.

People **Thanks be to God.**

PSALM

read responsively by half verse

Psalm 116:1,10-17, *inclusive language*

Lector I love the LORD, because the LORD has heard the voice of my supplication, *

People **and inclined an ear to me whenever I cried out.**

How shall I repay you, O LORD, for all the good things you have done for me?

I will lift up the cup of salvation and call upon the Name of the LORD.

I will fulfill my vows to the LORD in the presence of all the chosen people.

Precious in your sight, O LORD, is the death of your servants.

O Lord, I am your servant; *

**I am your servant and the child of your handmaid;
you have freed me from my bonds.**

I will offer you the sacrifice of thanksgiving and call upon the Name of the LORD.

I will fulfill my vows to the LORD in the presence of all the people,

In the courts of the LORD's house, *

in the midst of you, O Jerusalem.

SECOND READING

1 Corinthians 11:23-26

Lector A reading from First Corinthians.

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

The Word of the Lord.

People **Thanks be to God.**

All stand as able.

SEQUENCE HYMN

What wondrous love is this

Hymnal 439
WONDROUS LOVE

GOSPEL

John 13:1-17,31b-35

Priest The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him.

He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?”

Jesus answered, “You do not know what I am doing, but later you will understand.”

Peter said to him, “You will never wash my feet.”

Jesus answered, “Unless I wash you, you have no share with me.”

Simon Peter said to him, “Lord, not my feet only but also my hands and my head!”

Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.” For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought

to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

“Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The People sit.

HOMILY

A period of silence is kept.

WASHING OF FEET

Book of Occasional Services

The Celebrant invites and introduces the rite of footwashing with these or similar words

Fellow servants of the Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by service. Therefore I invite all of you who share in the ministry of Christ, to come forward, that we may recall whose servants we are by following his example.

All are invited to come forward and have their feet or hands washed, and wash those of the next person.

At the invitation of the Celebrant, all stand.

PRAYERS OF THE PEOPLE

Reader Jesus said, “I give you a new commandment: Love one another as I have loved you.”
Let us pray, saying, “Lord of love, hear our prayer.”

Reader On the night he was betrayed, Jesus washed his disciples' feet. Strengthen us to follow daily in his way of service, humility, and care. Lord of love,

People **Hear our prayer.**

Reader On this night, Jesus prayed for his disciples to be one. Unite your children throughout the world; knit us together in respect and joy. Lord of love,

People **Hear our prayer.**

Reader On this night, Jesus commanded his friends to love, but was betrayed to the death.
Comfort and care for all who are wounded, rejected, or lonely. Lord of love,

People **Hear our prayer.**

Reader On this night, Jesus laid down his life for us. We pray for all who have died, that
they may take up the new life of resurrection. Lord of love,

People **Hear our prayer.**

Celebrant God of the covenant, as we celebrate the beginning of the paschal feast, we come
to the table of the Lord in whom we have salvation and abundant life. Renew the
power of this mystery in our service to one another and to you, so that with Christ
we may pass from this life to the glory of your heavenly banquet.

All **Amen.**

CONFESSION OF SIN

BCP 360

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

Silence is kept.

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

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

All **Amen.**

PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The People share signs of Christ's peace, and then are seated.

GREETING & INVITATION

THE HOLY COMMUNION

OFFERTORY SENTENCE

BCP 376

Celebrant Walk in love, as Christ loved us and gave himself for us,
an offering and sacrifice to God.

All stand as able.

OFFERTORY SOLO

Lament for a Broken World

Daniel Barta

Lord, hear our prayer that's rarely spoken.
Our lives, our world is sorely broken.
Our spirits groan to you alone.

Lord, we confess our hope is failing. Restore a higher, nobler calling.
What can we do though frail and weak? How should we pray when words don't speak?
Your mercy is our desperate need. For mercy, Lord, we humbly plead.
Lord, you answer us with awesome deeds, you answer us with righteous deeds,
O God, our Savior, the hope of all the ends of the earth.

PRESENTATION HYMN

OLD 100TH

Praise God, from whom all blessings flow!
Praise him, all creatures here below!
Praise him above, ye heavenly host!
Praise Father, Son, and Holy Ghost! Amen.

EUCCHARISTIC PRAYER A

BCP 361

Celebrant The Lord be with you.

People **And also with you.**

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The People stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

**Christ has died.
Christ is risen.
Christ will come again.**

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

All **Amen.**

LORD'S PRAYER

Celebrant And now, as our Savior Christ has taught us, we are bold to say
All **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.**

BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast.**

Celebrant The Gifts of God for the People of God.

Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

All are invited to receive the Sacrament in both kinds.

The Sacrament is administered with the following or other words

The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

There are three ways to receive the wine, if desired. At the high altar, please either sip from the first chalice or dip (intinct) your bread into the second, shallow chalice. At the transept, please take a single cup of wine (light-colored) or juice (dark purple) and place your empty cup on the nearby table.

Communion is full in one kind alone; that is, wine or juice are optional.

If you desire not communion but a blessing instead, please come to the high altar, cross your arms over your chest, and our priest will be honored to pronounce God's blessing upon you.

COMMUNION HYMN

In remembrance of me

LEVAS 149

PRAYER AFTER COMMUNION

BCP 366

Celebrant Let us pray.
All Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out to do the work
you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit
be honor and glory, now and for ever.
Amen.

SOLEMN PRAYER OVER THE PEOPLE

Book of Occasional Services

Celebrant Let us bow down before the Lord.

The People kneel or bow.

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 lives and reigns for ever and ever.

All Amen.

MEDITATION

Lento Moderato from *St. Matthew Passion*

J. S. Bach

The altar is stripped of all ornament and washed.

All are invited to remain in prayer as long as desired, after which they leave silently.

*The Triduum (three day) liturgy continues tomorrow, Good Friday,
at 12:00 p.m. with prayers, music, and a reading of the Passion Gospel,
at 7:00 p.m. with Choral Meditations, Scripture, and Poetry,
and on Saturday with 9:00 a.m. Spoken Morning Prayer.*

GOOD FRIDAY

The Passion Gospel according to John and the Veneration of the Cross

Sanctuary

April 18, 2025
12:00 p.m.

The Triduum (three day) liturgy began last night, Maundy Thursday, and continues through tomorrow.

The People gather in silence. As the bells toll, the ministers enter, all standing as able.

All then kneel for silent prayer, after which the Officiant stands and says

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.

All **Amen.**

All sit.

FIRST READING

Isaiah 52:13—53:12

Lector A reading from 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.

The Word of the Lord.

People **Thanks be to God.**

PSALM *read responsively by half verse*

Psalm 22, *inclusive language*

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

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

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

Our ancestors put their trust in you;
they trusted, and you delivered them.

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

But as for me, I am a worm and not a man,
scorned by all and despised by the people.

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

“He trusted in the LORD; let the LORD deliver him;
let God rescue him, if God delights in him.”

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

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

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

Many young bulls encircle me;
strong bulls of Bashan surround me.

They open wide their jaws at me,
like a ravening and a roaring lion.

I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.

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.

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.

They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.

Be not far away, O LORD;
you are my strength; hasten to help me.

Save me from the sword,
my life from the power of the dog.

Save me from the lion's mouth,
my wretched body from the horns of wild bulls.

I will declare your Name to the community;
in the midst of the congregation, I will praise you.

Praise the LORD, you that are God-fearing;
**Stand in awe of the LORD, O offspring of Israel;
all you of Jacob's line, give glory.**

For the LORD does not despise nor abhor the poor in their poverty;
neither is the LORD's face hidden from them;
but when they cry out, the LORD hears them.

My praise of the LORD in the great assembly;
I will perform my vows in the presence of those who worship the LORD.

The poor shall eat and be satisfied, and those who seek the LORD shall give praise:
"May your heart live for ever!"

All the ends of the earth shall remember and turn to God,
and all the families of the nations shall bow before the LORD.

For sovereignty belongs to the LORD,
who rules over the nations.

To the LORD alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before the LORD.

Praise the LORD, you that are God-fearing;
Stand in awe of the LORD, O offspring of Israel;
all you of Jacob's line, give glory.

My soul shall live for God; my descendants shall serve the LORD;
they shall be known as the LORD's for ever.

They shall come and make known to a people yet unborn
the saving deeds that God has done.

SECOND READING

Hebrews 4:14-16; 5:7-9

Lector A reading from Hebrews.

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

The Word of the Lord.

People **Thanks be to God.**

MEDITATION

Stabat Mater

G. B. Pergolesi

I: *Stabat mater dolorosa*

Stabat mater dolorosa juxta crucem lacrimosa, dum pendebat filius.

The sorrowful mother stood beside the cross weeping, where her son was hanging.

GOSPEL

John 18:1—19:42

The Congregation remains seated. At the verse that announces the arrival at Golgotha, all stand as able.

Officiant The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples and crossed to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, "Whom are you looking for?" They answered, "Jesus of Nazareth." He said to them, "I Am." (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again,

“Whom are you looking for?” They said, “Jesus of Nazareth.” Jesus answered, “I told you, ‘I Am.’ If you are looking for me, then let these people go.” This was so that the word he had spoken might be fulfilled: “I didn’t lose anyone of those whom you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus told Peter, “Put your sword away! Am I not to drink the cup the Father has given me?” Then the company of soldiers, the commander, and the Judean police took Jesus into custody. They bound him and led him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Judean leaders that it was better to have one person die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest’s courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, “Aren’t you one of this man’s disciples?” “I’m not,” he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, “I’ve spoken openly to the world. I’ve always taught in synagogues and in the temple, where all the Jews gather. I’ve said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said.” After Jesus spoke, one of the guards standing there slapped Jesus in the face. “Is that how you would answer the high priest?” he asked. Jesus replied, “If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?” Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, “Aren’t you one of the disciples?” Peter denied it, saying, “I’m not.” A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, “Didn’t I see you in the garden with him?” Peter denied it again, and immediately a rooster crowed.

The Jewish leaders led Jesus from Caiaphas to the Roman governor’s palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn’t enter the palace; entering the palace would have made them ritually impure. So Pilate, the Roman governor, went out to them and asked, “What charge do you bring against this man?” They answered, “If he had done nothing wrong, we wouldn’t have handed him over to you.” Pilate responded, “Take him yourselves and judge him according to your Law.” The Jewish leaders replied, “By Law we are not permitted to put anyone to death.” (This was so that Jesus’ word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, “Are you the king of the Jews?” Jesus answered, “Do you say this on your own or have others spoken to you about me?” Pilate responded, “I’m not a Judean, am I? Your nation and its chief priests handed you over to me. What have you done?” Jesus replied, “My kingdom does not originate from this world. If it did, my guards would fight so that I wouldn’t have been arrested by the Judeans. My kingdom is not from here.” “So you are a king?” Pilate questioned. Jesus answered, “You say that I am a king. I

was born and came into the world for this reason: to testify to the truth. Whoever belongs to the truth listens to my voice.” Pilate asked, “What is truth?”

Pilate returned to the Judeans and said, “I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?” They shouted, “Not this man! Give us Barabbas!” (Barabbas was an outlaw.)

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, “Greetings, king of the Jews!” And they slapped him in the face. Pilate came out of the palace again and said to them, “Look, I’m bringing him out to you to let you know that I find no grounds for a charge against him.” When 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 their deputies saw him, they shouted out, “Crucify, crucify!” Pilate told them, “You take him and crucify him. I don’t find any grounds for a charge against him.” The Judeans replied, “We have a Law, and according to this Law he ought to die because he made himself out to be God’s Son.”

When Pilate heard this word, he was even more afraid. He went back into the residence and asked Jesus, “Where are you from?” Jesus didn’t answer. So Pilate said, “You won’t speak to me? Don’t you know that I have authority to release you and also to crucify you?” Jesus replied, “You would have no authority over me if it had not been given to you from above. That’s why the one who handed me over to you has the greater sin.” From then on, Pilate wanted to release Jesus; however, the Judeans cried out, saying, “If you release this man, you aren’t a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor.”

When Pilate heard these words, he led Jesus out and seated him on the judge’s bench at the place called The Stone Pavement, or in Aramaic, *Gabbatha*. It was about noon on the Preparation Day for the Passover. Pilate said to the Judeans, “Here’s your king.” The Judeans cried out, “Take him away! Take him away! Crucify him!” Pilate responded, “What? Do you want me to crucify your king?” “We have no king except the emperor,” the chief priests answered. Then Pilate handed Jesus over to be crucified. The soldiers took Jesus prisoner. Carrying the cross by himself, he went out to a place called The Skull, which in Aramaic is called *Golgotha*.

All stand as able.

That is where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read “Jesus of Nazareth, the King of the Jews.” Many of the Judeans read this sign, for the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. Therefore, the chief priests complained to Pilate, “Do not write, ‘The king of the Jews’ but ‘This man said, “I am the king of the Jews.”” Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, “Let’s not tear it. Let’s cast lots to see who will get it.” This was to fulfill the scripture, “They divided my clothes among themselves, and they cast lots for my clothing.” And that is what the soldiers did.

Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the wine, Jesus said, "It is finished." Bowing his head, he gave up his spirit.

A brief silence is kept.

It was the Preparation Day and the Jewish leaders did not want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead, so they did not break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, "None of his bones shall be broken." And another scripture says, "They will look at him whom they have pierced."

After this, Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there, too. He brought a mixture of myrrh and aloë, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

Silence is kept, then all are seated.

HOMILY

MEDITATION

Stabat Mater

G. B. Pergolesi

XII: *Quando corpus morietur*

Quando corpus morietur fac ut animae donetur paradisi gloria.

When my body dies, grant that to my soul is given the glory of paradise.

SOLEMN COLLECTS

BCP 277, adapted

Officiant God, our loving Creator, sent Jesus 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.

Lector 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 Bonnie, our bishop, and all the people of this diocese; for all Christians in this community; for all who are in danger or experiencing isolation on these holy days; for all who are preparing for baptism, confirmation, or reception; that God will sustain God's Church in faith, increase it in love, and preserve it in peace.

Silence

Officiant 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.

All **Amen.**

Lector 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

Officiant 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.

All **Amen.**

Lector Let us pray for the Jewish people, who by the grace of their eternal covenant with God were delivered them from bondage into freedom: for continued faithfulness; for their flourishing in peace as witnesses to God's sustaining love; for their safety from all malice and harm; for their liberation from all forms of antisemitism and hatred; for the fullness of redemption for the sake of God's Name; that unity and concord may exist between Jews and Christians, in obedience to God's will.

Silence

Officiant God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world.

All **Amen.**

Lector Let us pray for all who suffer and are afflicted in body, mind, or spirit; for those who are sorrowful and bereaved; for those in loneliness, fear, and anguish; for those experiencing homelessness or hunger; for those in the grip of doubt or despair; for prisoners, refugees, and captives; for victims of war, genocide, and trafficking, and all those in mortal danger; for those who are persecuted for their faith; that God will comfort and relieve them, and grant them awareness of God's unfailing love, and stir up in us the will and patience to minister to their needs.

Silence

Officiant 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 for the sake of him who suffered for us, your Son Jesus Christ our Lord.

All **Amen.**

Lector Let us pray for those who have not embraced Christ's redemptive love; for those who have never heard the word of salvation; for those who have been wounded by the people of Christ; for those who have persecuted others in the name of Christ; for those who have lost their faith; for those without faith; for those hardened by sin and indifference; for the contemptuous and the scornful; that God will open hearts to grace, and sustain all in a life of faith and obedience.

Silence

Officiant Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation 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.

All **Amen.**

Lector Let us commit ourselves to our 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

Officiant 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.

All **Amen.**

VENERATION OF THE CROSS

*During the meditation, all are invited to come forward to venerate the wooden cross.
Ways to venerate may include touching the cross reverently, making the sign of the cross upon oneself,
or praying silently before the cross. Otherwise, all sit or kneel and pray.*

HYMN

Ah, holy Jesus

Hymnal 158
HERZLIEBSTER JESU

At the invitation of the Officiant, all stand as able.

LORD'S PRAYER

Officiant And now, as our Savior Christ has taught us, we are bold to say,
All **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.**

FINAL PRAYER

BCP 282

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.
All **Amen.**

The ministers exit.

All are invited to remain in prayer as long as desired, after which they leave silently.

*The Triduum (three day) liturgy continues tonight at 7:00 p.m.
with Meditations of Music and Poetry, featuring the Christ Church Detroit Choir
and tomorrow with 9:00 a.m. Spoken Morning Prayer.*

GOOD FRIDAY

Meditations of Music, Scripture, and Poetry

Sanctuary

April 18, 2025

7:00 p.m.

The Triduum (three day) liturgy began last night, Maundy Thursday, and continues through tomorrow.

The People gather quietly.

At the tolling of the bell, all stand, and the Choir and ministers enter, chanting

PROCESSION

Pange lingua, plainsong
14th century

Sing, my tongue, the glorious battle; of the mighty conflict, sing;
tell the triumph of the victim, to his cross thy tribute bring.
Jesus Christ, the world's Redeemer, from that cross now reigns as King.

Thirty years among us dwelling, his appointed time fulfilled,
born for this, he meets his passion, this the Savior freely willed:
on the cross the Lamb is lifted, where his precious blood is spilled.

He endures the nails, the spitting, vinegar, and spear, and reed;
from that holy body broken, blood and water forth proceed:
earth, and stars, and sky, and ocean, by that flood from stain are freed.

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.

Bend thy boughs, O tree of glory! Thy relaxing sinews bend;
for awhile the ancient rigor that thy birth bestowed, suspend;
and the King of heavenly beauty gently on thine arms extend.

— *by Venantius Honorius Fortunatus, 6th century*

All sit.

WELCOME

POEM

I. from *The Seven Last Words*

Mark Strand (1934-2014)

Lector A reading from John.

Pontius Pilate said to Jesus, “Your nation and its chief priests handed you over to me. What have you done?” Jesus replied, “My kingdom does not originate from this world. If it did, my guards would fight so that I wouldn’t have been arrested. My kingdom is not from here.” “So you are a king?” Pilate questioned. Jesus answered, “You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever belongs to the truth listens to my voice.” Pilate asked, “What is truth?”

The Word of the Lord.

People **Thanks be to God.**

DUET

XII: *Quando corpus morietur* from *Stabat Mater* G. B. Pergolesi (1710-36)

Quando corpus morietur fac ut animae donetur paradisi gloria.

When my body dies, grant that to my soul is given the glory of paradise.

POEM

II. from *The Seven Last Words*

Mark Strand (1934-2014)

CHANT

Psalm 22:1-11

My God, my God, why have you forsaken me?
 and are so far from my cry and from the words of my distress?
 O my God, I cry in the daytime, but you do not answer;
 by night as well, but I find no rest.
 Yet you are the Holy One,
 enthroned upon the praises of Israel.
 Our forefathers put their trust in you;
 they trusted, and you delivered them.
 They cried out to you and were delivered;
 they trusted in you and were not put to shame.
 But as for me, I am a worm and no man,
 scorned by all and despised by the people.
 All who see me laugh me to scorn;
 they curl their lips and wag their heads, saying,
 “He trusted in the Lord; let him deliver him;
 let him rescue him, if he delights in him.”
 Yet you are he who took me out of the womb,
 and kept me safe upon my mother’s breast.
 I have been entrusted to you ever since I was born;
 you were my God when I was still in my mother’s womb.
 Be not far from me, for trouble is near,
 and there is none to help.

SCRIPTURE

John 19:15-18

Lector A reading from John.

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.

The Word of the Lord.

People **Thanks be to God.**

CHORAL ANTHEM

Crucifixus

Antonio Lotti (1667-1740)

*Crucifixus etiam pro nobis sub Pontio Pilato,
passus et sepultus est.*

He was also crucified for us under Pontius Pilate;
he suffered [on the cross] and was buried.

SCRIPTURE

John 19:25-27

Lector A reading from John.

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.

The Word of the Lord.

People **Thanks be to God.**

POEM

XI. Crucifixion from *Stations of the Cross*

Malcolm Guite (b. 1957)

See, as they strip the robe from off his back
And spread his arms and nail them to the cross,
The dark nails pierce him and the sky turns black,
And love is firmly fastened onto loss.
But here a pure change happens. On this tree
Loss becomes gain, death opens into birth.
Here wounding heals and fastening makes free
Earth breathes in heaven, heaven roots in earth.
And here we see the length, the breadth, the height
Where love and hatred meet and love stays true
Where sin meets grace and darkness turns to light
We see what love can bear and be and do,
And here our saviour calls us to his side,
His love is free, his arms are open wide.

CHORAL ANTHEM

My Love Has Died for Me
from *Passion Music*

Will Todd (b. 1970)

My Lord is gone away and I have no place to go.
My friend is lost to me, and I have no place to go.
The fire that leapt so brightly burned into eternity, heaven taken from me.
My love has died for me, I have no place to go.

SCRIPTURE

John 19:28-30

Lector A reading from John.

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.

The Word of the Lord.

People **Thanks be to God.**

POEM

The Black Christ

Countee Cullen (1903-1946)

God's glory and my country's shame,
And how one man who cursed Christ's name
May never fully expiate
That crime till at the Blessed Gate
Of Heaven He meet and pardon me
Out of His love and charity;
How God, who needs no man's applause,
For love of my stark soul, of flaws
Composed, seeing it slip, did stoop
Down to the mire and pick me up,
And in the hollow of His hand
Enact again at my command
The world's supremest tragedy,
Until I die my burthen be;
How Calvary in Palestine,
Extending down to me and mine,
Was but the first leaf in a line
Of trees on which a Man should swing
World without end, in suffering
For all men's healing, let me sing.

SOLO

He Never Said a Mumbalin' Word

African-American Spiritual
arr. Moses Hogan (1947-2003)

Wasn't it a pity and a shame? ...
They pierced him in the side ...
His blood came trickling down ...
He bowed his head and died ...
And he never said a mumbalin' word.
Not a word, not a word, not a word.

SCRIPTURE

John 19:38-42

Lector A reading from John.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of being persecuted, 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 Jewish burial custom. 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 day before the sabbath, and the tomb was nearby, they laid Jesus there.

The Word of the Lord.

People **Thanks be to God.**

POEM

XIV. Jesus is laid in the tomb
from *Stations of the Cross*

Malcolm Guite (b. 1957)

Here at the centre everything is still
Before the stir and movement of our grief
Which bears its pain with rhythm, ritual,
Beautiful useless gestures of relief.
So they anoint the skin that cannot feel
Soothing his ruined flesh with tender care,
Kissing the wounds they know they cannot heal,
With incense scenting only empty air.
He blesses every love that weeps and grieves
And makes our grief the pangs of a new birth.
The love that's poured in silence at old graves
Renewing flowers, tending the bare earth,
Is never lost. In him all love is found
And sown with him, a seed in the rich ground.

ANTHEM

Be Near Me, Lord, When Dying
from *St. Matthew Passion*

J. S. Bach (1685-1750)

Be near me, Lord, when dying, O part not thou from me.
And to my succor flying, come, Lord, and set me free.
And when my heart must languish in death's last awful throe,
release me from mine anguish, by thine own pain and woe.

A period of silence is kept.

As the Officiant stands, all are invited to stand as able.

LORD'S PRAYER

Officiant Let us pray.

All **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.**

FINAL PRAYER

Steven Shakespeare
Prayers for an Inclusive Church

Officiant Lord, you are punctured, no longer divided between inside and out,
knowing in your flesh the sharp violence that kills what it fears:
take us through the narrow door from which an endless river
flows into a new body—wounded, tender, yet unafraid;
through Jesus Christ, the passion of God.

May God be with you now and always.

All **Amen.**

The Officiant exits in silence.

All are invited to remain in prayer as long as desired, after which they leave silently.

The liturgy continues tomorrow with 9:00 a.m. Spoken Morning Prayer.

HOLY SATURDAY

Liturgy of the Word

Chancel

April 19, 2025

9:00 a.m.

All stand as able.

COLLECT

BCP 283

Officiant The Lord be with you.

People **And also with you.**

Let us pray.

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

The People are seated.

FIRST READING

Job 14:1-14

Lector A reading from Job.

Job said,

“A mortal, born of woman, few of days and full of trouble,
comes up like a flower and withers, flees like a shadow and does not last.

Do you fix your eyes on such a one?

Do you bring me into judgment with you?

Who can bring a clean thing out of an unclean?

No one can.

Since their days are determined,

and the number of their months is known to you,

and you have appointed the bounds that they cannot pass,

look away from them, and desist,

that they may enjoy, like laborers, their days.

For there is hope for a tree,

if it is cut down, that it will sprout again,

and that its shoots will not cease.

Though its root grows old in the earth,
and its stump dies in the ground,
yet at the scent of water it will bud
and put forth branches like a young plant.
But mortals die, and are laid low;
humans expire, and where are they?
As waters fail from a lake,
and a river wastes away and dries up,
so mortals lie down and do not rise again;
until the heavens are no more, they will not awake
or be roused out of their sleep.
Oh that you would hide me in Sheol,
that you would conceal me until your wrath is past,
that you would appoint me a set time,
and remember me!
If mortals die, will they live again?
All the days of my service I would wait until my release should come.”

The Word of the Lord.

People **Thanks be to God.**

PSALM

read responsively by half verse

Psalm 31:1-4,15-16

- 1 In you, O LORD, have I taken refuge; let me never be put to shame; *
deliver me in your righteousness.
- 2 Incline your ear to me; *
make haste to deliver me.
- 3 Be my strong rock, a castle to keep me safe, for you are my crag and my stronghold; *
for the sake of your Name, lead me and guide me.
- 4 Take me out of the net that they have secretly set for me, *
for you are my tower of strength.
- 15 My times are in your hand; *
rescue me from the hand of my enemies, and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me.

SECOND READING

1 Peter 4:1-8

Lector A reading from First Peter.

Since Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme. But they will have to give an accounting to him who stands ready to judge the living and the dead. For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins.

The Word of the Lord.

People **Thanks be to God.**

All stand as able.

GOSPEL

Matthew 27:57-66

Priest The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first."

Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can."

So they went with the guard and made the tomb secure by sealing the stone.

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

At the invitation of the Homilist, all are seated.

HOMILY

PRAYERS

BCP 283

Officiant In the midst of life, we are in death; from whom can we seek help?
From you alone, O Lord, who by our sins are justly angered.

All **Holy God, Holy and Mighty, Holy and merciful Savior,
deliver us not into the bitterness of eternal death.**

Officiant Lord, you know the secrets of our hearts;
shut not your ears to our prayers, but spare us, O Lord.

All **Holy God, Holy and Mighty, Holy and merciful Savior,
deliver us not into the bitterness of eternal death.**

Officiant O worthy and eternal Judge,
do not let the pains of death turn us away from you at our last hour.

All **Holy God, Holy and Mighty, Holy and merciful Savior,
deliver us not into the bitterness of eternal death.**

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

All **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.**

Officiant The grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Spirit, be with you all evermore.

All **Amen.**

ABOUT THE ART AND MUSIC

The art on the cover is called *The Crucifixion* (1973). It is from the JESUS MAFA collection. JESUS MAFA is a response to the New Testament readings by a Christian community in Cameroon, Africa. Each of the readings was selected and adapted to dramatic interpretation by the community members. Photographs of their interpretations were made, and these were then transcribed to paintings. *The Crucifixion* is reprinted here with permission under the Creative Commons Attribution Noncommercial License of Vanderbilt University.

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A Note about Good Friday

On Good Friday, it is a tradition to proclaim the Passion narrative from the Gospel of John. Due to the use of the term “the Jews” (*hoi Ioudaioi*) in it, this narrative unfortunately and tragically has been used over time to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this is abjectly false and certainly cannot be found in Scripture.

Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God’s saving and reconciling love to the world.

– adapted from The Rev. Dr. Dan Joslyn-Siemiatkoski, Standing Commission on Liturgy and Music, The Episcopal Church; Director, Center for Christian-Jewish Learning, Boston College

EASTER SUNDAY

April 20th

8:00 a.m. Simple Eucharist with chanting & hymn

11:00 a.m. Festival Eucharist with choirs & orchestra

followed by an Easter Egg Hunt and sparkling reception

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