



TRIDUUM

THE THREE GREAT DAYS

APRIL 9–11, 2020

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These booklets are designed to be used continually throughout these “three great days.”

HOLY WEEK

Welcome to All Souls Episcopal Parish in Berkeley this Holy Week, as we worship together for these three sacred days that make up the Triduum. For centuries upon centuries Christians have been gathering together to retrace these last steps of the Christ. This year, of course, will be different. Because of the shelter in place directives, we will be retracing these steps in a couple of ways—streamed from the corner of Cedar and Spruce, and in our own homes. We encourage you to set aside a particular space in your home to worship in, with symbols of the faith like a bible, icons, a cross, and flowers or branches. As the week unfolds, our intention is that these spaces will change, much as we will.

Since we believe that these last three days cannot be separated one from another, we celebrate them all as one liturgy. You will notice that from Maundy Thursday through to the Great Vigil there are no dismissals, only pauses until we worship again. From the intimate, humble service we offer each other on Maundy Thursday, to our time spent in contemplation at the foot of the Cross on Friday, to the new light piercing the darkness at the celebration of the Resurrection on Saturday, these services stand as one. It is our hope at All Souls that within these services, in our homes and our hearts, we will each be able to find that still space to enter in, be present, and to find ourselves transformed.

A handwritten signature in black ink that reads "Philip Brochard" followed by a small cross symbol.

The Rev. Philip Brochard
Rector, All Souls Parish, Berkeley



MAUNDY THURSDAY

The washing of feet on Maundy Thursday is one of the most ancient and universal rites in the Christian Church. It is a reminder to us all of the humility necessary to be ministers with one another.

The ceremony has its origin in the Gospel according to St. John. Unique among the Gospels, John has no account of the institution of the Lord's Supper, including instead the account of the washing of the disciples' feet by Jesus with the admonition, "Do this for one another." Jesus was pointing to this act as a sign of our servant ministry to one another and the world.

Today, we remind ourselves of that vocation through the washing of feet.

Most years we invite the congregation to come forward for this rite. This year we invite you to take part in this ritual in your home. Following the homily, our hope is that those who are willing and able will then wash each other's feet in your home. For those who cannot, including those of us at the church, we will be singing music and praying at this time.

Following the Eucharist, our service concludes with the stripping of the altar. As we take away the ornamentation from the church, we invite you to do the same in your home, lovingly removing images and ornaments until only the cross remains. When this has happened, we will process the reserved sacrament, an outward and visible sign of the presence of Christ, to the chapel where we will hold vigil all night. The altar in the chapel will be designated as an "Altar of Repose," and it is here that the sacrament will lie in state with parishioners keeping virtual vigil through the night until Good Friday.

MAUNDY THURSDAY

EVENING MEAL WITH PRAYERS

April 9~ 5:30 pm

When Jesus shared Passover with his disciples, it was in the home tradition and setting of the Passover meal. 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 host, teacher, friend, and master who was there to serve them all. Maundy Thursday may be considered, at its heart, a homely affair.

This service weaves together parts of the Maundy Thursday liturgy within the frame of the Agape Meal as outlined in the Book of Occasional Services. It also includes the reading of the institution of the Lord's Supper from the Gospel according to Luke.

To prepare your home for the service, please do the following:

1. Prepare a simple meal to share in your home that fits your dietary requirements.
2. Set your space for your meal, with a laptop, tablet, cell phone, or internet-connected screen in the room where it can be visible to everyone during the meal.
3. Set your table with your meal; if you wish, you may light a couple of candles.
4. Be prepared to share your home altar over Zoom, if you wish, during the service.

All gather around the table, each in their own homes.

Presider May God be with you.

All **And also with you.**

Presider Let us pray.

Blessed are you,

All **O Lord our God, King 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 forever. Amen.**

The Holy Gospel, Luke 22:14-23

Presider The Holy Gospel of our Lord Jesus Christ according to Luke.

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

When the hour came, he took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another which one of them it could be who would do this.

Presider The Gospel of the Lord.

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

Blessing Over the Meal

Presider Please gather the hands of those around your table and join me in prayer.
Bless this food and drink, Oh God.

All Like all our gifts, it comes from you. We have merely added our kneading and cooking and cooling and waiting. We are hungry and thirsty, God. Hungry for peace in the world and inner peace. Thirsty for meaning and thirsty for you. We thank you for this time together to taste and savor your presence. We ask all these things through our savior Jesus Christ. Amen.

The Meal

All those attending are invited to enjoy their meal. During the meal, each family will be invited to share their home altars with the group. (This is not required; it is only an invitation.)

When the meal draws to a close, the Presider will invite everyone to join in a final prayer at their table.

Post-Meal Prayer

Presider May God be with you.

All And also with you.

Presider Gracious and loving God,

All We remember this is a holy night. We remember that Jesus gathered with his disciples to eat his last meal. We remember that he gave a new commandment to serve and love others. We remember that he blessed the bread and wine. We remember that he prayed to you for strength. We remember that we have betrayed with a kiss. Let us also remember that these events of so long ago are part of us. Forgive us if we do not realize our own participation in these events. For it is we who sit at the table and hear the commandment of Jesus. It is we who fall asleep and continue to betray our Savior. Help us to follow the way of Jesus Christ. Grant us your blessing this night. Amen.

Presider May God's peace be with you tonight.

All Thanks be to God.

Stripping of the Altar

If you are not planning to strip your home altar as part of the 7:30pm Maundy Thursday Eucharist, you may strip your altar after you have finished your Agape meal. When you remove the items from your home altar, you can collect them into a basket or container. Place this container away in a closet or somewhere else that it will not be seen. On Saturday evening, after the Easter Vigil, reconstruct the altar, putting back all the contents that were removed. This way, the altar will be complete for Easter Sunday. You may keep up your home altar for as long as you wish.

Final Prayer

To be said once the home altar has been stripped.

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.

MAUNDY THURSDAY

HOLY EUCHARIST, THE WASHING OF FEET,
AND THE SOLEMN STRIPPING OF THE ALTAR

April 9~ 7:30 pm

*Please ground yourselves and prepare for worship.
The service will begin with the sounding of a bell.*

Prelude *Vater unser (Our Father)*

J.S. Bach (1685–1750)

Chant, *Bless the Lord, my soul (in procession)*

Taizé Community

Bless the Lord my soul, and bless God's ho - ly name.

Bless the Lord my soul, Who leads me in - to life.

Opening Acclamation

Presider Blessed be the God of our salvation;
All **Who bears our burdens and forgives our sins.**

Confession of Sin

Presider Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." —Mark 12:29–31

Asst. Min. Let us confess our sins, and the sins of our society, in the misuse of God's creation.

All may remain standing or kneel. After a brief silence for reflection, the Assisting Minister continues:

God our Creator,
All **in your mercy, forgive us and help us.**
We are sorry for the times when we have used your gifts carelessly, and acted ungratefully.
We enjoy the fruits of the harvest, but sometimes forget that you have given them to us.
We belong to a people who are full and satisfied, but ignore the cry of the hungry.
We are thoughtless, and do not care enough for the world you have made.
We store up goods for ourselves alone, as if there were no God and no heaven.
In your mercy, forgive us and help us to see the whole world as your beloved creation,
and to walk the path of love shown in the life of Jesus, your Son. Amen.

Presider Almighty God, our heavenly Father, who in great mercy has promised forgiveness of sins to all those who with heartfelt repentance and true faith turn to the path of new life: Have mercy on you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

All stand.

Song of Praise, *Trisagion*

Alexander Archangelsky (1846–1924)

Sung three times by all, with "Holy God" intoned by a cantor the first time only:

Ho - ly God, Ho - ly and Migh- ty, Ho - ly, Im-mor-tal One, have mer - cy up-on us.

Collect of the Day

Presider May God 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.

A Reading from the Book of Exodus — Exodus 12:1–4, 11–14

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. 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.

after the Lesson:

Lector Hear what the Spirit is saying to God’s people.
People **Thanks be to God.**

At the Gradual, Psalm 116:1, 10–17, sung by all

Plainsong, Tone IV

Cantor I love you, O God, because you have heard the voice of my / supplication;
All **because you have inclined your ear to me whenever / I called upon you.**
How shall / I repay God
for all / the good things done for me?
I will lift up the cup / of salvation
and call / upon the Name of God.
I will fulfill my / vows to God
in the pres / ence of all people.
Precious / in your sight, O God
is the / death of your servants.
O God, 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 sacri/ fice of thanksgiving
and call / upon your holy Name.
I will ful/ fill my vows to you
in the presence / of all your people,
In the courts / of God’s house,
in the midst of / you, O Jerusalem.

A Reading from the First Letter to the Corinthians — 1 Corinthians 11:23–26

For 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.

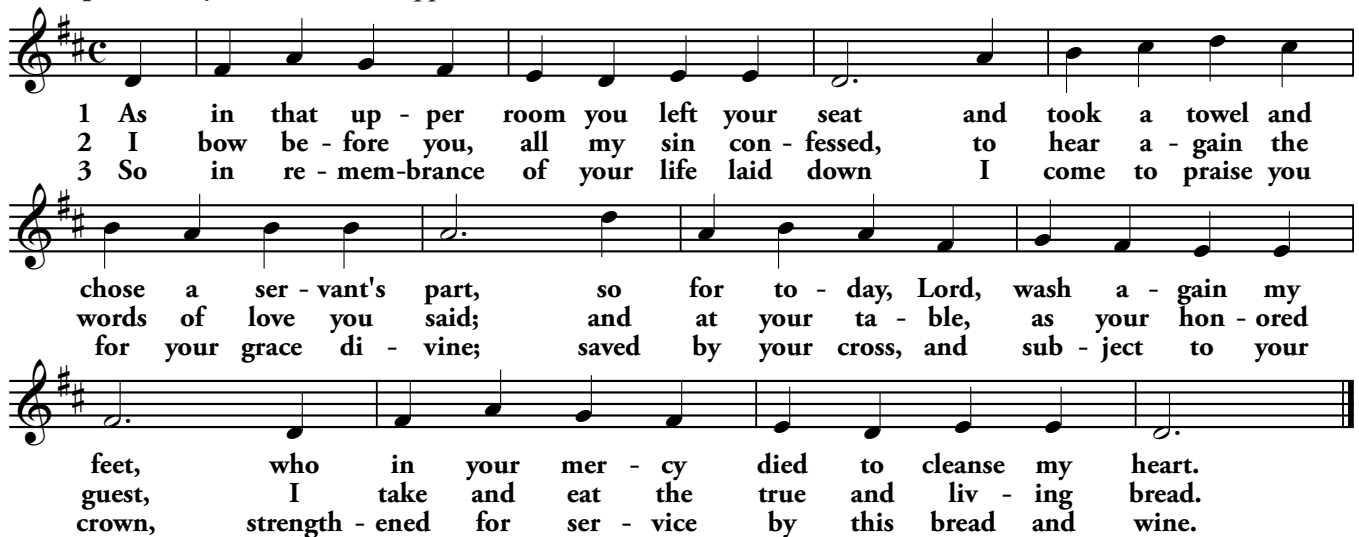
after the Lesson:

Lector Hear what the Spirit is saying to God’s people.

People Thanks be to God.

At the Sequence, Hymn, *As in that upper room*

SURSUM CORDA



1 As in that up - per room you left your seat and took a towel and
2 I bow be - fore you, all my sin con - fessed, to hear a - gain the
3 So in re - mem - brance of your life laid down I come to praise you
chose a ser - vant's part, so for to - day, Lord, wash a - gain my
words of love you said; and at your ta - ble, as your hon - ored
for your grace di - vine; saved by your cross, and sub - ject to your
feet, who in your mer - cy died to cleanse my heart.
guest, I take and eat the true and liv - ing bread.
crown, strength - ened for ser - vice by this bread and wine.

The Holy Gospel — John 13:1–17, 31^b–35

Gospeller 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 now 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. 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.”

after the Gospel:

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.

Homily

A silence for reflection follows the homily.

The Reverend Dani Gabriel, *Parish Deacon*

The Washing of Feet

All are invited to have your feet washed and to wash the feet of others, or to sing and pray.

Poem, sung by members of the Choir, *Love is little*

Shaker traditional, arr. Kevin Siegfried (b. 1969)

Love is little, love is low, Love will make our spirit grow,
Grow in peace, grow in light, Love will do the thing that's right.

Chant, *Ubi caritas*

Taizé Community

U - bi ca - ri - tas et a - mor, u - bi ca - ri - tas De - us i - bi est.

Prayers of the People

Asst. Min. In the power of the Spirit let us pray to God our creator through Christ, the Savior of the world.

Intercessor Jesus said, "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." We give ourselves to follow Jesus in showing love for one another. (*Silence*)
Lord, hear us

All and humble us.

On this night, Jesus prayed for his disciples to be one.
We pray for the unity of your Church in this time of crisis. (*Silence*)
Lord, hear us

and unite us.

On this night, Jesus prayed for those who were to believe through his disciples' message.
We pray for the mission of your Church in a world that needs deep healing. (*Silence*)
Lord, hear us

and renew our commitment.

On this night, Jesus commanded his disciples to love, but suffered rejection himself.
We pray for those who are alone, sheltered or in sheltered, in this pandemic. (*Silence*)
Lord, hear us

and fill us with your love.

On this night, Jesus showed great care for his friends.
Care for all those suffering from any challenge or illness, especially those impacted by the Coronavirus. (*Silence*)
Lord, be with your people

and bring healing to those who are hurting.

On this night, Jesus accepted the cup of his suffering and looked forward to the new wine of the kingdom.
We remember all those who have died, and all those who mourn. (*Silence*)
Lord, give us peace

and welcome all your children into paradise.

Presider Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." In this time when we cannot offer each other the sign of peace with clasped hands, give to us the knowledge we are loved and the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. **Amen.**

The Peace

Presider May the peace of Christ be always with you.
People **And also with you.**

Please take a moment in prayer to extend Christ's peace to the people in your life.

LITURGY OF THE TABLE

Please consider giving to support the work of All Souls in our community and in the wider world via the links on our website or via a check to the office.

Presider If you are offering your gift at the altar, and there remember that your sister or brother has something against you, leave your gift there before the altar and go; first be reconciled to your sister or brother, and then come and offer your gift. — Matthew 5:23, 24

At the Offertory, Sacred Song, *Pan de Vida*

Bob Hurd and Pia Moriarty, 1988

Refrain



Pan de Vi - da, cuer-po del Se - ñor, cup of bless - ing,
— blood of Christ the Lord. At this ta - ble the last shall be first.
— Po - der es ser - vir, por - que Dios es a - mor.

Verses



1 We are the dwell - ing of God, frag - ile and wound - ed and weak. We are the
2 You call me Teach - er and Lord; I, who have washed your feet. So you must
3 There is no Jew or Greek; there is no slave or free; there is no
bod - y of Christ, called to be the com - pas - sion of God.
do as I do, so the great - est must be - come the least.
wom - an or man; on - ly heirs of the prom - ise of God.

The Great Thanksgiving (*The Eucharistic Prayer is from the Anglican Church of Southern Africa*)

Presider May God 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 our thanks and praise.

Presider Almighty God, good Father to us all, your face is ever turned towards your world. In love you created us in your own image, yet in disobedience we continue to distort that image. In love you gave us Jesus your Son to rescue us from sin and death, yet in disobedience we continue to try to earn our salvation. In love you poured out your Spirit to empower a community of faith, yet in disobedience we continue to live selfishly in our own strength. Into the darkness, Jesus came as your light. With signs of faith and words of hope he touched untouchables with love and washed the guilty clean.

He accepted the way of the cross,

People **That we might know the way of salvation.**

Father of all, we give you thanks for every gift that comes from heaven. We do not always understand them, we do not always accept them, we cannot always appreciate them. As we stand at the foot of the cross today, we can only wonder at the depth of your love, and bow down and worship, in union with all the hosts of heaven, praising you with their unending song:

All **Holy, holy, holy Lord, God of power and might:
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is the One who comes in the Name of the Lord.
Hosanna in the highest.**

The crowds came out to see your Son, yet at the end they turned on him. In Gethsemane he asked that you might take this cup from him, yet willingly he surrendered to your will for our sake. He accepted the way of the cross,

People **That we might know the way of salvation.**

On the night that he was betrayed he came to table with his friends to celebrate the freedom of your people. Jesus blessed you, Father, for the food; he took bread, gave thanks, broke it and said: "This is my body, given for you all." Jesus then gave thanks for the wine; he took the cup, gave it and said: "This is my blood, shed for you all for the forgiveness of sins. Do this in remembrance of me."

He accepted the way of the cross,

People **That we might know the way of salvation.**

Therefore, Father, with this bread and this cup we celebrate the cross on which he died to set us free. Defying death he rose again and is alive with you to intercede for us and for all the world. Send your Spirit on us now that by these gifts we may feed on Christ with eyes wide open and hearts on fire.

He accepted the way of the cross,

People **That we might know the way of salvation.**

May we and all who share this food offer ourselves to live for you and be welcomed at your feast in heaven where all creation worships you, Father, Son and Holy Spirit, now and for ever. **Amen.**

The Lord's Prayer

Presider As our Savior Christ has taught us, we now pray:

All **Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the Kingdom, the power, and the glory are yours, now and for ever. Amen.**

The Breaking of the Bread

After the Presider breaks the bread for us to share, a moment of prayerful silence is kept.

Presider We adore you, O Christ, and we bless you:

People **Because by your holy Cross you have redeemed the world.**

Presider The Body and Blood of our Savior Jesus Christ, given for you. Feed on Christ in your heart, by faith, with thanksgiving.

THE COMMUNION OF THE PEOPLE

Since the celebration of Resurrection on that first Sunday, Christians have been remembering Christ's presence in bread and wine. We will be keeping this practice week by week with different members of All Souls receiving for the community.

For centuries the Church has also come to trust in the presence of Christ with us even when we cannot partake in the bread and wine, what is often known as spiritual communion. As the bread and wine are being shared at the altar at All Souls, we invite you to pray this prayer and ask Christ to be present with you.

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I offer you praise and thanksgiving. Since I cannot receive you this day in the Sacrament of your Body and Blood, I ask you to be present spiritually in my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Adapted from A Prayer Book for the Armed Services 2008, page 147

Music at Communion

Hymn 314, *Humbly I adore thee, verity unseen*

ADORO TE DEVOTE

1 Hum - bly I a - dore thee, Ver - i - ty un - seen,
2 Taste and touch and vi - sion to dis - cern thee fail;
3 O me - mor - ial won - drous of the Lord's own death;
4 Je - sus, whom now hid - den, I by faith be - hold,
who thy glo - ry hid - est 'neath these sha - dows mean;
faith, that comes by hear - ing, pierc - es through the veil,
liv - ing Bread that giv - est all thy crea - tures breath,
what my soul doth long for, that thy word fore - told:
lo, to thee sur - re - dered, my whole heart is bowed,
I be - lieve what - e'er the Son of God hath told;
grant my spi - rit ev - er by thy life may live,
face to face thy splen - dor, I at last shall see,
tranced as it be - holds thee, shrined with - in the cloud.
what the Truth hath spo - ken, that for truth I hold.
to my taste thy sweet - ness nev - er - fail - ing give.
in the glo - rious vi - sion, bless - ed Lord, of thee.

Please observe a time of silent reflection following communion.

Post-Communion Prayer

Presider Let us pray.

God of all,

All we give you thanks and praise,
that when we were still far off
you met us in your Son and brought us home.
Dying and living, he declared your love,
gave us grace, and opened the gate of glory.
May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.

The People are invited to kneel.

Stripping of the Altar and Procession of the Sacrament

All join in singing the following hymn as the Sacrament is taken to the rear of the church, accompanied by all ministers. As we remove the adornments around the altar, please remove any sacred objects from your home altar, leaving simply the cross. When you remove the items from your home altar, you can collect them into a basket or container. Place this container away in a closet or somewhere else that it will not be seen. On Saturday evening, after the Easter Vigil, reconstruct the altar, putting back all the contents that were removed. This way, the altar will be complete for Easter Sunday. You may keep up your home altar for as long as you wish.

1 Now, my tongue, the mys-t'ry tell - ing of the glo - rious Bo - dy sing, —
 2 Giv'n for us, and con - de - scend - ing to be born for us be - low, —
 3 That last night at sup - per ly - ing 'mid the twelve, his cho - sen band, —
 4 Word made flesh, the bread he tak - eth, by his word his Flesh to be; —
 5 There - fore we, be - fore him bend - ing, this great Sa - cra - ment re - vere; —
 6 Glo - ry let us give, and bless - ing to the Fa - ther and the Son, —

and the Blood, all price ex - cell - ing, which the Gen - tiles' Lord and King, —
 he with us in con - verse blend - ing dwelt, the seed of truth to sow, —
 Je - sus, with the Law com - ply - ing, keeps the feast its rites de - mand; —
 wine his sac - red Blood he mak - eth, though the sen - ses fail to see; —
 types and shad - ows have their end - ing, for the new - er rite is here; —
 hon - or, thanks, and praise ad - dress - ing, while e - ter - nal a - ges run; —

once on earth a - mong us dwell - ing, shed for this world's ran - som - ing.
 till he closed with won - drous end - ing his most pa - tient life of woe.
 then, more pre - cious food sup - ply - ing, gives him - self with his own hand.
 faith a - lone the true heart wak - eth to be - hold the mys - te - ry.
 faith, our out - ward sense be - friend - ing, makes our in - ward vi - sion clear.
 ev - er too his love con - fess - ing who from both with both is One.

Procession to the Altar of Repose

Please keep silence as the Procession moves to the Chapel.

Vigil at the Chapel of Repose

Chant, *Kindle a flame*

Iona Community

Kin - dle a flame to light - en the dark

and take all fear a - way.

Stay with me, re - main here with me,
 watch and pray, watch and pray.

*With the Sacrament reserved at the Altar of Repose in the Chapel
 and the sanctuary stripped of decoration, we leave in silence.
 There is no dismissal for this service.*

*You can keep vigil throughout this night on our livestream,
 recalling Jesus' final night in the Garden of Gethsemane and
 his urging the apostles to stay awake with him for one hour in prayer.*

*The Church understands the services of Maundy Thursday,
 Good Friday, and the Easter Vigil on Holy Saturday
 as one great liturgy celebrating the life, death, and resurrection of Christ.*

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These booklets are designed to be used continually throughout these "three great days."



GOOD FRIDAY

Good Friday is the most solemn day of the Church Year. Elements of the liturgy date to the 4th century practices of Jerusalem, which moved among the actual sites of Holy Week, and are among the most ancient and universal among Christians throughout the world.

Our one great liturgy began last night with the Maundy Thursday liturgy. It began with an acclamation, but had no dismissal, recalling the disciples' abandonment of our Lord in the Garden of Gethsemane. Before today's worship we invite you to make your sacred space spare, perhaps just having the cross remain.

Today we begin without an acclamation, and leave again without a dismissal, holding ourselves within the entire Three Great Days of the Paschal Triduum.

During the 12n-3p service we invite you to spend time in contemplation during the silences when we will engage with this year's interpretation of the Stations of the Cross. At the evening service, we invite you to pray at the foot of the Cross, spending time with Christ in this moment.

GOOD FRIDAY OFFERING

Every year on Good Friday, pilgrims from all over the world gather to walk along the *Via Dolorosa* ('Road of Sorrow') in Jerusalem. Some carry a cross to understand better the nature of the burden that Jesus bore. Others accompany them, as witnesses, as penitents, as believers.

For 150 years the Anglican Church in Jerusalem and the Middle East has borne, in a special way, the responsibility of sharing the cross of Jesus. By helping to maintain the Christian witness in the Holy Land, by serving all of God's people there in a variety of ministries, by proclaiming the gospel and promoting justice, peace and love, the church serves us all.

Since 1992 Episcopalians here have supported the ministries in Jerusalem and the Middle East through the Good Friday Offering. Some of the projects funded by previous offerings include a medical clinic and a mission to seafarers in Yemen, Ahli Arab Hospital in Gaza, St. Luke's Hospital in Nablus, an expanded clinic in Zebabdeh, and a new clinic in Ramallah. It is vital that we continue to share in this burden, and not let our brothers and sisters in Jerusalem carry the cross alone.



GOOD FRIDAY CONTEMPLATIVE SERVICE

Welcome to All Souls and to this time of contemplation on the crucifixion and death of Jesus Christ. You are invited to enter into these three hours by listening to reflections on the final hours of Jesus' earthly life, by chanting, singing and praying, and by meditation and silence.

The liturgy today is structured on the Way of the Cross, a series of stations recounting the journey of Jesus' passion and death. Throughout the service during the silent times, we will be showing a visual interpretation of that particular station. This is a time both to lay your burdens down upon the cross and to venerate the cross by which Christ redeemed the world.

Today we also use poetry to enter into the broad spectrum of human emotion — praise and joy are side by side with sorrow and anger. These poems offer us a new entry point into the overlapping realms of prayer, death and mourning, and they draw us into the experience of what it is to be flawed people beloved by God. We will be using a selection of poetry as a way to gather our prayers and focus our meditation in the course of this afternoon, and hope you will find new depths of expression in making these prayers and lamentations your own.

Please join us again tonight for the Sung Liturgy of Good Friday at 7:30 pm. Our Easter celebration begins tomorrow night with the Great Vigil of Easter at 8:30 pm, and we invite you to return as well on Easter morning, for the 10:30am Choral Eucharist.

STATIONS OF THE CROSS HISTORY & ART

The devotion known as the Way of the Cross (in Latin, *Via Dolorosa*, or the Road of Sorrows) is an ancient custom originating in the observances of pilgrims to Jerusalem, offering their prayers at a series of places in that city traditionally associated with our Lord's passion and death.

Traditionally, the Stations are observed by aid of a series of stational markers within a church or other appropriate space. These may range from simple plain wooden crosses to numbered plaques placed around the walls of the church. With each cross or marker there is sometimes associated a pictorial representation of the event being commemorated, which can take the form of paintings on wooden boards or sculpture using clay, metal, or stone.

For years, All Souls has created custom-made, artistic interpretations of the Stations of the Cross as a way for parishioners and friends to deepen their experience of Christ's Passion and come close to the mystery of Easter. This year's Stations of the Cross is a collection of photographs, illustrations, and collage. These layered images are meant to connect to the rawness of Jesus' Passion and the pain of being subjected to some of the harshest parts of being human —temptation, betrayal, mockery, condemnation, and ultimately death.

GOOD FRIDAY

CONTEMPLATIVE SERVICE

April 10 ~ Noon–3 pm

Entrance of the Cross

Please stand as the Procession enters from the rear of the church, bearing a simple wooden cross.

Chant, *Stay with me*

Taizé Community

Stay with me, re-main here with me, watch_ and pray, watch and pray.

The image shows a musical score for a chant. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat) and the time signature is 4/4. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff, with some words underlined and some words followed by a dash to indicate a long note.

Opening Acclamation

Leader We adore you, O Christ, and we bless you:

All **Because by your holy Cross you have redeemed the world.**

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

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

cru - ci-fied my Lord?
 nailed him to the tree?
 pierced him in the side?
 laid him in the tomb?
 Oh! _____ Some-times it caus - es me to

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

STATION I: JESUS IN THE GARDEN OF GETHSEMANE

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak." —Matthew 25:36-41

Leader We adore you, O Christ, and we bless you:
All **Because by your holy Cross you have redeemed the world.**

REFLECTION: Garett Estadt

SILENCE

1 Go to dark Geth - se - ma - ne, ye that feel the tempt - er's power;
 2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;
 3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
 your Re - deem - er's con - flict see, watch with him one bit - ter hour;
 O the worm - wood and the gall! O the pangs his soul sus - tained!
 mark the mir - a - cle of time, God's own sac - ri - fice com - plete;
 turn not from his griefs a - way, learn of Je - sus Christ to pray.
 Shun not suf - fering, shame, or loss; learn of him to bear the cross.
 "It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

STATION II: JESUS IS BETRAYED BY JUDAS AND ARRESTED

Then, while Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs, who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, "the man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him. —Mark 14: 43-46

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

Reach, by Dani Gabriel

only one
 who has been the
 least of these
 can reach
 the next one
 suffering at the bottom.

remember this,
 today,
 in the ache.

i never
 reached
 for a king
 with a shiny crown.
 no.

i reached for the one
 with the thorns
 piercing his temple.
 he held my hand
 with a dirty,
 shaking hand.

remember this,
 today with the world
 shut down around us
 and death
 everywhere we look:

you can reach the next one.
 the girl crying on the bus,

the guy spare changing
outside the liquor store,
the kid with a bad attitude
and cigarette burns,
the voice fading out
over the telephone.

it's you.
your dirty shaking hand
reaching out across the concrete,
gripping the phone.
even if your temples ache
and you don't have any change
or any answers:
reach.

SILENCE

Psalm 22:1–21, sung by a soloist

Dennis Lucey

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.
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 my brethren; in the midst of the congregation I will praise you.

STATION III: JESUS IS CONDEMNED BY THE SANHEDRIN

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said, “If you are the Messiah, tell us,” but he replied to them, “If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God.” They all asked, “Are you then the Son of God?” He replied to them, “You say that I am.” Then they said, “What further need have we for testimony? We have heard it from his own mouth.” —Luke 22: 66-71

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

The Sacrifice [excerpt], by George Herbert (1593-1633)

Then from one ruler to another bound
They lead me; urging, that it was not sound
What I taught: Comments would the text confound.
Was ever grief like mine?

The Priest and rulers all false witness seek
'Gainst him, who seeks not life, but is the meek
And ready Paschal Lamb of this great week:
Was ever grief like mine?

Then they accuse me of great blasphemy,
That I did thrust into the Deity,
Who never thought that any robbery:
Was ever grief like mine?

Some said, that I the Temple to the floor
In three days raz'd, and raised as before.
Why, he that built the world can do much more:
Was ever grief like mine?

Then they condemn me all with that same breath,
Which I do give them daily, unto death.
Thus Adam my first breathing rendereth:
Was ever grief like mine?

SILENCE

Wayfaring stranger

Traditional

STATION IV: JESUS IS DENIED BY PETER

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the man!" A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." At that he began to curse and to swear, "I do not know the man." And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly. —Matthew 26: 69-75

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

REFLECTION: Terry Trotter

SILENCE

Hymn 158, *Ah, holy Jesus*

HERZLIEBSTER JESU

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

STATION V: JESUS IS JUDGED BY PILATE

The chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed. Pilate, wishing to satisfy the crowd, released Barrabas, and handed Jesus over to be crucified. —Mark 15: 1-5, 15

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

REFLECTION: Megan Hansen Curran

SILENCE

Sacred Song, *Warfare*

Traditional

My Lord told his disciples, "After I'm risen and gone
You'll meet with troubles and trials, bear your rebukes and scorns."

My warfare will soon be ended, my race is almost run.
My warfare will soon be ended, and Lord, I'm comin' home.

You can rebuke me all you want to; I'm travelin' home to God.
I'm well-acquainted with the crosses, and all my ways are hard.

They say my Lord is the Devil; they call his saints the same.
I don't expect much more down here than grief and scorn and shame.

God bless them holiness people, the Presbyterians too,
Those good old shoutin' Methodists, those prayin' Baptists too.

And when you get to Heaven, I want to see you there
And when I say "Amen," I want you to say so too.

My warfare will soon be ended; my race is almost run.
My warfare will soon be ended, and Lord, I'm comin' home,
And Lord, I'm comin' home, and Lord, I'm comin' home.

STATION VI: JESUS IS SCOURGED AND CROWNED WITH THORNS

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. —John 19: 1-3

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

Dew, by Paul Celan (translated by Pierre Joris)

DEW. And I lay with you, thee, in the rubble,
a mushy moon
pelted us with answer,
we crumbled apart
we brittle back together:
the Lord broke the bread,
the bread broke the Lord.

SILENCE

The All Souls Women Composers Initiative supports the addition of works by women to our music library. Isabella Leonarda's O anima mea is given by Suzanne Siebert.

O anima mea arde ardentum suspire suspirantem desiderantem desidera. Ecce amantis aperta vulnera, saucia suspirantis Viscera, crucifixa desiderantis brachia, Te ardent, Te quarunt, Te suspirant, Te desiderant, ab meum cor, cor durum, cor saxeum, non ardes, non amas, non desideras. Eja propera curre festina ad Vulnera apprehende brachia. Beata brachia, beata viscera, beata vulnera beabunt te. Stringe latus redemptoris prede manus salvatoris, gusta cor amoris vulneratum in patibulo. Eja curre, eja propera, eja anima festina. Stringe crucem, stringe Arborem, stringe Jesum in patibulo. Dic amanti suspiranti Te amabo suspirabo meum suspirium, inter brachia salvatoris, inter vulnera redemptoris: volo vivere, volo amore mori.

Oh my soul, burn [for] the burnings, sigh the sighings, long [for] the longings. Behold the open wounds of loving, the wounded Innards of sighing, the crucified limbs of longing, they burn for You, they ask for You, they sigh for You, they long for you, [but] from my heart, a hard heart, a stony heart, you do not burn, you do not love, you do not desire. Come hurry, run, hasten to the wounds, grasp the limbs. Blessed limbs, blessed innards, blessed wounds will bless you. Press the side of the redeemer, press the hand of the savior, taste the heart of love wounded on the patibulum [i.e. the crossbar of the cross]. Come run, come hurry, come hasten, [my] soul. Press the cross, press the Tree, press Jesus on the patibulum. Say, by loving, by sighing, I will love you, I will sigh my sigh, between the arms of the savior, between the wounds of the redeemer: I want to live, I want by love to die.

STATION VII: JESUS TAKES UP HIS CROSS

When the chief priests and the guards saw Jesus they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.” They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. —John 19: 6, 15-17

Leader We adore you, O Christ, and we bless you:

***All* Because by your holy cross you have redeemed the world.**

REFLECTION: Holly Quarles

SILENCE

1 Would you share Christ's pas - sion? Take your cross and fol - low; climb Gol - ga - tha's hill.
 2 Would you know Christ's mean - ing, daz - zling in its ra - dian - ce? Lie down in the fire.
 3 Would you join Christ's tri - umph, o - ver death vic - to - rious, ris - ing from the grave?

Taste the cup of sor - row, wine and gall com - min - gled: drink its bit - ter fill.
 Brave the flames of Wis - dom, sear - ing with their myst' - ry, fierce with Love's de - sire.
 Pain and grief are fore - courts of the heav'n - ly ci - ty, bought with blood he gave.

Bear the scourge of doubt and fear. Though a jeer - ing crowd de -
 Cast the dark - ened glass a - way: O - pen to a bril - liant
 Suf - f'ring marks the nar - row gate. Yet, though tri - als throng to

ride you, he will walk be - side you.
 burn - ing, Seek and find true learn - ing.
 greet you, none shall now de - feat you!

STATION VIII: JESUS IS HELPED BY SIMON TO CARRY HIS CROSS

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. —Mark 15: 21

Leader We adore you, O Christ, and we bless you:

All Because by your holy cross you have redeemed the world.

Visiting Hour, by Stewart Conn

In the pond of our new garden
were five orange stains, under
inches of ice. Weeks since anyone
had been there. Already by far
the most severe winter for years.
You broke the ice with a hammer.
I watched the goldfish appear,
blunt-nosed and delicately clear.

Since then so much has taken place
to distance us from what we were.
That it should come to this.
Unable to hide the horror
in my eyes, I stand helpless
by your bedside and can do no more
than wish it were simply a matter
of smashing the ice and giving you air.

SILENCE

Chant, *De noche iremos*

Taize Community

De no - che i-re-mos, de no - che que pa - ra en-con-trar la fuen - te,
só - lo la sed nos a - lum - bra; só - lo la sed nos a - lum - bra.

*By night, we hasten, in darkness, to search for living water,
only our thirst leads us onward.*

STATION IX: JESUS MEETS THE WOMEN OF JERUSALEM

A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time, people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' for if these things are done when the wood is green what will happen when it is dry?" —Luke 23: 27-31

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

You Were You Are Elegy, by Mary Jo Bang

Fragile like a child is fragile.
Destined not to be forever.
Destined to become other
To mother. Here I am
Sitting on a chair, thinking
About you. Thinking
About how it was
To talk to you.
How sometimes it was wonderful
And sometimes it was awful.
How drugs when drugs were
Undid the good almost entirely
But not entirely
Because good could always be seen
Glimmering like lame glimmers
In the window of a shop
Called Beautiful
Things Never Last Forever.
I loved you. I love you. You were.
And you are. Life is experience.
It's all so simple. Experience is
The chair we sit on.
The sitting. The thinking
Of you where you are a blank
To be filled
In by missing. I loved you.
I love you like I love
All beautiful things.
True beauty is truly seldom.
You were. You are
In May. May now is looking onto
The June that is coming up.
This is how I measure
The year. Everything Was My Fault
Has been the theme of the song
I've been singing,
Even when you've told me to quiet.
I haven't been quiet.
I've been crying. I think you
Have forgiven me. You keep
Putting your hand on my shoulder
When I'm crying.
Thank you for that. And
For the ineffable sense
Of continuance. You were. You are
The brightest thing in the shop window
And the most beautiful seldom I ever saw.

SILENCE

Processional to Calvary, from *The Crucifixion*

John Stainer (1840-1901)

STATION X: JESUS IS CRUCIFIED

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said, "Father, forgive them, they know not what they do." —Luke 23: 33-34

Leader We adore you, O Christ, and we bless you:
All **Because by your holy cross you have redeemed the world.**

REFLECTION: Wendy Calimag

SILENCE

Hymn 167, *There is a green hill far away* (verses 1, 2, and 5)

HORSLEY

1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
5 O dear - ly, dear - ly has he loved! And we must love him too,
where our dear Lord was cru - ci - fied, who died to save us all.
but we be - lieve it was for us he hung and suf - fered there.
and trust in his re - deem - ing blood, and try his works to do.

STATION XI: JESUS PROMISES HIS KINGDOM TO THE REPENTANT THIEF

Now one of the criminals hanging there reviled Jesus, saying, “Are you not the Messiah? Save yourself and us.” The other, however, rebuking him, said in reply, “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied to him, “Amen, I say to you, today you will be with me in Paradise.” —Luke 23: 39-43

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

REFLECTION: Calvin Payne-Taylor

SILENCE

Chant, *Jesus, remember me*

Taizé Community

Je - sus, re - mem - ber me when you come in - to your King - dom.
Je - sus, re - mem - ber me when you come in - to your King - dom.

STATION XII: JESUS ENTRUSTS MARY AND JOHN TO EACH OTHER

Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home.

—John 19:25-27

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

from Concerning the Book that is the Body of the Beloved, by Gregory Orr

Some days it's all fuzzy.
 I can't find the world,
 Can't find the beloved.
 Can't even find the words.
 Time to lie back and listen.
 Maybe something's being said,
 Something I haven't heard.
 Time to stop talking
 And let the beloved speak.
 Time to trust it all:
 To stop searching
 And let the beloved seek.
 Gregory Orr

SILENCE

Hymn 159, *At the cross her vigil keeping*

STABAT MATER

DOLOROSA

1 At the cross her vig - il keep - ing, stood the mourn - ful
 2 With what pain and de - so - la - tion, with what grief and
 3 Him she saw for our sal - va - tion, mocked with cru - el
 4 Who, on Christ's dear mo - ther gaz - ing, pierced by an - guish
 5 Je - sus, may her deep de - vo - tion stir in me the
 mo - ther weep - ing, where he hung, the dy - ing Lord:
 re - sig - na - tion, Ma - ry watched her dy - ing son.
 ac - cla - ma - tion, scourged, and crowned with thorns en - twined;
 so a - ma - zing, born of wo - man, would not weep?
 same e - mo - tion, Fount of love, Re - deem - er kind;
 there she wait - ed in her an - guish, see - ing Christ in
 Deep the woe of her af - flic - tion, when she saw the
 saw him then from judg - ment ta - ken, and in death by
 Who, on Christ's dear mo - ther thin - king, such a cup of
 that my heart fresh ar - dor gain - ing, and a pur - er
 tor - ment lan - guish, in her heart the pier - cing sword.
 cru - ci - fi - xion of the sole - be - got - ten one.
 all for - sak - en, 'til his spi - rit he res - igned.
 sor - row drink - ing, would not share her sor - rows deep?
 love at - tain - ing, may with thee ac - cep - tance find.

STATION XII I: JESUS DIES ON THE CROSS

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit;" and when he had said this he breathed his last. —Luke 23: 44-46

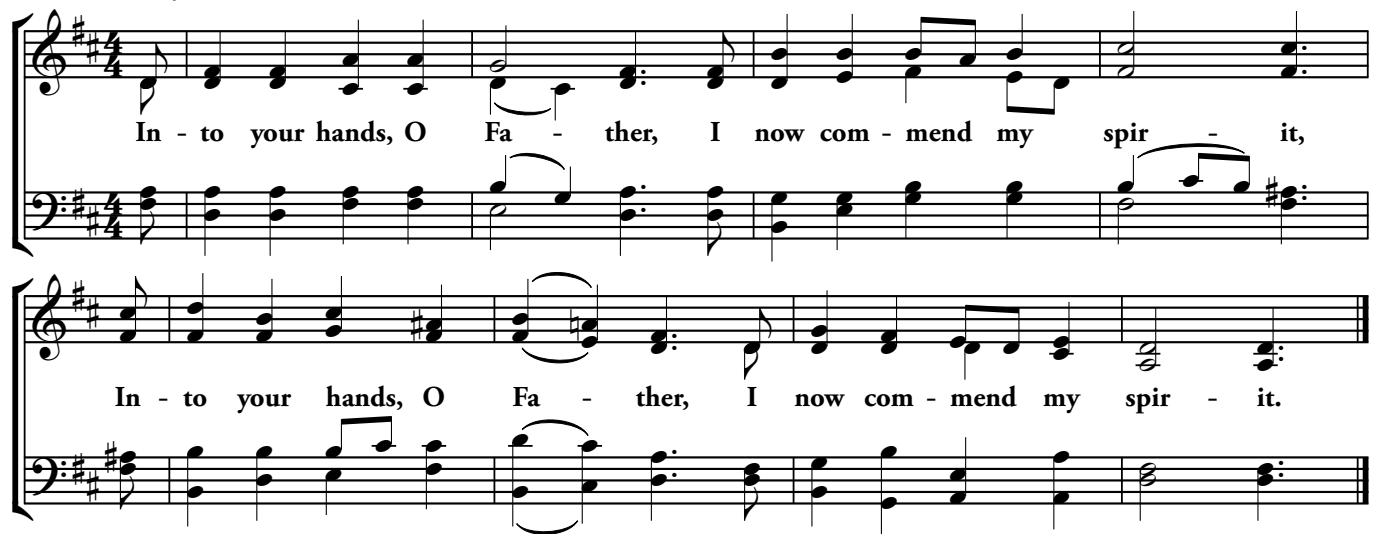
Leader We adore you, O Christ, and we bless you:
All Because by your holy cross you have redeemed the world.

REFLECTION: Marc Lim

SILENCE

Chant, *Into your hands, O Father*

Taizé Community



In - to your hands, O Fa - ther, I now com - mend my spir - it,
In - to your hands, O Fa - ther, I now com - mend my spir - it.

STATION XIV: JESUS IS LAID IN THE TOMB

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. —Matthew 27: 57-60

Leader We adore you, O Christ, and we bless you:

All **Because by your holy cross you have redeemed the world.**

Concerning That Prayer I Cannot Make, by Jane Mead

Jesus, I am cruelly lonely
and I do not know what I have done
nor do I suspect that you will answer me.
And, what is more, I have spent
these bare months bargaining
with my soul as if I could make her
promise to love me when now it seems
that what I meant when I said "soul"
was that the river reflects
the railway bridge just as the sky
says it should—it speaks that language.

I do not know who you are.

I come here every day
to be beneath this bridge,
to sit beside this river,
so I must have seen the way
the clouds just slide
under the rusty arch—
without snagging on the bolts,
how they are borne along on the dark water—
I must have noticed their fluent speed
and also how that tattered blue T-shirt
remains snagged on the crown
of the mostly sunk dead tree
despite the current's constant pulling.
Yes, somewhere in my mind there must

be the image of a sky blue T-shirt, caught,
and the white islands of ice flying by
and the light clouds flying slowly
under the bridge, though today the river's
fully melted. I must have seen.

But I did not see.

I am not equal to my longing.
Somewhere there should be a place
the exact shape of my emptiness—
there should be a place
responsible for taking one back.
The river, of course, has no mercy—
it just lifts the dead fish
toward the sea.

Of course, of course.

What I meant when I said "soul"
was that there should be a place.

On the far bank the warehouse lights
blink red, then green, and all the yellow
machines with their rusted scoops and lifts
sit under a thin layer of sunny frost.

And look—
my own palm—
there, slowly rocking.
It is my pale palm—
palm where a black pebble
is turning and turning.

Listen—
all you bare trees
burrs
brambles
pile of twigs
red and green lights flashing
muddy bottle shards
shoe half buried—listen
listen, I am holy.

SILENCE

Spiritual, sung by a soloist, *Calvary*
Marsha Thomas-Thompson, *alto*

Traditional

Calvary, Calvary, Calvary, Calvary, Calvary, Calvary, Surely He died on Calvary.
Every time I think about Jesus. Surely He died on Calvary.
Don't you hear the hammer ringing? Surely He died on Calvary.
Don't you hear Him calling His Father? Surely He died on Calvary.
Don't you hear Him say, "It is finished." Surely He died on Calvary.
Jesus furnished my salvation. Surely He died on Calvary.
Sinner, do you love my Jesus? Surely He died on Calvary.

Final Collect

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.**

Hymn 474, *When I survey the wondrous cross*

ROCKINGHAM

1 When I sur - vey the won - drous cross where the young Prince of Glo - ry died,
2 For - bid it, Lord, that I should boast, save in the cross of Christ, my God:
3 See, from his head, his hands, his feet, sor - row and love flow min - gled down!
4 Were the whole realm of na - ture mine, that were an of - fering far too small;

my rich - est gain I count but loss, and pour con - tempt on all my pride.
all the vain things that charm me most, I sac - ri - fice them to his blood.
Did e'er such love and sor - row meet, or thorns com - pose so rich a crown!
love so a - maz - ing, so di - vine, de - mands my soul, my life, my all.

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HOLY WEEK FOR CHILDREN

April 10 ~ 4–5 pm

The Triduum—the Three Great Days—has for centuries upon centuries been a time for Christians to gather and retrace the last steps of Christ. From Maundy Thursday to Good Friday to Holy Saturday, we as a community at All Souls engage each year in profound and meaningful liturgies, many of which speak to children, but which are not always accessible to them either because of their timing or length.

Our Holy Week with Children service draws upon the rituals and symbols of these services—inviting children and adults into the story, the action, the reflection, and the wondering about this Mystery we are coming close to.

Using the framework of Godly Play, this service offers a time to slow down and get ready as we encounter this holy story of the last time Jesus came to Jerusalem. We gather to listen and watch, to wash feet, to reflect through art and action as we wonder what it could all mean, and then close with prayers and an invitation to return—to come and experience the ending that was a new beginning—Easter.

GOOD FRIDAY

THE SOLEMN LITURGY

April 10 - 7:30 pm

THE WORD OF GOD

The Procession enters in silence.

All kneel for silent prayer, then stand with the Presider.

Presider Blessed be our God
All **For ever and ever. Amen.**

Presider 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.**

A Reading from the Book of Isaiah — Isaiah 52:13–53:12

See, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry grounds; 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.

after the Lesson:

Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

At the Gradual, Psalm 22:1–21

Plainsong, Tone IV



Cantor My God, my God, why have / you forsaken me,
All **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 forebears / 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 / less than human,
 scorned by all and de/spised by the people.
 All who see me laugh / me to scorn;
 they curl their lips and / wag their heads, saying,
 “You trusted in God / for deliverance;
 let God rescue you, if / God delights in you.”
 Yet you, O God, 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 trou/ble 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 cir/cle around me;
 they pierce my hands and my feet; I / can count all my bones.
 They stare and gloat over me; they divide my gar/ments among them;
 they cast / lots for my clothing.
 Be not / far away, O God;
 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 / my companions;
 in the midst of the congrega / tion I will praise you.

A Reading from the Letter to the Hebrews — Hebrews 10:16–25

“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.

after the Lesson:

Lector Hear what the Spirit is saying to God’s people.
People Thanks be to God.

Hymn 172, *Were you there?*

WERE YOU THERE

The hymn will be sung one stanza at a time, interspersed with the Passion Gospel.

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

The Passion Gospel — John 18:1–19:42

Ast. Min. The Passion of our Lord Jesus Christ according to John.

No response is made. All are seated.

The Arrest

Narrator Jesus went out with his disciples across the Kidron Valley to where there was a garden, into which he and his disciple entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers from the chief priests' guards and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

Jesus Whom are you looking for?

Narrator They answered him,

All **Jesus of Nazareth.**

Narrator He said to them,

Jesus I AM.

Narrator Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them,

Jesus Whom are you looking for?

Narrator They said,

All **Jesus the Nazorean.**

Narrator Jesus answered,

Jesus I told you that I AM. So if you are looking for me, let these men go.

Narrator This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus Put your sword into its scabbard. Shall I not drink the cup that the Father gave me? *Narrator* So the band of soldiers, the Roman tribune, and the Temple guards seized Jesus and bound him.

The Interrogation

Narrator They brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled that it was better that one man should die rather than the people, lest the Romans come and take away both the land and the nation. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the high priest's courtyard with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter,

Gatekeeper You are not one of this man's disciples, are you?

Narrator He said,

Peter I am not.

Narrator Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

Jesus The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, I have spoken publicly to the world. I always taught in a synagogue or in the temple area where all gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.

Narrator When he had said this, one of the temple guards standing there struck Jesus and said,

Guard 1 Is this the way you answer the high priest?

Narrator Jesus answered him,

Jesus If I have spoken wrongly, testify to the wrong; but if I have spoken rightly why do you strike me?

Narrator Then Annas sent him bound to Caiaphas the high priest.

Guard 2 Now Simon Peter was standing there keeping warm. And they said to him, You are not one of his disciples, are you?

Narrator He denied it and said,

Peter I am not.

Narrator One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

Slave Didn't I see you in the garden with him?

Narrator Again Peter denied it. And immediately the cock crowed.

Were you there when they gave him up to death?

Were you there when they gave him up to death?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they gave him up to death?

The Trial

Narrator Then they brought Jesus from Caiaphas to the praetorium. It was morning. So Pilate came out to them and said,
Pilate What charge do you bring against this man?
Narrator They answered and said to him,
All **If he were not a criminal, we would not have handed him over to you.**
Narrator At this, Pilate said to them,
Pilate Take him yourselves, and judge him according to your law.
Narrator The chief priests answered him,
All **We do not have the right to execute anyone.**
Narrator This was in order that the word of Jesus might be fulfilled indicating the kind of death he would die. Pilate went back into the praetorium and summoned Jesus and said to him,
Pilate Are you the King of the Jews?
Narrator Jesus answered,
Jesus My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over. But as it is, my kingdom is not here.
Narrator So Pilate said to him,
Pilate Then you are a king?
Narrator Jesus answered,
Jesus You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.
Narrator Pilate said to him,
Pilate What is truth?
Narrator When he had said this, he again went out to the chief priests and said to them,
Pilate You have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?
Narrator They cried out again,
All **Not this one, but Barabbas!**
Narrator Now Barabbas was a revolutionary.
Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,
All **Hail, King of the Jews!**
Narrator And they struck him repeatedly. Once more Pilate went out and said to the chief priests,
Pilate Look, I am bringing him out to you
Narrator So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,
Pilate Behold, the man!
Narrator When the chief priests and the guards saw him they cried out,
All **Crucify him, crucify him!**
Narrator Pilate went back into the praetorium and said to Jesus,
Pilate Where are you from?
Narrator Jesus did not answer him.
So Pilate said to him,
Pilate Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?
Narrator Jesus answered,
Jesus You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin.
Narrator But the chief priests cried out,
All **If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.**
Narrator When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the chief priests,
Pilate Behold, your king!
Narrator They cried out,
All **Take him away, take him away! Crucify him!**
Narrator Pilate said to them,
Pilate Shall I crucify your king?
Narrator The chief priests answered,
All **We have no king but Caesar.**

Narrator Then he handed him over to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

All stand.

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

The Execution

Narrator There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests said to Pilate,

All Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'

Narrator Pilate answered,

Pilate What I have written, I have written.

Narrator When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,

All Let's not tear it, but cast lots for it to see whose it will be,

Narrator in order that the passage of scripture might be fulfilled that says:

Reader 1 "They divided my garments among them, and for my vesture they cast lots."

Narrator This is what the soldiers did.

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother,

Jesus Woman, behold, your son.

Narrator Then he said to the disciple,

Jesus Behold, your mother.

Narrator And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said,

Jesus I thirst.

Narrator There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said,

Jesus It is finished.

Narrator And bowing his head, he handed over his spirit.

A period of silent prayer is kept.

The Burial

Narrator Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the chief priests asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may believe. For this happened so that the scripture passage might be fulfilled:

Reader 2 "Not a bone of his will be broken."

Narrator And again another passage says:

Reader 1 "They will look upon him whom they have pierced."

**Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?**

Narrator After this, Joseph of Arimathea, secretly a disciple of Jesus, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

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

Homily

The Reverend Michael Lemaire, *Assisting Priest*

A silence for reflection follows the homily.

During the following hymn, we ask you to be generous; in giving with the wider Church, the Good Friday collection goes to the support of the Church in the Holy Land.

Hymn 168, O Sacred head, sore wounded

HERZLICH TUT MICH VERLANGEN

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 O king - ly head sur - round - ed with mock - ing crown of thorn:
 thy pow'r is all ex - pir - ed, and quenched the light of light.
 with thee for my sal - va - tion up - on the cross to die.
 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 Ah me! for whom thou di - est, hide not so far thy grace:
 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 O coun - te - nance whose splen - dor the hosts of heav'n a - dore!
 show me, O Love most high - est, the bright - ness of thy face.
 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

The Solemn Collects

All may stand or kneel throughout the prayers.

Presider 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.

Asst. Min. Let us pray for the holy Catholic Church of Christ throughout the world: for its unity in witness and service; for Justin, Archbishop of Canterbury; for Michael our Presiding Bishop; for all bishops and other ministers and the people whom they serve; for Marc our Bishop, and all the people of this diocese; for Phil, and all Christians in this community. *(Silence)*

Presider 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.**

Asst. Min. Let us pray for all nations and peoples of the earth, and for those in authority among them: for Donald, 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)*

Presider 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.**

Asst. Min. 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 disabled; for those in loneliness, fear, and anguish; for those who live in the shadow of mental illness; 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)*

Presider 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.**

Asst. Min. Let us pray for all who have no faith, living lives without any sense of holiness or divine presence: for those who have never heard words of hope or salvation; for those who have lost their faith or whose faith has lost depth and become routine; for those hardened by sin or indifference; for the contemptuous and the scornful; for those who are enemies of the faithful; for those who in the Name of Christ have persecuted others; that God will open their hearts to truth and love, and lead them to faith and obedience. *(Silence)*

Presider 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; open 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.**

Asst. Min. 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)*

Presider 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.**

All may stand or kneel throughout the prayers.

Veneration of the Cross

As the cross is brought forward, three pauses are made, recalling Our Lord's three falls on the road to Golgotha. The cross is brought forward and set up before the altar. We invite you at this time to pray at the cross in your own home.

We a-dore you, Je - sus Christ, and we bless your ho - ly name; tru-ly your cross and pas - sion

bring us life and heal-ing, tru-ly your cross and pas - sion bring us life and heal-ing.

During the chant, the Sacrament from last night's liturgy is brought to the Altar.

The Confession of Sin

Asst. Min. Let us confess our sins, and the sins of our society, in the misuse of God's creation.

All God our Creator,
in your mercy, forgive us and help us.
 We are sorry for the times when we have used your gifts carelessly, and acted ungratefully.
 We enjoy the fruits of the harvest, but sometimes forget that you have given them to us.
 We belong to a people who are full and satisfied, but ignore the cry of the hungry.
 We are thoughtless, and do not care enough for the world you have made.
 We store up goods for ourselves alone, as if there were no God and no heaven.
**In your mercy, forgive us and help us to see the whole world as your beloved creation,
 and to walk the path of love shown in the life of Jesus, your Son. Amen.**

Presider Almighty God, our heavenly Father, who in great mercy has promised forgiveness of sins to all those who with heartfelt repentance and true faith turn to the path of new life: Have mercy on you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Lord's Prayer

Presider As our Savior Christ has taught us, we now pray:

All **Our Father in heaven, hallowed be your Name,
 your kingdom come, your will be done, on earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins as we forgive those who sin against us.
 Save us from the time of trial, and deliver us from evil.
 For the Kingdom, the power, and the glory are yours, now and for ever. Amen.**

HOLY COMMUNION FROM THE RESERVED SACRAMENT

Since the celebration of Resurrection on that first Sunday, Christians have been remembering Christ's presence in bread and wine. We will be keeping this practice week by week with different members of All Souls receiving for the community.

For centuries the Church has also come to trust in the presence of Christ with us even when we cannot partake in the bread and wine, what is often known as spiritual communion. As the bread and wine are being shared at the altar at All Souls, we invite you to pray this prayer and ask Christ to be present with you.

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I offer you praise and thanksgiving. Since I cannot receive you this day in the Sacrament of your Body and Blood, I ask you to be present spiritually in my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Adapted from *A Prayer Book for the Armed Services* 2008, page 147

Music at Communion

Hymn, sung by members of the Choir, *O sorrow deep!*

O TRAURIGKEIT, 1641

O sorrow deep! Who would not weep with heartfelt pain and sighing!

God the Father's only Son in the tomb is lying.

The Paschal Lamb, like Isaac's ram, in blood was offered for us,
pouring out his life that he might to life restore us.

Blest shall they be eternally who ponder in their weeping
that the glorious Prince of life should in death be sleeping.

O Jesus blest, my help and rest, with tears I pray thee, hear me:
now, and even unto death, dearest Lord, be near me.

—Stanza 1: Friedrich von Spee (1591–1635), tr. Charles Winfred Douglas (1867–1944);

Stanzas 2–3: James Waring McCrady (b. 1938); Stanza 4: Johann Rist (1607–1667), tr. C.W. Douglas

Concluding Prayer

Presider Let us pray.

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 Holy Spirit you live and reign, one God, now and for ever. **Amen.**

There is no dismissal for this service.

*The Church understands the services of Maundy Thursday, Good Friday,
and the Easter Vigil on Holy Saturday as one great liturgy celebrating the life, death, and resurrection of Jesus Christ.*

The Paschal Triduum concludes tomorrow evening with the Great Vigil of Easter at 8:30 pm.

PERMISSIONS:

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THE GREAT VIGIL

Fire and water, story and song: these are the primal elements of our faith, the means by which we encounter God.

Before we arrive at the sacred stories through which we retell our history as the People of God, we begin in darkness. The darkness of the chaos before time in creation is the darkness we share with Jesus in his rest in the tomb. Just as God called forth light in the beginning by speaking the word, Jesus, the incarnate Word, is the light of the world for us, shining through the New Fire and spreading throughout our gathered family and into the world.

Our Vigil tonight is a journey—a metaphorical one and a physical one, with stations along the way. Wherever you are worshipping tonight, we invite you to start in darkness, lit with candlelight. Our Vigil begins in the dark and cold, moving to stories told in front of flames. We then pass the baptismal font, carrying the light of Christ to the world, calling the saints to rejoice with us. We return to the church, where our primitive fire has grown from a single spark to radiate light all around us—turn on the lights and let the bells ring! Finally, we carry that same light within us as we return to the world, living as Easter people.

Every time we come together, we bring our broken selves, body and soul, to be made whole. The last time we were here, it was at the foot of the Cross. We come again tonight trusting in a joy that encompasses sorrow and fear, rejoicing that even when the night is far gone, daybreak and new life await us.

THE GREAT VIGIL OF EASTER

April 11 - 8:30 pm

THE KINDLING OF THE NEW FIRE AND LIGHTING OF THE PASCHAL CANDLE

To prepare for worship tonight, please gather an unlit candle, a bible, and a bell.

Chant, *Within our darkest night*

Taizé Community

A cantor begins, and all join in; the chant is sung repeatedly.

With-in our dark-est night, you kin - dle the fire that nev - er dies a -
way, nev - er dies a - way. With-in our dark-est night, you kin - dle the
fire that nev - er dies a - way, nev - er dies a - way.

THE OPENING ADDRESS AND COLLECT

After the blessing of the New Fire, the Paschal Candle is lighted.

The Presider then traces the Cross, the symbols Alpha and Omega, and the numerals of the year 2020 in the candle, saying:

Christ yesterday and today, the beginning and the end. Alpha and Omega. His are the times and ages. To him be glory and dominion through all ages of eternity. **Amen.**

The Presider then inserts five wax candles with grains of incense, saying:

Through his holy and glorious wounds may Christ the Lord guard and preserve us. **Amen.**

The candle is then censed, and all light their own candles; the following is then sung three times:

Deacon (Cantor) All

The light of Christ. Thanks be to God.

The Easter Proclamation, led by a cantor, *Exultet iam angelica turba caelorum*

During the *Exultet*, the following responses are sung:

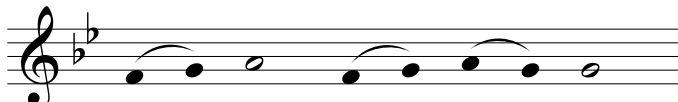
The Cantor concludes:

All:



... one God, for ev - er and ev - er. **A-men.**—

Cantor:

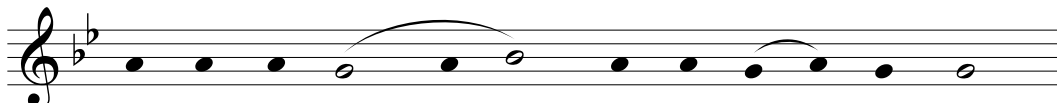


The_ Lord be_ with you.


All:



And_ al - so with you.



Let us give thanks_____ to the Lord our God.



It is right_____ to give our thanks and praise.—

The Cantor concludes:

All



... one God, for ev - er and ev - er. **A-men.**—

All are seated and invited to keep candles lit.

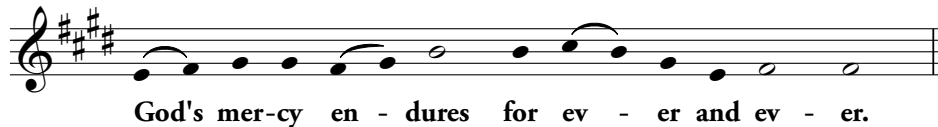
THE LITURGY OF THE WORD

The Story of Creation — Genesis 1:1–2:2

Poem, *Rejoice!* by Madeline L'Engle

Rejoice!
You have just given me the universe,
put it in my hands, held it to my lips,
oh, here on my knees have I been fed
the entire sum of all created matter,
the everything
that came from nothing.
Rejoice!
Who can doubt its power?
Did not this crumb of bread
this sip of wine
burst into life
that thundered across nothing
and became the cause of all our
celebrations?
Oh, the explosion of nothing into something,
into flaming, raging suns and shouting comets
and drops of dew and spiders' webs
into mountains bursting forth with brilliant volcanoes
valleys falling and rising
laughing with joy
earth's cracking, primordial rains flooding
a snowdrop's star, a baby's cry
oh, rejoice!
rejoice and celebrate
eyes to see and ears to hear
fingers to touch
to touch
the body's living warmth
hand stretched to hand
across nothing
making something
celebrate
lips to smile
to kiss
to take the bread and wine
rejoice
flowers grass pavements
gutters garbage cans
old people remembering
babies laughing
mothers singing
fathers celebrating
rejoice
around the table
hold hands
all around
like a ring circling a finger
placed there as a promise
holding the universe together
nothing into something
into joy and love
rejoice
and celebrate!

Refrain, sung by a cantor and repeated by all:



Verses:

Give thanks to the Lord, for he is good.
 Give thanks to the God of gods. Give thanks to the Lord of lords. **Refrain**
 Who only does great wonders; Who by wisdom made the heavens;
 Who spread out the earth upon the waters. **Refrain**
 Who created great lights; The sun to rule by day;
 The moon and the stars to govern the night. **Refrain**
 Who remembered us in our low estate; And delivered us from our enemies;
 Who gives good to all creatures; Give thanks to the God of heaven. **Refrain**

After a silence, all stand.

The Collect

Presider Let us pray.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ our Lord. **Amen.**

All are seated.

Crossing the Red Sea — Exodus 14:10-15:1

Midrash, from the Babylonian Talmud, excerpted from *She Who Is*, as recounted by Tim Ereneta

To the birds that lived along the shoreline: the sudden arrival of all these people,
 and the song of the women, the rattle of their instruments, the exuberant dancing...

this must have seemed like pandemonium.

But the angels in heaven, too, were watching,
 and listening.

And they too, had never seen such a song of praise.

Not from Adam, nor Abraham.
 Not from Isaac or Jacob.

This exquisite song of praise!

The angels wanted to join in, to celebrate with the Israelites.

But the Lord said to the angels:

Do not sing today.

How can you sing? When the works of my hands are drowning in the sea?

1 When Is - rael was in E - gypt's land, let my peo-ple go; op pressed so hard they_

2 The Lord told Mo-ses what to do, let my peo-ple go; to lead the chil-dren of

3 They jour-neyed on at his com-mand, let my peo-ple go; and came at length to_

4 Oh, let us all from bond-age flee, let my peo-ple go; and let us all in_

could not stand, let my peo-ple go.

Is - rael through, let my peo-ple go.

Ca-naan's land, let my peo-ple go. *Go down, Mo- ses, way down in*

Christ be free, let my peo-ple go.

E - gypt's land;_ tell old Pha-raoh to let my peo-ple go.

After a silence, all stand.

The Collect

Presider Let us pray.

O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. **Amen.**

All are seated.

The Valley of Dry Bones — Ezekiel 37:1-14

Poem, *A Small Porch in the Woods #19* by Wendell Berry

Rising out of the crowd of lowly
foliage on the woods floor, a few
days in June, the white penstemon
risks the distinction of bloom.
At the top of the slender stem
the cluster of flowers appears,
not surprising for it is known
from other years, but as if suddenly
returned. Each tubular blossom.
pure white, five-lobed, opens
to reveal in its throat seven stripes
of most delicate purple, the middle stripe
the longest, with three shorter ones
symmetrically spaced on either side.

For this, the flower and watcher have not
waited or prepared, but merely lived
and the time of bloom has come.
For whose delights? The watcher gives
his sole certainty: "For mine." And what
depends upon this small culmination?
An ecologist of sorts, the watcher
does not know, but by its beauty
he is taught to answer: "Everything."

Antiphon, sung by a cantor and repeated by all:



Verses:

O God, hear my prayer, and in your faithfulness heed my supplications;
 answer me in your righteousness.
 Enter not into judgment with your servant, for in your sight shall no one living be justified.
 For my enemy has sought my life; has crushed me to the ground;
 and has made me live in dark places like those who are long dead.
 My spirit faints within me; my heart within me is desolate. **Antiphon**
 I remember the time past; I must upon all your deeds; I consider the works of your hands.
 I spread out my hands to you; my soul gasps to you like a thirsty land.
 O God, make haste to answer me; my spirit fails me;
 do not hide your face from me, or I shall be like those who go down to the Pit.
 Let me hear of your loving-kindness in the morning, for I put my trust in you;
 show me the road that I must walk, for I lift up my soul to you. **Antiphon**
 Deliver me from my enemies, O God, for I flee to you for refuge.
 Teach me to do what pleases you, for you are my God; let your good Spirit lead me on level ground.
 Revive me, O God, for your Name's sake; for your righteousness' sake, bring me out of trouble.
 Of your goodness, destroy my enemies and bring all my foes to naught,
 for truly I am your servant. **Antiphon**

After a silence, all stand.

The Collect

Presider Let us pray.

Almighty God, by the Passover of your Son you have brought us out of sin into righteousness and out of death into life:
 Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus
 Christ our Lord. **Amen.**

All are seated.

Daniel in the Lion's Den — Daniel 6:1-24

Poem, *Black Rook in Rainy Weather* by Sylvia Plath

On the stiff twig up there
 Hunches a wet black rook
 Arranging and rearranging its feathers in the rain.
 I do not expect a miracle
 Or an accident

To set the sight on fire
 In my eye, not seek
 Any more in the desultory weather some design,
 But let spotted leaves fall as they fall,
 Without ceremony, or portent.

Although, I admit, I desire,
 Occasionally, some backtalk
 From the mute sky, I can't honestly complain:
 A certain minor light may still
 Leap incandescent

Out of the kitchen table or chair
 As if a celestial burning took
 Possession of the most obtuse objects now and then ---
 Thus hallowing an interval

Otherwise inconsequent

By bestowing largesse, honor,
One might say love. At any rate, I now walk
Wary (for it could happen
Even in this dull, ruinous landscape); sceptical,
Yet politic; ignorant

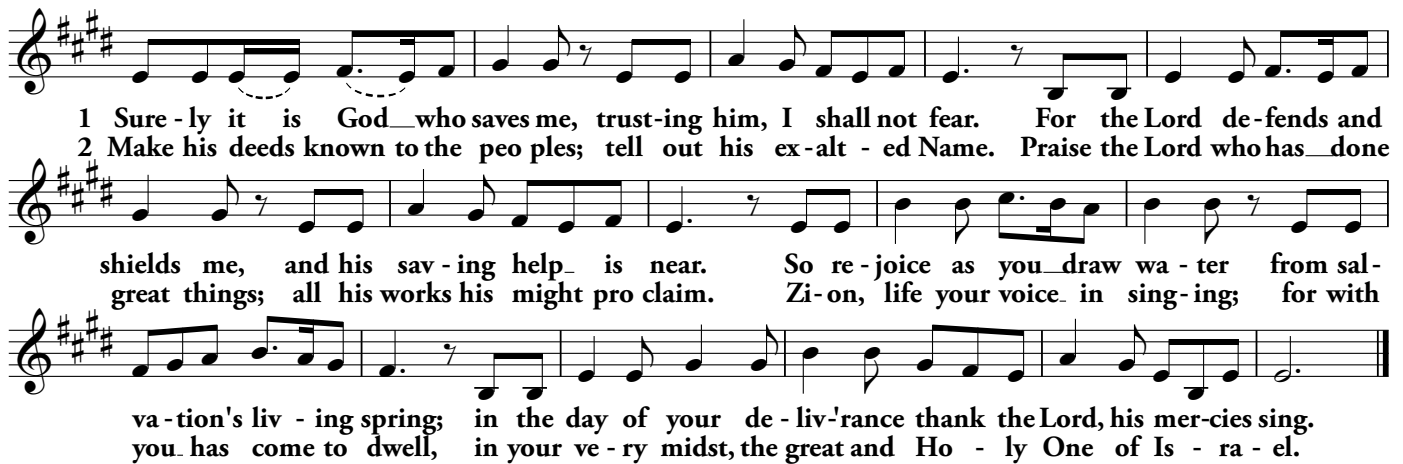
Of whatever angel may choose to flare
Suddenly at my elbow. I only know that a rook
Ordering its black feathers can so shine
As to seize my senses, haul
My eyelids up, and grant

A brief respite from fear
Of total neutrality. With luck,
Trekking stubborn through this season
Of fatigue, I shall
Patch together a content

Of sorts. Miracles occur,
If you care to call those spasmodic
Tricks of radiance miracles. The wait's begun again,
The long wait for the angel.
For that rare, random descent.

Canticle, *The First Song of Isaiah* (Hymn 679)

THOMAS MERTON



1 Sure - ly it is God who saves me, trust - ing him, I shall not fear. For the Lord de - fends and
2 Make his deeds known to the peo ples; tell out his ex - alt - ed Name. Praise the Lord who has done
shields me, and his sav - ing help_ is near. So re - joice as you draw wa - ter from sal -
great things; all his works his might pro claim. Zi - on, life your voice_ in sing - ing; for with
va - tion's liv - ing spring; in the day of your de - liv' - rance thank the Lord, his mer - cies sing.
you has come to dwell, in your ve - ry midst, the great and Ho - ly One of Is - ra - el.

After a silence, all stand.

The Collect

Presider Let us pray.

Blessed are you, Lord, God of our salvation. Your servant Daniel was devoted to you, even when faced with the threat of death by his enemies. As your angels kept shut the jaws of death, protect your people as we try to be faithful today and stir in us a trust in your unfailing love, O Lord, our maker and redeemer. **Amen.**

All are seated.

Jerusalem Praises God / The Gathering of God's People — Zephaniah 3:14-20

Excerpt, from *Housekeeping*, by Marilynne Robinson

For need can blossom into all the compensation it requires. To crave and to have are as like as a thing and its shadow. For when does a berry break upon the tongue as sweetly as when one longs to taste it, and when is the taste refracted into so many hues and savors of ripeness and earth, and when do our senses know any thing so utterly as when we lack it? And here again is a foreshadowing —the world will be made whole. For to wish for a hand on one's hair is all but to feel it. So whatever we may lose, very craving gives it back to us again. Though we dream and hardly know it, longing, like an angel, fosters us, smooths our hair, and brings us wild strawberries.

Psalm 126, sung by members of the Choir

Chant: Russian Orthodox

When God restored the fortunes of Zion, then were we like those who dream.
Then was our mouth filled with laughter, and our tongue with shouts of joy.
Then they said among the nations, "God has done great things for them."
God has done great things for us, and we are glad indeed.
Restore our fortunes, O God, like the watercourses of the Negev.
Those who sowed with tears will reap with songs of joy.
Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.

After a silence, all stand.

The Collect

Presider Let us pray.

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 tranquillity 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. **Amen.**

All are seated.

The Litany of the Saints

During the Litany, the ministers process out to the Narthex. In this litany we call present saints from all times and places, including finally those from our own parish family who have died in the past year.



(drum)

Come, re- joice_ with us!

THE FIRST PROCLAMATION OF EASTER

The doors of the church are opened as the Presider proclaims:

Presider Alleluia! Christ is risen!

People Christ is risen indeed. Alleluia!

Please join in singing and ringing your bells.

Christ has a - ris - en, Al - le - lu - ia. Re-joice and praise Him, Al - le - lu - ia.
 For our Re - deem - er burst from the tomb, E - ven from death dis - pel - ling its gloom.
 Let us sing praise to Him with end - less joy. Death's fear - ful sting He has come to de - stroy.
 Our sin for - giv - ing, Al - le - lu - ia. Je - sus is liv - ing, Al - le - lu - ia.

Collect of the Day

Presider May God be with you.
People **And also with you.**
 Let us pray.

O God, who made this most holy night to shine with the glory of the Lord’s resurrection; Stir up in your church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns forever with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

Gospel Acclamation

Znamenny (Orthodox) Chant

Following a substantial organ introduction, the alleluia is sung twice by all:

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia

The following verse is sung:

Christ is risen from the dead! Alleluia!

All repeat the alleluia two or more times.

The Holy Gospel — John 20:1–18

Gospeller The Holy Gospel of our Lord Jesus Christ according to John.
People **Glory to you, Lord Christ.**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to

my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

after the Gospel:

Gospeller The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Homily

Tripp Hudgins, *Postulant*

A silence for reflection follows the homily.

The Renewal of Baptismal Vows

Presider Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, now that our Lenten observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in their holy Catholic Church.

Presider Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People **I do.**

Presider Do you believe in God the Father?

People **I believe in God, the Father almighty, creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died and was buried.

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of the earth and of every human being?

I will, with God's help.

Presider May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

Prayers of the People

Intercessor I bid your prayers this Holy Night for the church; with trust in the Resurrection we pray,

All **Alleluia, Alleluia, Alleluia.**

I bid your prayers this Holy Night for the world; with trust in the Resurrection we pray,

Alleluia, Alleluia, Alleluia.

I bid your prayers this Holy Night for our nation; with trust in the Resurrection we pray,

Alleluia, Alleluia, Alleluia.

I bid your prayers this Holy Night for the city of Berkeley, and for the communities of the East Bay; with trust in the Resurrection we pray,

Alleluia, Alleluia, Alleluia.

I bid your prayers this Holy Night for those who are suffering or are in any trouble; with trust in the Resurrection we pray,

Alleluia, Alleluia, Alleluia.

I bid your prayers this Holy Night for those who have died; with trust in the Resurrection we pray,

Alleluia, Alleluia, Alleluia.

Solemn Blessing for Eastertide

Presider May Almighty God, who has redeemed us and made us her children through the resurrection of her Son our Lord, bestow upon you the riches of her blessing. **Amen.**

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

Dismissal

Let us bless the Lord, al - le - lu - ia, al - le - - lu - ia!_____

People

Thanks be to God, al - le - lu - ia, al - le - - lu - ia!_____

Postlude *Chaconne in C*, Bux WV 137

Dietrich Buxtehude (1637–1707)

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HOLY WEEK SERVICE PARTICIPANTS

AGAPE MEAL

Officiant Whitney Wilson

MAUNDY THURSDAY EVENING SERVICE

Presiding The Rev. Phil Brochard
Preaching & Assisting The Rev. Dani Gabriel
Lector Tripp Hudgins
Intercessor Toni Martinez Borgfeldt
Musicians Jamie Apgar, *cantor and pianist*
Sarita Cannon, *soprano*
Tripp Hudgins, *baritone*
Camera Jim Feeley
Sound Tech Emily Hansen Curran
Offsite Digital Liasons Whitney Wilson, Calvin Payne-Taylor, Will Bryant, Jocelyn Bergen

GOOD FRIDAY CONTEMPLATIVE SERVICE

Presider Will Bryant, *Seminarian*
Reflections from Parishioners Garrett Estadt, Terry Trotter, Megan Hansen Curran, Holly Quarles,
Wendy Calimag, Calvin Payne-Taylor
Lector Emily Hansen Curran
Musicians Jamie Apgar, *cantor and pianist*
Sarita Cannon, *soprano*
Tripp Hudgins, *baritone*
Camera Jim Feeley
Sound Tech Emily Hansen Curran
Offsite Digital Liasons Whitney Wilson, Calvin Payne-Taylor, Will Bryant, Jocelyn Bergen

HOLY WEEK FOR CHILDREN SERVICE

Leader Whitney Wilson

GOOD FRIDAY EVENING SERVICE

Presiding The Rev. Phil Brochard
Preaching The Rev. Michael Lemaire
Lector Toni Martinez Borgfeldt, Tripp Hudgins, The Rev. Phil Brochard
Musicians Jamie Apgar, *cantor and pianist*
Sarita Cannon, *soprano*
Tripp Hudgins, *baritone*
Camera Jim Feeley
Sound Tech Emily Hansen Curran
Offsite Digital Liasons Whitney Wilson, Calvin Payne-Taylor, Will Bryant, Jocelyn Bergen

THE GREAT VIGIL

<i>Presiding & Preaching</i>	The Rev. Philip Brochard
<i>Assisting Minister</i>	The Rev. Dani Gabriel
<i>Lector</i>	Tripp Hudgins, Emily Hansen Curran
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Musicians</i>	Jamie Apgar, <i>cantor and pianist</i> Sarita Cannon, <i>soprano</i> Tripp Hudgins, <i>baritone</i>
<i>Camera</i>	Jim Feeley
<i>Sound Tech</i>	Emily Hansen Curran
<i>Offsite Digital Liasons</i>	Whitney Wilson, Calvin Payne-Taylor, Will Bryant, Jocelyn Bergen



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Jamie Apgar, *Associate for Music*
Emily Hansen Curran, *Associate for Ministry Development*
Annie Rovzar, *Parish Administrator*