



TRIDUUM

THE THREE GREAT DAYS

APRIL 14-16, 2022

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- 72 Holy Week Participants

*These booklets are designed to be used continually throughout these “three great days.”
Thank you for placing yours in the designated basket for reuse.*

HOLY WEEK

Welcome to All Souls Episcopal Parish in Berkeley this Holy Week, as we come 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. And 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 gather 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 Feast of the Resurrection on Saturday, these days stand as one. It is our hope at All Souls that within these services 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

AGAPÉ MEAL

The Agapé Meal is an ancient practice in the Christian church, recalling the meals Jesus shared with disciples during his ministry, and especially at the Last Supper before his crucifixion. It expresses the *koinonia* (community, sharing, fellowship) of the followers of Christ. The term *agapé* comes from the Greek—a term for love in its broadest sense. The Agapé Meal is another way of living out Jesus' *mandatum* (Latin for “commandment,” as in Maundy Thursday) or command that we love one another with the same self-emptying love, mercy and forgiveness with which he has loved and still loves us.

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

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.

Ushers will invite the congregation to come forward by rows. Please remove your shoes and socks before coming forward, and then take part in footwashing with someone near you. If you do not wish to have your feet washed, just remain seated and pray during this time for the ministry of all.

The evening service concludes with the stripping of the altar and a procession to the chapel where the reserved sacrament, the outward and visible sign of the presence of Christ, will be placed. This altar is designated as the “Altar of Repose,” and it is here that the sacrament will lie in state with parishioners keeping vigil through the night until Good Friday.

MAUNDY THURSDAY

EVENING MEAL WITH PRAYERS

April 14 - 6:00 pm

Introduction to Maundy Thursday Agape Meal

At this meal, we remember Jesus' final commandment to his disciples:

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." – John 13:34.

As part of this service we will pray, sing a few songs, have some conversation, eat a light meal together. We'll also roll out loaves of our Eucharistic bread while we eat and discuss!

Our intention is for this to be a kid-friendly service, which you can attend as a stand-alone service on Maundy Thursday, or as preparation for the 7:30p Eucharistic service with foot washing.

THE SERVICE ORDER

Welcome

Opening Song, *Peace, Salaam, Shalom*

Pat Humphries and Sandy Opataw

Opening Acclamation

Presider May God be with you.

All **And also with you.**

Presider Let us pray.

Our Lord Jesus Christ said, "The first commandment is this: Hear, O Israel, the Lord our God is the only Lord. The second is this: Love your neighbor as yourself. There is no other commandment greater than these. On these two commandments hang all the law and the prophets." **Amen.**

Blessing Over the Food

Blessed are you, God, maker of the universe. You have blessed the earth to bring forth food to satisfy our hunger. You create the fruit of the vine and sprout grain from the earth. On this night you have refreshed us with the cup of salvation and given us the bread of life. God bless our food; give bread to all those who are hungry, and a hunger for justice to all those who are fed. Let this food strengthen us in the fast that is before us, that following Jesus in the way of the cross, we may come to the joy of his resurrection. **Amen.**

Dinner and Conversation

The Holy Gospel — John 15:1–13

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

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

Jesus said to his disciples, "I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends."

after the Lesson:

Presider The Gospel of the Lord.

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

Song, *We Abide in You*

Sandra McCracken

Refrain: We abide, we abide in you
We abide, we abide in you

Group 1: We . . . are the vineyard you have planted,
Group 2: tend our leaves and wild branches

Refrain

Cantor: Where can my soul find living water? Apart from you we bear no fruit!
O plant my feet down by the river . . .

Refrain

Group 1: Fruit . . . growing from our strength and labor
Group 2: rain on us with grace and favor

Refrain

Cantor: Where can my soul find living water? Apart from you we bear no fruit!
O plant my feet down by the river . . .

Refrain

Final Blessing

Presider God our Parent, 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, on God, for ever and ever. **Amen.**

Song, *There is Enough*

Music That Makes Community

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MAUNDY THURSDAY

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

April 14 - 7:30 pm

Prelude *Schmücke dich, O liebe Seele*, BWV 654

J.S. Bach (1685–1750)

Hymn 339, *Deck thyself, my soul, with gladness*

Text: J. Franck, tr. C. Winkworth, alt.; Tune: SCHMÜCKE DICH

1 Deck thy - self, my soul, with glad - ness, leave the gloo-my_haunts of sad - ness,
2 Sun, who all my life dost bright - en; Light, who dost my_soul en - light - en;
3 Je - sus, Bread of life, I pray thee, let me glad-ly_here o - bey thee;

come in - to the day-light's splen - dor, there with joy thy_prais-es ren - der
Joy, the best that an - y know-eth; Fount, whence all my_be-ing flow - eth;
nev - er to my hurt in - vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this won - drous ban-quet found - ed;
at thy feet I cry, my Ma - ker, let me be a fit par - tak - er
from this ban - quet let me mea - sure, Lord, how vast and deep its trea - sure;

high o'er all the heavens he reign-eth, yet to dwell with thee he deign - eth.
of this bless - ed food from hea - ven, for our good, thy glo - ry, giv - en.
through the gifts thou here dost give_ me, as thy guest in heav'n re - ceive me.

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 (1856–1924)

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.

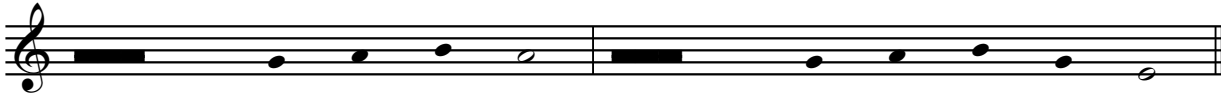
after the Lesson:

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

People Thanks be to God.

At the Gradual, Psalm 116:1, 10–17

Plainsong, Tone IV



Cantor
All

I love you, O God, because you have heard the voice of my / supplication;
 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.

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

The Rev. Michael Lemaire

A silence for reflection follows the homily.

The Washing of Feet

All are invited to have your feet washed and to wash the feet of others.

Anthems at the Mandatum

Text: Book of Common Prayer; Music: Nicholas White (b. 1967)

Sung by the Choir:

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them:

Do you know what I, your Lord and Master, have done to you?

I have given you an example, that you should do as I have done."

*Peace is my last gift to you, my own peace I now leave with you;
peace which the world cannot give, I give to you.*

I will listen to what the Lord God is saying,

for he is speaking peace to his faithful people and to those who turn their hearts to him. *Peace...*

Mercy and truth have met together; righteousness and peace have kissed each other. *Peace...*

I give you a new commandment: Love one another as I have loved you. *Peace...*

By this shall the world know that you are my disciples: That you have love for one another. *Peace...*

Anthem, *Love is little*

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

Sung by the Choir:

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.

Sacred Song, *Love will roll the clouds away*

Hale Reeves

As along life's way you go, clouds may hide the light of day.
Have no fear, for well you know love will roll the clouds away.

*Love will roll the clouds away, turn the darkness into brightest day;
I'm so glad I now can say: love will roll the clouds away.*

When the road is rough and long, and the world is cold and gray,
lift your voice in happy song; love will roll the clouds away. *Love will roll...*

God is watching over all, and he hears you when you pray;
Trust in him when shadows fall; love will roll the clouds away. *Love will roll...*

—© 1944 Renewed 1972 Stamps Quartet Music (Admin. by ClearBox Rights, LLC); CCLI # 1844245

Chant, *Ubi Caritas*

Taizé Community

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

Where charity and love are, God is there.

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 Father, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet.
We commit ourselves to follow his example of love and service. *[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. *[silence]*
Lord, hear us

All **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. *[silence]*
Lord, hear us

All **and renew our zeal.**

On this night, Jesus commanded his disciples to love, but suffered rejection himself.
We pray for the rejected and unloved. *[silence]*
Lord, hear us

All **and fill us with your love.**

On this night, Jesus reminded his disciples that if the world hated them it hated him first.
We pray for those who are persecuted for their faith. *[silence]*
Lord, hear us

All **and give us your peace.**

On this night, Jesus accepted the cup of his suffering and looked forward to the new wine of the kingdom.
We remember those who have died in the peace of Christ. *[silence]*
Lord, give us peace

All **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." Regard not our sins, but the faith of your Church, and give to us 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 exchange a sign of Christ's peace with your neighbors.

LITURGY OF THE TABLE


An offering is collected during the music in support of the work of All Souls Parish in our community and in the wider world.

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, *Pan de Vida*

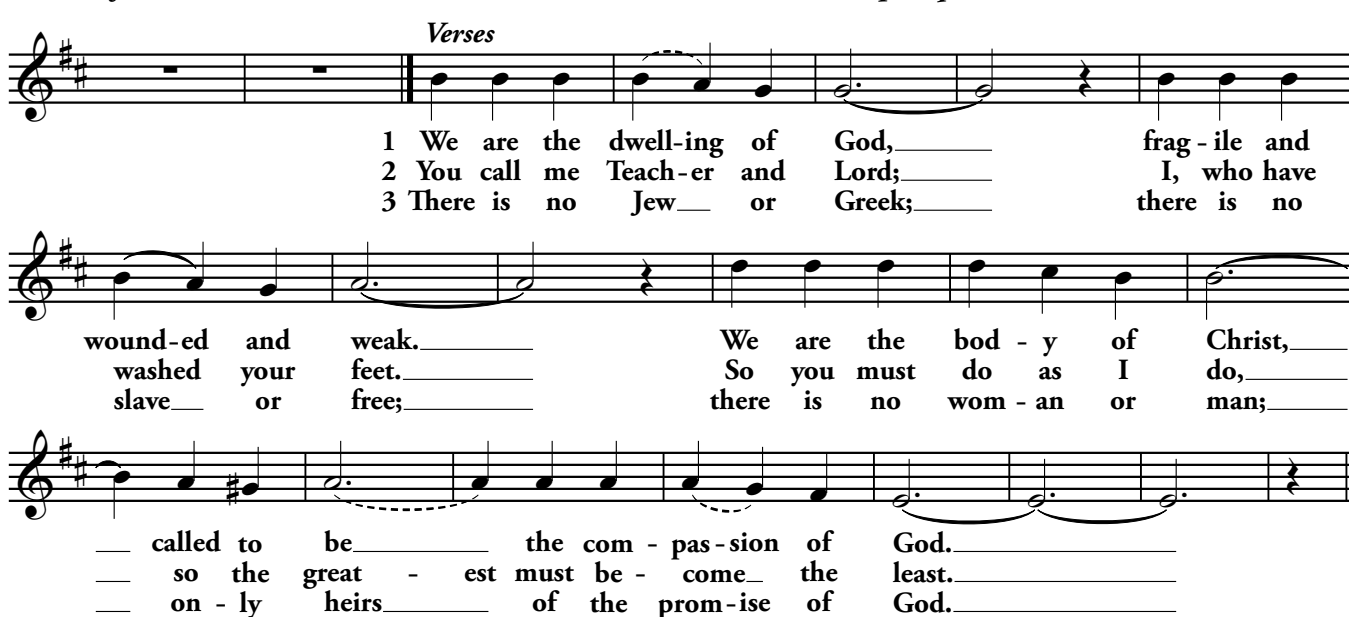
Bob Hurd and Pia Moriarty, 1988

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

Presider Loving 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.**

Mother 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.**

Presider 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.

People He accepted the way of the cross,
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, Creator, 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."

People He accepted the way of the cross,
That we might know the way of salvation.

Therefore, with this bread and this cup we celebrate the cross on which Jesus 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 now on us and on these gifts that we may feed on Christ with eyes wide open and hearts on fire.

People He accepted the way of the cross,
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, Lover, Beloved, and Love itself, 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.**

Fraction Anthem

Text: Reginald Heber (1783-1826); Tune: WAYFARING STRANGER

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

Bread of the world, in mer-cy bro-ken, Wine of the soul, in mer-cy shed,
by whom the words of life were spo-ken, and in whose death our sins are dead:
look on the heart by sor-row bro-ken, look on the tears by sin-ners shed;
and be thy feast to us the to-ken that by thy grace our souls are fed.

THE COMMUNION OF THE PEOPLE

Based on diocesan, state, and federal guidelines, we will be sharing Eucharist together.

An usher will invite the congregation row by row to the Table.

*We celebrate the Eucharist with two kinds of bread:
a wheat bread, and a bread without most common allergens (gluten-free friendly).*

*Please have your own cup ready to receive the Blood of Christ, by receiving wine
or non-alcoholic grape juice.*

If you would like a blessing instead of the Eucharist, please cross your arms over your chest.

Music at Communion

Anthem, Ave verum corpus

Text: attr. Pope Innocent VI; Music: William Byrd (c1540–1623)

Sung by the Choir:

Ave verum corpus, natum de Maria Virgine, vere passum immolatum in cruce pro homine;
Cujus latus perforatum unda fluxit sanguine, esto nobis praegustatum in mortis examine.
O dulcis, O pie, O Jesu, Fili Mariae, Miserere mei. Amen.

*Hail true body, born of the Virgin Mary, having truly died, sacrificed on the cross for humanity,
from whose pierced side blood flowed: be to us a foretaste [of the heavenly banquet] in the trial of death.
O sweet, O merciful, O Jesus, Son of Mary, have mercy on me. Amen.*

Hymn 314, Humbly I adore thee, verity unseen

Text: Attr. Thomas Aquinas; Tune: ADORO 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.

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.

Procession of the Sacrament and Stripping of the Altar

All join in singing the following hymn as the Sacrament is taken to the rear of the church, accompanied by the Choir and other ministers.

Hymn, Now, my tongue, the mystery telling

Text: Attr. Thomas Aquinas; Tune: PANGE LINGUA



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 - tles' 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.

Psalm 22 (Prayer Book, page 610) is chanted as the altar and the rest of the church are stripped of all furnishings in preparation for Good Friday.

Procession to the Altar of Repose

Please keep silence as the Procession moves to the Chapel.

Vigil at the Chapel of Repose

All are invited to fill in the seats and kneel, either in seats or in the center aisle of the Chapel.

Chant, *Kindle a flame*

Iona Community

Kin - dle a flame to light - en the dark

and take all fear a - way.

Chant, *Stay with me*

Taizé Community

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.

*A vigil through the night is kept, 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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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, please feel free to come forward to the cross. This is a time both to lay your burdens down upon the cross and to venerate the cross by which Christ redeemed the world. You are welcome to spend as much time at the cross as you would like, and you are welcome to touch the cross, to kiss it, or to use other actions that symbolize laying down your burdens or venerating the cross of Christ.

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.

You are encouraged to move about the church throughout these three hours. Please feel free to visit the renderings of the Stations of the Cross around the church to more closely focus your meditation through the day. They are on the pillars, beginning at the front right side, and follow the Passion narrative around the entire church. The baptismal font is located at the back of the church. The side chapel is open for prayer, and the icons of Christ and of his mother Mary are suitable places of contemplation. The church courtyard is open.

Please join us again tonight for the Sung Liturgy of Good Friday with Communion at 7:30 pm. We will have a short, said Holy Saturday service tomorrow morning at 9:30am. Our Easter celebration begins tomorrow night with the Great Vigil of Easter at 8:00pm, and we invite you to return as well on Easter morning, for either the 9:00 or 11:15am services.

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 the past ten 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 typography, layered with portions of the scriptural text. 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. You will find this collection hanging on the pillars in the main church on Good Friday.



GOOD FRIDAY

CONTEMPLATIVE SERVICE

April 15 ~ Noon-3 pm

Entrance of the Cross

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

Hymn, *Faithful cross, above all other*

Text: V.H. Fortunatus, tr. Order of St. Helena; Tune: PANGE LINGUA



1 Faith-ful cross, a - bove all o - ther, one and on - ly no - ble tree,
2 You a - lone were count-ed wor - thy this world's ran-som to sus - tain,
3 Glo - ry be to our Cre - a - tor; praise for our sal - va - tion won



none in fol - iage, none in bloss - om, none in fruit your peer may be;
with the sac - red blood a - noint - ed of the Lamb for sin - ners slain,
through the Sa - vior, in the Spi - rit, ev - er three and ev - er One;



sweet - est wood and nails to - geth - er bear - ing sweet - est ma - jes - ty.
that a ship-wrecked race for - ev - er might a port of re - fuge gain.
who with joy fills all cre - a - tion while e - ter - nal a - ges run.

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?

FIRST WORD — Luke 23:34

Father, forgive them. They do not know what they are doing.

Reflection, Sharon Chipman

Silence

Motet, *Animam meam dilectam*

Text: Tenebrae responsories: Music: Tomás Luis de Victoria (1548–1611)

Sung by members of the Choir:

Animam meam dilectam tradidi in manus iniquorum, et facta est mihi haereditas mea sicut leo in silva.
Dedit contra me voces adversarius dicens; congregamini et properate ad devorandum illum.
Posuerunt me in deserto solitudinis et luxit super me omnis terra,
quia non est inventus qui me agnosceret, et faceret bene.

Insurrexerunt in me viri absque misericordia, et non pepercerunt animae meae,
quia non est inventus qui me agnosceret, et faceret bene.

Animam meam dilectam tradidi in manus iniquorum...non est inventus qui me agnosceret, et faceret bene.

*I delivered my soul into the hands of the wicked, and my inheritance has become to me like a lion in the forest.
My adversary spoke against me, saying: come together, and make haste to devour him.
They placed me in a desert of solitude, and the whole earth mourned over me,
because no one could be found who would claim me and be kind to me.*

*Men without mercy rose up against me, and they did not spare my soul,
because no one could be found who would claim me and be kind to me.*

I delivered my soul into the hands of the wicked...no one could be found who would claim me and be kind to me.

Poem, *Gethsemane*, by Mary Oliver

The grass never sleeps.
Or the rose.
Nor does the lily have a secret eye that shuts until morning.
Jesus said, wait with me. But the disciples slept.
The cricket has such splendid fringe on its feet,
and it sings, have you noticed, with its whole body,
and heaven knows if it even sleeps.
Jesus said, wait with me. And maybe the stars did, maybe
the wind wound itself into a silver tree, and didn't move,
maybe
the lake far away, where once he walked as on a
blue pavement,
lay still and waited, wild awake.
Oh the dear bodies, slumped and eye-shut, that could not
keep that vigil, how they must have wept,
so utterly human, knowing this too
must be a part of the story.

1 To mock your reign, O dear - est Lord, they made a crown of thorns;
 2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
 3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns,
 your pas - sion turned, for all they cared, in - to a sol - dier's joke.
 and act - ed out their grim cha - rade to its ap - point - ed end.

They did not know, as we do now, that glo - rious is your crown;
 They did not know, as we do now, that though we mer - it blame
 They did not know, as we do now, though em -pires rise and fall,

that thorns would flower up - on your brow, your sor - rows heal our own.
 you will your robe of mer - cy throw a - round our na - ked shame.
 your King - dom shall not cease to grow till love em - bra - ces all.

SECOND WORD — Matthew 27:46 and Mark 15:34

My God, my God, why have you forsaken me?

Reflection, Lorena Grundy

Silence

Song, Warfare

Led by members of the Angel Band:

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
 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

Poem, The Rose, by Ann Jordan

O Rose
 With broken stem
 I tape you tenderly
 With trembling hands
 Hoping my tears
 Will water you
 So that you will bloom
 Another day or two
 Before you die.
 So must each of us
 Bind up one another's
 Wounds.
 So that we too may bloom
 Another day or two
 Before we must die.
 Amen.

Meditation, Were you there?

Negro Spiritual, arr. Uzee Brown, Jr. (b. 1950)

Sarah Reynolds, *clarinet*
 Jenn Ying, *flute*

THIRD WORD — Luke 23:43

Today you will be with me in paradise.

Reflection, Nate Conable

Silence

Anthem, Weary of all trumpeting

Text: Martin H. Franzmann, alt.; Tune: DISTLER

Sung by members of the Choir:

Weary of all trumpeting, weary of all killing,
 weary of all songs that sing promise, nonfulfilling,
 we would raise, O Christ, one song; we would join in singing
 that great music pure and strong, wherewith heaven is ringing.
 Captain Christ, O lowly Lord, Servant King, your dying
 bade us sheathe the foolish sword, bade us cease denying.
 Trumpet with your Spirit's breath through each height and hollow;
 into your self-giving death, call us all to follow.
 To the triumph of your cross summon all the living;
 summon us to love by loss, gaining all by giving,
 suffering all, that we may see triumph in surrender;
 leaving all, that we may be partners in your splendor.

Poem, *And I Was Alive*, by Osip Mandelstam

And I was alive in the blizzard of the blossoming pear,
Myself I stood in the storm of the bird—cherry tree.
It was all leaflife and starshower, unerring, self-shattering
power,
And it was all aimed at me.

What is this dire delight flowering fleeing always earth?
What is being? What is truth?

Blossoms rupture and rapture the air,
All hover and hammer,
Time intensified and time intolerable, sweetness raveling rot.
It is now. It is not.

Hymn, *Morning glory, starlit sky*

Text: W.H. Vanstone; Tune: AUS DER TIEFE RUFE ICH

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a bass line (bass clef). The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are written below the vocal line. The first system contains five lines of lyrics, and the second system contains three lines of lyrics. The music is written in a simple, hymn-like style with block chords and moving lines.

1 Morn - ing glo - ry, star - lit sky, soar - ing mu - sic, schol - ar's truth,
2 O - pen are the gifts of God, gifts of love to mind and sense;
3 Love that gives, gives ev - er more, gives with zeal, with ea - ger hands,
4 There - fore he who shows us God help - less hangs up - on the tree;
5 Here is God: no mon - arch he, throned in eas - y state to reign;

flight of swal - lows, au - tumn leaves, mem - ory's trea - sure, grace of youth:
hid - den is love's a - go - ny, love's en - deav - or, love's ex - pense.
spares not, keeps not, all out - pours, ven - tures all, its all ex - pends.
and the nails and crown of thorns tell of what God's love must be.
here is God, whose arms of love, ach - ing, spent, the world sus - tain.

FOURTH WORD — John 19:26–27

Mother, here is your son.

Reflection, Michael Lewis

Silence

Anthem, *What child is this?*

Text: William Chatterton Dix, alt.; Tune: GREENSLEEVES

Note: The first published version of this Christmas carol looked ahead to the violence of the cross, signaling the full weight of incarnation: the Christ child had come into a world so broken that it would allow his brutal torture and death. In words that were usually omitted from later versions, the second verse foretold, "Nails, spear shall pierce Him through, the Cross be borne for me, for you." The version given below restores these lines, and revises the first half of the same verse to plant us more firmly in the now of Good Friday. Having sung this text during the Christmas season in its common contemporary form, we revisit it today in this alternate form, in order to grapple with these larger trajectories: what Mary experienced holding her son at both moments, and what it means for God to have become human.

Sung by members of the Choir:

What child is this, who, laid to rest on Mary's lap, is sleeping?
Whom angels greet with anthems sweet, while shepherds watch are keeping?
This, this is Christ the King, whom shepherds guard and angels sing;
Haste, haste to bring him laud, the Babe, the son of Mary.

Why lies he in this broken state, his body bruised and bleeding?
The Prince of Life endured our strife, his love all loves exceeding.
Nails, spear have pierced him through, the cross he bore for me, for you:
Hail, hail the Word made flesh, the Babe, the son of Mary.

Poem, *Station*, by Maria Hummel

Days you are sick, we get dressed slow,
find our hats, and ride the train.
We pass a junkyard and the bay,
then a dark tunnel, then a dark tunnel.

You lose your hat. I find it. The train
sighs open at Burlingame,
past dark tons of scrap and water.
I carry you down the black steps.

Burlingame is the size of joy:
a race past bakeries, gold rings
in open black cases. I don't care
who sees my crooked smile

or what erases it, past the bakery,
when you tire. We ride the blades again
beside the crooked bay. You smile.
I hold you like a hole holds light.

We wear our hats and ride the knives.
They cannot fix you. They try and try.
Tunnel! Into the dark open we go.
Days you are sick, we get dressed slow.

Hymn 159, *At the cross her vigil keeping*

Text: 13th-cent. Latin; Tune: 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.

FIFTH WORD — John 19:28

I am thirsty.

Reflection, Tim Sullivan

Silence

Hymn 168, *O sacred head, sore wounded*

Tune: Hans Leo Hassler (1564–1612)

Sung by members of the Choir:

O sacred head, sore wounded, defiled and put to scorn;
 O kingly head, surrounded with mocking crown of thorn;
 What sorrow mars thy grandeur? Can death thy bloom deflower?
 O countenance whose splendor the hosts of heav'n adore!

Thy beauty, long-desired, hath vanished from our sight;
 Thy power is all expired, and quenched the light of light.
 Ah me! for whom thou diest, hide not so far thy grace,
 Show me, O Love most highest, the brightness of thy face.

In thy most bitter passion my heart to share doth cry,
 With thee for my salvation upon the cross to die.
 Ah, keep my heart thus moved to stand thy cross beneath,
 To mourn thee, well beloved, yet thank thee for thy death.

—Text: Paul Gerhardt (1607–1676); tr. Robert Seymour Bridges (1844–1930)

Poem, *Farewell*, by Yehuda Amichai

Face of you, already face of dreaming.
Wandering rises up, aloft and wild.
Face of beasts, of water, face of leaving,
grove of whispers, face of breast, of child.

No more the hour in which we two could happen,
no more for us to murmur: now and all.
You had a name of wind and raincloud, woman
of tensions and intentions, mirror, fall.

For what we didn't know, we sang together.
Changes and generations, face of night.
No longer mind, code unresolved forever,
closed-nippled, buckled, mouthed and twisted tight.

And so farewell to you, who will not slumber,
for all was in our words, a world of sand.
From this day forth, you turn into the dreamer
of everything: the world within your hand.

Farewell, death's bundles, suitcase packed with waiting.
Threads, feathers, holy chaos. Hair held fast.
For look: what will not be, no hand is writing;
and what was not the body's will not last.

Chant, *De noche iremos*

Taizé 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.*

SIXTH WORD — Luke 23:46

Father, into your hands I commend my spirit.

Reflection, Emily McDonald

Silence

Anthem, Spring, 2020

Text: Sara Teasdale (1884–1933); Music: Zachary Wadsworth (b. 1983)

Jamie Apgar, *voice and piano*

I feel the spring far off, far off,
The faint, far scent of bud and leaf—
Oh, how can spring take heart to come
To a world in grief,
Deep grief?

The grass is waking in the ground,
Soon it will rise and blow in waves—
How can it have the heart to sway
Over the graves,
New graves?

Under the boughs where lovers walked
The apple-blooms will shed their breath—
But what of all the lovers now
Parted by Death,
Grey Death?

Poem, Grief, by Sandee Story

She stands serenely
facing death
as I look on
in frozen fear
wondering if it really will be
better than here.
There are no answers
for the pain
no well-put words
that might explain
this brevity of breath.
I wonder why it comes to this,
why suffering seems

such senselessness
stealing life-blood
with its kiss
of pain,
slow tears,
and agony
leaving lives crushed
in the wake
of waves
of grief
too steep
to take

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.

SEVENTH WORD — John 19:30

It is finished.

Reflection, Annie Hayes

Silence

Julie Legrand, *flute*

1 O sor - row deep! Who would not weep
 2 The Pas - chal Lamb, like I - saac's ram,
 3 Blest shall they be e - ter - nal - ly
 4 O Je - sus blest, my help and rest,

with heart - felt pain and sigh - ing,
 in blood was of - fered for us,
 who pon - der in their weep - ing
 with tears I pray thee, hear me:

God the Fa - ther's on - ly Son in the tomb is ly - ing,
 pour - ing out his life that he might to life re - store us.
 that the glo - rious Prince of Life should in death be sleep - ing.
 now, and ev - en un - to death, dear - est Lord, be near me.

Poem, *After Freeze*, by Tess Taylor

Wasn't it last week that all this ripened?
 Above us, bare trees rattle koans.

Wearing gloves we shroud the chard
 inside tough hoops of tenting mesh
 frail gesture before long cold intervenes.
 Low sun glazes scattered melons.

Lost skulls, the rot after the freeze.
 No one will harvest them.

In the shed I sort the garlic seed.
 In the chill we say: Goodbye, goodbye.

A customer drives off. The darkness comes.

Song, *The Lone Pilgrim*

attr. William Walker (1809–1875)

Led by members of the Angel Band:

I came to the place where the lone pilgrim lay and pensively stood by his tomb,
when in a low whisper I heard something say, “How sweetly I sleep here alone.

“The tempest may howl and the loud thunder roar, and gathering storms may arise,
But calm is my feeling, at rest is my soul, the tears are all wiped from my eyes.

“The cause of my Master compelled me from home, no kindred or relative nigh.
I met the contagion and sank to the tomb. My soul flew to mansions on high.

“Go tell my companion and children most dear to weep not for me now I’m gone.
The same hand that led me through scenes most severe has kindly assisted me home.”

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.**

Chant, *We adore you, Jesus Christ*

Taizé Community

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.

Please feel free to remain in the church for silent prayer.

The liturgy of the Paschal Triduum continues this evening at 7:30 pm with the solemn liturgy for Good Friday, concluding tomorrow evening at 8:30 pm with the Great Vigil of Easter.

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HOLY WEEK FOR CHILDREN

April 15 ~ 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 each other's 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 15 - 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.**



Cantor
All

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 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 Philippians — Philippians 2: 5–11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

after the Lesson:

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

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.

Now Simon Peter was standing there keeping warm. And they said to him,

Guard 2 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 Rev. Marguerite Judson

A silence for reflection follows the homily.

*During the following hymn, a collection will be taken; in keeping with the wider Church,
the Good Friday collection goes to the support of the Church in the Holy Land.*

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 Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom; For continued faithfulness to God's covenant with them; For their flourishing in peace as witnesses to God's sustaining love; For safety from all malice and harm; For the fullness of redemption for the sake of God's Name. That unity and concord may exist between Israel and the Church, Jews and Gentiles, in obedience to God's will. (*Silence*)

- Presider* God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament the history of prejudice and violence we have fomented between ourselves and your faithful people, of whom Jesus was born. Bless the children of your covenant, Jew and Gentile alike, as we strive together to attain the fullness of your blessing for the world. **Amen.**
- 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, Maggie, all the clergy of All Souls, 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 Joseph, 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 those who are hungry and homeless, destitute and oppressed. For those who are ill or disabled, in body, mind, or spirit; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for those who are sorrowful and bereaved; for those who are persecuted for the sake of Christ; for prisoners, refugees, and captives; for victims of war, genocide, and trafficking, and all 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, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **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.

The congregation is invited to come forward for prayer and veneration.

Motet, *Animam meam dilectam*

Text: Tenebrae responsories; Music: Tomás Luis de Victoria (1548–1611)

Sung by the Choir:

Animam meam dilectam tradidi in manus iniquorum, et facta est mihi haereditas mea sicut leo in silva.

Dedit contra me voces adversarius dicens; congregamini et properate ad devorandum illum.

Posuerunt me in deserto solitudinis et luxit super me omnis terra,

quia non est inventus qui me agnosceret, et faceret bene.

Insurrexerunt in me viri absque misericordia, et non pepercerunt animae meae,

quia non est inventus qui me agnosceret, et faceret bene.

Animam meam dilectam tradidi in manus iniquorum...non est inventus qui me agnosceret, et faceret bene.

I delivered my soul into the hands of the wicked, and my inheritance has become to me like a lion in the forest.

My adversary spoke against me, saying: come together, and make haste to devour him.

They placed me in a desert of solitude, and the whole earth mourned over me,

because no one could be found who would claim me and be kind to me.

Men without mercy rose up against me, and they did not spare my soul,

because no one could be found who would claim me and be kind to me.

I delivered my soul into the hands of the wicked...no one could be found who would claim me and be kind to me.

Hymn, *Morning glory, starlit sky*

Text: W.H. Vanstone; Tune: AUS DER TIEFE RUFTE ICH

1 Morn - ing glo - ry, star - lit sky, soar - ing mu - sic, schol - ar's truth,
2 O - pen are the gifts of God, gifts of love to mind and sense;
3 Love that gives, gives ev - er more, gives with zeal, with ea - ger hands,
4 There - fore he who shows us God help - less hangs up - on the tree;
5 Here is God: no mon - arch he, throned in eas - y state to reign;

flight of swal - lows, au - tumn leaves, mem - ory's trea - sure, grace of youth:
hid - den is love's a - go - ny, love's en - deav - or, love's ex - pense.
spares not, keeps not, all out - pours, ven - tures all, its all ex - pends.
and the nails and crown of thorns tell of what God's love must be.
here is God, whose arms of love, ach - ing, spent, the world sus - tain.

Anthem, *Weary of all trumpeting*

Text: Martin H. Franzmann, alt.; Tune: DISTLER

Sung by the Choir:

Weary of all trumpeting, weary of all killing,
weary of all songs that sing promise, nonfulfilling,
we would raise, O Christ, one song; we would join in singing
that great music pure and strong, wherewith heaven is ringing.
Captain Christ, O lowly Lord, Servant King, your dying
bade us sheathe the foolish sword, bade us cease denying.
Trumpet with your Spirit's breath through each height and hollow;
into your self-giving death, call us all to follow.
To the triumph of your cross summon all the living;
summon us to love by loss, gaining all by giving,
suffering all, that we may see triumph in surrender;
leaving all, that we may be partners in your splendor.

Hymn 474, *When I survey the wondrous cross*

Text: Isaac Watts (1674-1748); Tune: ROCKINGHAM

1 When I sur-vey the won-drous cross where the young
2 For-bid it, Lord, that I should boast, save in the
3 See, from his head, his hands, his feet, sor-row and
4 Were the whole realm of na-ture mine, that were an
Prince of Glo-ry died, my rich-est gain I
cross of Christ, my God: all the vain things that
love flow min-gled down! Did e'er such love and
of-fering far too small; love so a-maz-ing,
count but loss, and pour con-tempt on all my pride.
charm me most, I sac-ri-fice them to his blood.
sor-row meet, or thorns com-pose so rich a crown?
so di-vine, de-mands my soul, my life, my all.

During the hymn, 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 may remain standing or kneel.

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

All who seek Christ are welcome at God's Table.

*Wafers (both wheat and gluten-free) and wine were reserved from last night's Maundy Thursday liturgy.
Please feel free to receive the Sacrament to any degree you are able, receiving bread and/or the cup.*

Communion Anthem, *O sorrow deep!*

Text: Various authors; Music: O TRAURIGKEIT!, arr. Jamie Apgar

Sung by the Choir:

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 people may remain in prayer or leave the church in silence.

*The Paschal Triduum continues tomorrow with the Holy Saturday service at 9:30am in the Chapel and concludes in the evening with
the Great Vigil of Easter at 8:00 pm.*

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Morning glory, starlit sky: Words © 1984 Church Publishing, Inc., reprinted with permission under OneLicense #A-706495, all rights reserved. O sorrow deep:
Stanzas 2–3 © 1982 James Waring McCrady.

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Thank you for placing yours in the designated basket for reuse.*



HOLY SATURDAY

On this Sabbath day all creation rests. And holds its breath. The faithful women have returned home, the rest of the disciples remain in the Upper Room, and for many of the followers of the Christ, it appears that death has the final word.

And yet we wait. For this simple service we will contemplate Scripture, hold silence, pray and chant. Because even though we have come to know the next part of this story, it is still important to wait today, for it is in waiting that we trust in the Life to come.

THE HOLY SATURDAY SERVICE

All gather in silence and rise for the opening prayer.

Opening Prayer

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

First Reading — Job 14:1–14

‘A mortal, born of woman, few of days and full of trouble, comes up like a flower and withers, flees like a shadow and does not last. Do you fix your eyes on such a one? Do you bring me into judgement with you? Who can bring a clean thing out of an unclean? No one can. Since their days are determined, and the number of their months is known to you, and you have appointed the bounds that they cannot pass, look away from them, and desist, that they may enjoy, like labourers, their days. ‘For there is hope for a tree, if it is cut down, that it will sprout again, and that its shoots will not cease. Though its root grows old in the earth, and its stump dies in the ground, yet at the scent of water it will bud and put forth branches like a young plant. But mortals die, and are laid low; humans expire, and where are they? As waters fail from a lake, and a river wastes away and dries up, so mortals lie down and do not rise again; until the heavens are no more, they will not awake or be roused out of their sleep. O that you would hide me in Sheol, that you would conceal me until your wrath is past, that you would appoint me a set time, and remember me! If mortals die, will they live again? All the days of my service I would wait until my release should come.

after the Lesson:

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

People **Thanks be to God.**

Psalm 130

Out of the depths have I called to you;
O God, hear my voice; *
let your ears consider well the voice of my supplication.
If you were to note what is done amiss, *
O God, who could stand?
For there is forgiveness with you, *
therefore you shall be feared.
I wait for you, O God; my soul waits for you; *
in your word is my hope.
My soul waits for you,
more than sentries for the morning, *
more than sentries for the morning.
O Israel, wait upon God, *
for with God there is mercy.
With God there is plenteous redemption; *
God shall redeem Israel from all their sins.

Second Reading — 1 Peter 4:1–8

Since therefore Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme. But they will have to give an account to him who stands ready to judge the living and the dead. For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does. The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins.

after the Lesson:

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

People **Thanks be to God.**

The Holy Gospel — John 19:38–42

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

after the Gospel:

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

People **Thanks be to God.**

Reflection

A Burial Anthem

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

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

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

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

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

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

The Lord's Prayer

Officiant When his friends asked him how to pray, Jesus gave these words,

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 Grace

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

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THE GREAT VIGIL

Fire and water, bread and wine: 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.

The waters in creation, the waters of the Red Sea: these remind us that this essential element of life also holds the potential for destruction, a power which we have seen unleashed time and again. Through baptism, we enter into all these parts of our story, leaving the old life behind, having been cleansed of our sinful lives and prepared to enter into the fellowship of the saints in all times and places.

Our Vigil tonight is a journey—a metaphorical one and a physical one, with stations along the way. We come in from the dark and cold, and rest a while around the campfire. We 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. And finally, having received the risen Christ in the sacramental elements of bread and wine—our food for the journey—we carry that same light within us as we return to the world, living as Easter people.

Each time we come together around God's Table, we come as the Body of Christ, bringing our broken selves, body and soul, to be made one. The last time we were here, we entered into the Last Supper, the final meal Jesus shared with his friends before his death. We come again in joy to be made one in the Risen Christ, the Bread of Life, in a foretaste of the heavenly banquet, rejoicing for ever in the risen life of our Savior.

THE GREAT VIGIL OF EASTER

HOLY BAPTISM AND THE FIRST EUCHARIST OF THE RESURRECTION

April 16 ~ 8:00 pm

The people gather in the courtyard, where each receives an unlighted candle.

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

Chant, *Within our darkest night*

Taizé Community

The Choir 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 2022 in the candle, saying:

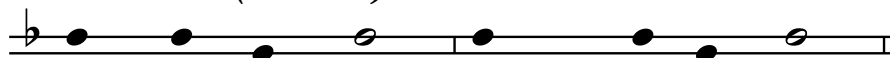
Christ yesterday and today, the beginning and the end. Alpha and Omega. His are the times and ages. To him be glory and dominion through all ages of eternity. **Amen.**

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 the Assisting Minister sings:

Deacon (Cantor) All



The light of Christ. Thanks be to God.


The people's candles are lighted from the Paschal Candle.

The Easter Proclamation, *Exultet iam angelica turba caelorum*

The response is sung twice more; all remain seated for the Exultet:

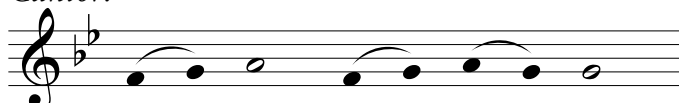
The Cantor concludes:

All:



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

Cantor:

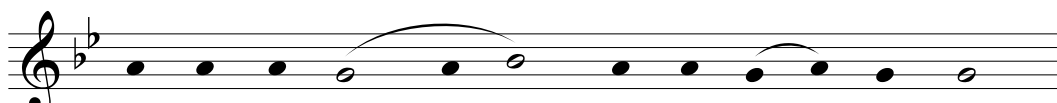


The__ Lord be__ with you.

All:



And__ al - so with you.



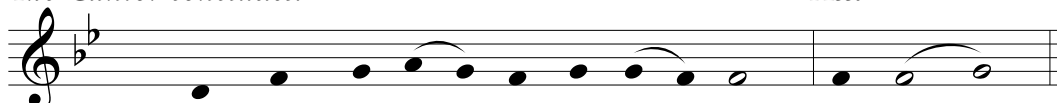
Let us give thanks____ to the Lord our God.



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

A Story of Creation — Genesis 2:4b–25

Poem, *Not Like a Cypress* by Yehuda Amichai

Not like a cypress,
not at once, not all of me,
but like the grass, in thousands of cautious green exits,
to be hiding like many children
while one of them seeks.

And not like the single man,
like Saul, whom the multitude found
and made king.
But like the rain in many places
from many clouds, to be absorbed, to be drunk
by many mouths, to be breathed in
like the air all year long
and scattered like blossoming in springtime.

Not the sharp ring that wakes up
the doctor on call,
but with tapping, on many small windows
at side entrances, with many heartbeats.

And afterward the quiet exit, like smoke
without shofar-blasts, a statesman resigning,
children tired from play,
a stone as it almost stops rolling
down the steep hill, in the place
where the plain of great renunciation begins,
from which, like prayers that are answered,
dust rises in many myriads of grains.

1 2 3 4

Unison: Cre - a - tor of all time and space, we read your im - age
Canon: O God of plan - et, moon, and sun, we won - der, know - ing

on each face. Great Spi - rit of the cos - mic whole, you
 all you've done, that you be - friend the hu - man race, and

made us bo - dy, mind, and soul. We thank you for the hu - man
 fill our lives with love and grace. For mi - ra - cles as large as

mind, in mys - tic har - mo - ny de - signed, for word and im - age,
 space, as small as cells, as deep as grace, we of - fer you our

dream and thought, for less - sons learned and an - swers sought.
 thanks and praise, and pledge to serve you all our days.

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 told 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 Wis - dom freed a ho - ly peo - ple, blame - less,
 2 Giv - ing them re - ward of la - bors, led the
 3 Through the Red Sea safe - ly brought them, led a -
 4 For sal - va - tion, Lord, the right - eous praised your

from op - pres - sor's sword, and with - stood, with
 saints a - long her way, she was blaze of
 long the wa - ters steep, but their en - e -
 name with one ac - cord: song - filled tongues of

signs and won - ders, rul - ers dread to serve the Lord.
 stars in dark - ness and a shel - ter through the day.
 mies she swal - lowed, o - ver - whelmed them in the deep.
 new - born peo - ple ut - tered Wis - dom's might - y word.

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.

Jonah and the Fish — Jonah 1:1–2:10

Story, by Tim Ereneta inspired by the Midrash of Rabbi Eliezer

Psalm 130

Plainsong, Tonus Peregrinus



All Out of the depths have I called to you; / O God, hear my voice; *
Let your ears consider well the voice of my supp/lica-*tion*.
If you were to / note what is done amiss, *
O God, / who could *stand?*
For there is / forgiveness with you, *
therefore / you shall be *feared*.
High voices I wait for you, O God; / my soul waits for you; *
in your word / is my *hope*.
Low voices My soul waits for you, more than sen/tries for the morning, *
more than sentries for / the morn-*ing*.
All O Isra/el, wait upon God, *
for with God there / is mer-*cy*.
With God there is / plenteous redemption; *
God shall redeem Israel / from all their *sins*.

After a silence, all stand.

The Collect

Presider Let us pray.

Blessed are you, Lord, God of our salvation. In the face of wickedness and disobedience you still looked lovingly on the people of Nineveh and your prophet Jonah. As we see your mighty salvation, turn the hearts of the wicked to the ways of your love, that the whole world might return to you, O Lord, our maker and redeemer. **Amen.**

All are seated.

New Heart, New Spirit — Ezekiel 36:24–28

Poem, *Temptation* by Nina Cassian

Call yourself alive? Look, I promise you
that for the first time you'll feel your pores opening
like fish mouths, and you'll actually be able to hear
your blood surging through all those lanes,
and you'll feel light gliding across the cornea
like the train of a dress. For the first time
you'll be aware of gravity
like a thorn in your heel,
and your shoulder blades will ache for want of wings.
Call yourself alive? I promise you
you'll be deafened by dust falling on the furniture,
you'll feel your eyebrows turning to two gashes,
and every memory you have — will begin
at Genesis.

1 As longs the deer for cool - ing streams in
 2 For thee, my God, the liv - ing God, my
 3 Why rest - less, why cast - down, my soul? Hope

parched and bar - ren ways, so longs my soul, O
 thirst - y soul doth pine: O when shall I be -
 still, and thou shalt sing the praise of him who

God, for thee, and thy re - fresh - ing grace.
 hold thy face, thou Ma - jes - ty di - vine?
 is thy God, thy health's e - ter - nal spring.

After a silence, all stand.

The Collect

Presider Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who are reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord. **Amen.**

All are seated.

Fiery Furnace — Daniel 3:1–28

Poem, *Man on a Fire Escape* by Edward Hirsch

He couldn't remember what propelled him
out of the bedroom window onto the fire escape
of his fifth-floor walkup on the river,

so that he could see, as if for the first time,
sunset settling down on the dazed cityscape
and tugboats pulling barges up the river.

There were barred windows glaring at him
from the other side of the street
while the sun deepened into a smoky flare

that scalded the clouds gold-vermillion.
It was just an ordinary autumn twilight—
the kind he had witnessed often before—

but then the day brightened almost unnaturally
into a rusting, burnished, purplish-red haze
and everything burst into flame;

the factories pouring smoke into the sky,
the trees and shrubs, the shadows,
of pedestrians scorched and rushing home. . . .

There were storefronts going blind and cars
burning on the parkway and steel girders
collapsing into the polluted waves.

Even the latticed fretwork of stairs
where he was standing, even the first stars
climbing out of their sunlit graves

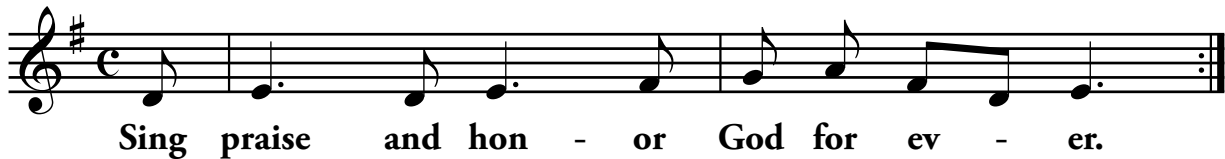
were branded and lifted up, consumed by fire.
It was like watching the start of Armageddon,
like seeing his mother dipped in flame. . . .

And then he closed his eyes and it was over.
Just like that. When he opened them again
the world had reassembled beyond harm.

So where had he crossed to? Nowhere.
And what had he seen? Nothing. No foghorns
called out to each other, as if in a dream,

and no moon rose over the dark river
like a warning—icy, long forgotten—
while he turned back to an empty room.

Refrain, sung repeatedly by all while cantors sing the verses:



Glorify the Lord, all you works of the Lord, **sing praise and honor God for ever.**
 In the high vault of heaven, glorify the Lord, **sing praise and honor God for ever.**
 Glorify the Lord, you angels and all powers of the Lord, **sing praise and honor God for ever.**
 Let the people of God glorify the Lord, **sing praise and honor God for ever.**
 Glorify the Lord, O servants of the Lord, **sing praise and honor God for ever.**
 Glorify the Lord, O spirits and souls of the righteous, **sing praise and honor God for ever.**
 You that are holy and humble of heart, **sing praise and honor God for ever.**
 Let us glorify the Lord: Father, Son, and Holy Spirit; **sing praise and honor God for ever.**
 In the high vault of heaven, glorify the Lord, **sing praise and honor God for ever.**

After a silence, all stand.

The Collect

Presider Let us pray.

O God, you know us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ your Son our Lord. **Amen.**

All are seated as the baptismal parties come forward.

HOLY BAPTISM

Presentation and Examination of the Candidates

Presider The Candidates for Holy Baptism will now be presented.

Lia and Lorena *are presented:*

Sponsors I present *N.* to receive the Sacrament of Baptism.

Presider Do you desire to be baptized?

Candidates I do.

McEwen is presented by their Godparents:

I present McEwen to receive the Sacrament of Baptism.

The Presider asks the parents and godparents

Will you be responsible for seeing that McEwen is brought up in the Christian faith and life?

Parents and Godparents

I will, with God's help.

Presider

Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents and Godparents

I will, with God's help.

The Presider asks the following questions of those assembled: candidates and sponsors:

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer I renounce them.

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer I renounce them.

Question Do you renounce all sinful desires that draw you from the love of God?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer I do.

Question Do you put your whole trust in his grace and love?

Answer I do.

Question Do you promise to follow and obey him as your Lord?

Answer I do.

Question Will you who witness these vows do all in your power to support these persons in their life in Christ?

People **We will.**

Prtesider Let us join with Lia, Lorena, and McEwen and their sponsors as they commit themselves to Christ and renew our own baptismal covenant.

The Baptismal Covenant

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 every human being?

I will, with God's help.

Prayers for the Candidates

Presider Let us now pray for Lia, Lorena, and McEwen, who are to receive the Sacrament of new birth.

Cantor Deliver them, O Lord, from the way of sin and death.

People



Lord, hear — our prayer.

Open their hearts to your grace and truth.

Lord, hear our prayer.

Fill them with your holy and life-giving Spirit.

Lord, hear our prayer.

Keep them in the faith and communion of your holy Church.

Lord, hear our prayer.

Teach them to love others in the power of the Spirit.

Lord, hear our prayer.

Send them into the world to witness to your love.

Lord, hear our prayer.

Bring them to the fullness of your peace and glory.

Lord, hear our prayer.

Presider Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection, and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

Hymn, *Wade in the water*

Negro Spiritual

Wade in the water, wade in the water, children

Wade in the water, God's gonna trouble the water.

- 1. See that host all dressed in white, God's gonna...;
The leader looks like the Israelite, God's gonna... *Wade...***
- 2. See that band all dressed in red, God's gonna...;
Looks like the band that Moses led, God's gonna... *Wade...***

Thanksgiving over the Water

Presider May God be with you.

***People* And also with you.**

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

The Baptism

Presider *N*, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

N, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

N, receive this candle to show that henceforth you will shine as the light of the risen Christ in this world. **Amen.**

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Presider Let us welcome the newly baptized.

***People* We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

The Asperges

After the baptisms, we will be sprinkled with baptismal water in remembrance of our own baptisms while we sing:

*Wade in the water, wade in the water, children
Wade in the water, God's gonna trouble the water.*

3. Look over yonder, what do I see, God's gonna...;
The Holy Ghose a-comin' on me, God's gonna... *Wade...*
4. If you don't believe I've been redeemed, God's gonna...;
Just follow me down to Jordan's stream, God's gonna... *Wade...*

The Litany of the Saints

Follow the procession around the block as 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:

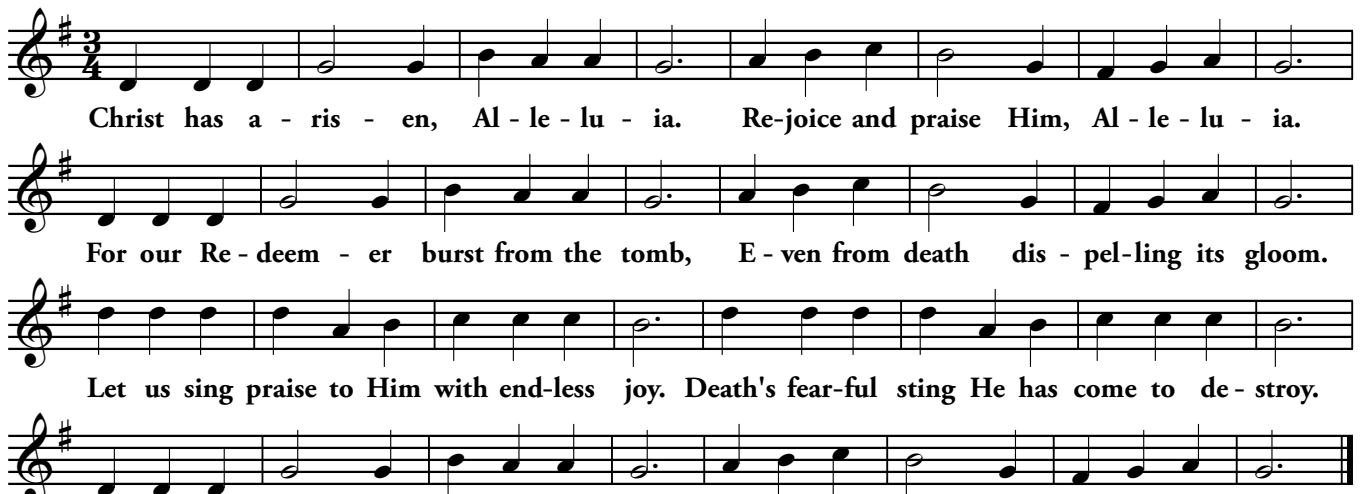
Presider Alleluia! Christ is risen!
People **Christ is risen indeed. Alleluia!**

The procession returns to the lighted church. As you pass the Ikon of the Resurrection, it is appropriate to kiss it as a sign of veneration for it is a holy object, a 'window into heaven', and because we reverence what it depicts: the freeing of souls from captivity to death and sin. The people extinguish their candles and ring bells in celebration of Easter.

Song of Praise, *Christ has arisen, Alleluia!*

Text: Swahili, tr. Howard Olson; Tune: TUMSHANDILIE MUNGU

Please join in singing and ringing your bells.



Christ has a - ris - en, Al - le - lu - ia. Re-joyce 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.**

A Reading from the Letter of Paul to the Romans — Romans 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

after the Lesson:

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

Hymn 208, *The strife is o'er* (verses 1-2, 4-5)

Text: Latin, 1695; tr. Francis Pott, alt.; Tune: VICTORY

Antiphon (sung at the beginning and end):

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

1 The strife is o'er, the bat - tle done, the vic - to - ry of
 2 The powers of death have done their worst, but Christ their le - gions
 4 He closed the yawn - ing gates of hell, the bars from heaven's high
 5 Lord! by the stripes which wound - ed thee, from death's dread sting thy

life is won; the song of tri - umph has be - gun. Al - le - lu - ia!
 hath dis - persed; let shout of ho - ly joy out burst. Al - le - lu - ia!
 por - tals fell; let hymns of praise his tri - umphs tell! Al - le - lu - ia!
 serv - ants free, that we may live and sing to thee, Al - le - lu - ia!

After the final verse, repeat the Antiphon

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

The Rev. Maggie Foote, *Associate Rector*

A silence for reflection follows the homily.

Prayers of the People

Intercessor will pray out loud, and All respond by singing:

The Peace

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

Please exchange a sign of Christ’s peace with your neighbors.

LITURGY OF THE TABLE

Presider On this day the Lord has acted; Jesus Christ is risen! Let us rejoice and be glad!

Offertory Anthem, Christ rising again

Text: Romans 6:9–11; Music: William Byrd (c1540–1623)

Sung by the Choir:

Christ rising again from the dead now dieth not; death from henceforth hath no power upon him.
 For in that he died, he died but once to put away sin; but in that he liveth, he liveth unto God.
 And so likewise count yourselves dead unto sin, but living unto God, in Christ Jesus our Lord. Amen.

The Great Thanksgiving (*The Eucharistic Prayer is Prayer B from the Book of Common Prayer, page 367.*)

Presider

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus and Benedictus

Grayson Warren Brown (b. 1948); *A Mass for a Soulful People*

Ho-ly, ho - ly, ho - ly,
ho - ly, ho - ly Lord God of hosts. Heav-en and
earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is He who comes in the name of the
Lord, of the Lord. Ho - san - na in the
high - est, ho - san - na in the high - est.

Presider

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Presider:

There - fore, according to his com-mand, O Fa - ther:

All:

We re-mem-ber his death, we proclaim his res - ur - rec - tion, we a - wait his com-ing in glory.

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary the God-bearer and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Lord's Prayer

Nicolai Rimsky-Korsakov (1844–1908)

Presider



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

Cantor



Our Fa - ther in heaven,

Hal - lowed be your Name. Your king - dom come. Your will be done on earth as in heav'n.

Give us to - day our dai - ly bread. For - give us our sins as we for - give those who

sin a - gainst us. Save us from the time of trial, and de - li - ver us from e - vil.

For the king - dom, the pow'r, and the glo - ry are yours, now and for ev - er. A - men.

Refrain, sung twice each time:

Hal - le - lu - jah! We sing your prais-es, all our hearts are filled with glad - ness.

Hal - le - lu - jah! We sing your prais-es, all our hearts are filled with glad - ness.

Verses, sung twice each time:

1 Christ the Lord to us said: I am wine, I am bread,
2 Je - sus says to us still: "All who do the Lord's will,

I am wine, I am bread, give to all who thirst and hun - ger.
all who do the Lord's will are my sis - ters and my bro - thers."

THE COMMUNION OF THE PEOPLE

Based on diocesan, state, and federal guidelines, we will be sharing Eucharist together.

An usher will invite the congregation row by row to the Table.

*We celebrate the Eucharist with two kinds of bread:
a wheat bread, and a bread without most common allergens (gluten-free friendly).*

*Please have your own cup ready to receive the Blood of Christ, by receiving wine
or non-alcoholic grape juice.*

If you would like a blessing instead of the Eucharist, please cross your arms over your chest.

Music at Communion

Song, *Alleluia, He Is Coming! (I looked up)*

Martha E. Butler, 1979

I looked up and I saw my Lord a coming
I looked up and I saw my Lord a coming down the road

Alleluia He is coming, Alleluia He is here, Alleluia He is coming, Alleluia He is here.

I looked up and I saw my Lord a dying
I looked up and I saw my Lord a dying on the cross

Alleluia He is coming, Alleluia He is here, Alleluia He is coming, Alleluia He is here.

I looked up and I saw my Lord a-rising
I looked up and I saw my Lord a-rising from the grave

Alleluia He is risen, Alleluia He's alive, Alleluia He is risen, Alleluia He is here.

One day I'm gonna look up and I'll see my Lord a-coming
I'll look up, I'm gonna see my Lord a-coming in the clouds

Alleluia He is coming, Alleluia He is here, Alleluia He is coming, Alleluia He is here.

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Hymn 204, *Now the green blade riseth*

Text: J.M.C. Crum, alt.; Tune: NOËL NOUVELET



1 Now the green blade ris - eth from the bur - ied grain, wheat that in dark earth
2 In the grave they laid him, Love whom hate had slain, think - ing that nev - er
3 Forth he came at Eas - ter, like the ris - en grain, he that for three days
4 When our hearts are win - try, griev - ing, or in pain, thy touch can call us



man - y days has lain; love lives a - gain, that with the dead has been:
he would wake a - gain, laid in the earth like grain that sleeps un - seen:
in the grave had lain, quick from the dead my ris - en Lord is seen:
back to life a - gain, fields of our hearts that dead and bare have been:



Love is come a - gain like wheat that spring - eth green.

Post-Communion Prayer

Presider Let us pray.

Eternal God, heavenly Father,

All you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

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.**

Hymn 335, *I am the bread of life* (verses 1, 2, and 4)

Suzanne Toolan (b. 1927)

Verses



1 I am the bread of life; they who come to me shall not hunger; they who be-
 2 The Bread that I will give is my Flesh for the life of the world, and they who
 4 I am the re-sur-rec-tion, I am the life. They who be-



lieve in me shall not thirst. No one can come to me un-less the Fa-ther draw them.
 eat of this bread, they shall live for ev-er, they shall live for ev-er.
 lieve in me, e-ven if they die, they shall live for ev-er.

Refrain

Descant



And I will raise them up, and I will raise them up, and I will

Melody



And I will raise them up, and I will raise them up, and I will



raise them up on the last day. day.



raise them up on the last day. day.

Dismissal

Asst. Min. Let us go forth in the name of the risen Christ. Alleluia, Alleluia!

All **Thanks be to God. Alleluia, Alleluia!**

Postlude *Allegro maestoso* from *Sonata in C Minor*, Op. 65, No. 2

Felix Mendelssohn (1809–1847)

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*Everyone is invited to the Parish Hall
for the breaking of the Lenten Fast.*

HOLY WEEK SERVICE PARTICIPANTS

MAUNDY THURSDAY AGAPE SERVICE

Presiding Emily Hansen Curran
Assisting Minister The Rev. Maggie Foote
Musicians Kim Taylor

MAUNDY THURSDAY EVENING SERVICE

Presiding The Rev. Maggie Foote
Preaching The Rev. Michael Lemaire
Assisting Minister The Rev. Phil Brochard
Chalice Bearers Marilyn Flood, Michael Drell
Lector Paloma Pavel
Intercessor Lorena Grundy
Musicians All Souls Choir and Angel Band
Jamie Apgar, *organist, pianist, and choir director*
Sarita Cannon, *soprano*
Liam Daley, *bass*
Ushers/Greeters Madeline Feeley (H), Cathy Goshorn
Camera Charlie Myers
Sound Tech Dan Carlson
Live Stream host Emily Hansen Curran

GOOD FRIDAY CONTEMPLATIVE NOON SERVICE

<i>Officiating</i>	Dan Carlson, Michael Drell
<i>Greeter</i>	The Rev. Phil Brochard
<i>Reflectors</i>	Annie Hayes, Tim Sullivan, Emily McDonald, Michael Lewis, Nate Conable, Lorena Grundy, Sharon Chipman
<i>Ushers</i>	Marilyn Flood, Lewis Maldonado
<i>Musicians</i>	Members of the All Souls Choir and Angel Band Jamie Apgar, <i>cantor, choir director, and pianist</i> Ed Hofmann, <i>Angel Band Leader</i> Sarita Cannon, <i>soprano</i> Liam Daley, <i>bass</i> Sarah Reynolds, <i>clarinet</i> Jenn Ying, <i>flute</i> Julie Legrand, <i>flute</i>

GOOD FRIDAY LITURGY

<i>Presiding</i>	The Rev. Phil Brochard
<i>Preaching</i>	The Rev. Marguerite Judson
<i>Assistant Minister</i>	The Rev. Maggie Foote
<i>Lector</i>	Charlie Myers
<i>Chalice Bearers</i>	Annie Hayes, Emily Hansen Curran
<i>Usher</i>	Gretchen Donart
<i>Musicians</i>	All Souls Choir and Angel Band Jamie Apgar, <i>cantor and choir director</i> Ed Hofmann, <i>Angel Band Leader</i> Sarita Cannon, <i>soprano</i> Liam Daley, <i>bass</i>
<i>Camera</i>	Scott Garriott
<i>Sound</i>	Michael Drell
<i>Live Stream Host</i>	Emily Hansen Curran

HOLY WEEK FOR CHILDREN SERVICE

<i>Leader</i>	The Rev. Maggie Foote
<i>Musicians</i>	Nat Lewis, <i>strings</i> Sabine Legrand, <i>flute</i> Julie Legrand

THE GREAT VIGIL

<i>Presiding</i>	The Rev. Philip Brochard
<i>Preaching</i>	The Rev. Maggie Foote
<i>Assisting Minister</i>	The Rev. Joseph Delgado
<i>Chalice Bearers</i>	Nathan Brostrom, Annie Hayes
<i>Lector</i>	the Catechumens, Sharon Chipman
<i>Musicians</i>	All Souls Choir and Angel Band Dr. Jamie Apgar, <i>cantor, organist, and pianist</i> Ed Hofmann, <i>Angel Band leader</i> Sarita Cannon, <i>soprano</i> Liam Daley, <i>bass</i> Justin Smith, <i>trumpet</i>
<i>Ushers/Greeters</i>	Lewis Maldonado
<i>Camera</i>	Charlie Myers
<i>Sound</i>	Emily Hansen Curran
<i>Live Stream host</i>	Emily Hansen Curran



BAPTIZED TONIGHT

LIA DEIHR
LORENA GRUNDY
McEWEN FOOTE

ALL SOULS EPISCOPAL PARISH

2220 Cedar Street. Berkeley CA 94709

www.allsoulsparish.org

The Rev. Philip Brochard, *Rector*
The Rev. Maggie Foote, *Associate Rector*
Jamie Apgar, *Associate for Music*
Emily Hansen Curran, *Associate for Ministry Development*
Annie Rovzar, *Parish Administrator*