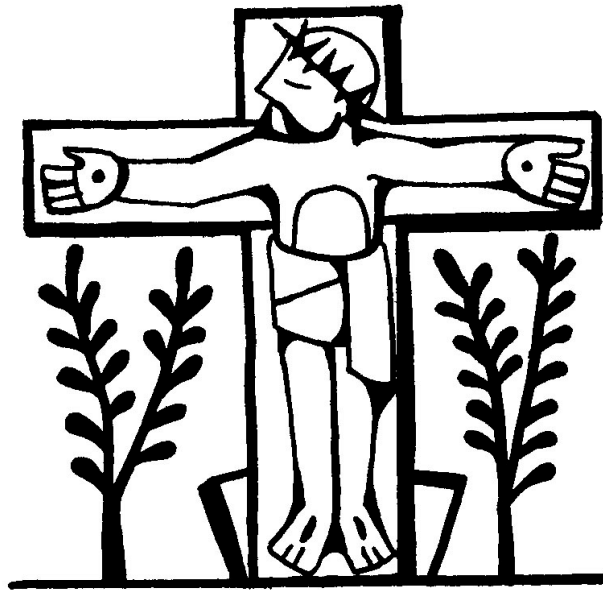


Good Friday



*We adore you, O Christ, and
we praise you because by
your cross you have
redeemed the world*

April 2, 2021

“At present...I am going to Jerusalem with aid for the saints...”

-Romans 15:25

Today’s Offering

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

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the four dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God’s children.

You can make a gift to the Good Friday Offering here:

<https://episcopalchurch.org/global-partnerships/good-friday-offering>

Good Friday

The Ministers enter in silence.

All then kneel for silent prayer, after which the Presider stands and begins the liturgy.

Presider Blessed be our God,
People **For ever and ever. Amen.**

Presider Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

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

Psalm 22

The cantor will sing the refrain once, then all sing the refrain.

During the Psalm all sing the refrain once.

All say Psalm 22 together.

E - li, E - li, la - ma sa - bach - tha - ni?

My God, my God, why have you for - sak - en me?

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.**

Refrain

**But as for me, I am a worm and no man, *
scorned by all and despised by the people.**

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

**"He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him."**

Refrain

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

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

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

Refrain

Second Reading

Hebrews 10:16-25

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

The Passion of our Lord Jesus Christ according to John

Hymn 158 Ah, Holy Jesus

A musical score for a hymn in G major, 4/4 time. The score consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: "Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to judge thee hath in hate pre - tend - ed? By foes de - rid - ed, by thine own re - ject - ed, O most af - flict - ed." The music features a simple, hymn-like melody with a steady piano accompaniment.

Narrator Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests’ guards, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus Whom are you looking for?

Soldiers Jesus of Nazareth.

Jesus I am he.

Narrator Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them,

Jesus **Whom are you looking for?**

Soldiers Jesus of Nazareth.

Jesus **I told you that I am he. So if you are looking for me, let these men go.”**

Narrator This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

Jesus **Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?**

Narrator So the soldiers, the Roman tribune, and Temple police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised that it was better to have one person die for the people lest the Romans come and take away both the land and the nation.

Hymn 458 My song is love unknown

My song is love un - known, my Sa - vior's love to me, love
to the love - less shown that they might love - ly be. O
who am I that for my sake my Lord should take frail flesh, and die?

Narrator Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Woman You are not also one of this man’s disciples, are you?

Peter I am not.

Narrator Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus **I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.**

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

Guard Is that how you answer the high priest?

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

Hymn Lo the good shepherd for his sheep is offered

The image shows a musical score for a hymn. It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat), and the time signature is common time (C). The lyrics are: "Lo, the Good Shep - herd for the sheep is of - fered; the slave hath sin - ned, and the Son hath suf - fered; for our a - tone - ment, while we no - thing heed - ed, God in - ter - ced - ed." The music is written in a simple, hymn-like style with block chords and moving lines.

158; words: Johann Heermann, tr. Robert Seymour Bridges
Music: Herzliebster Jesu, Johann Crüger, alt.

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

Guard You are not also one of his disciples, are you?

Peter I am not.

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

Slave Did I not see you in the garden with him?

Narrator Again Peter denied it, and at that moment the cock crowed.

Hymn He came from his blest throne

The image shows a musical score for a hymn. It consists of three systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "He came from his blest throne sal - va - tion to be - stow, but men made strange, and none the longed - for Christ would know. But O my friend, my friend in - deed, who at my need his life did spend." The piano accompaniment features chords and moving lines in both hands, supporting the vocal melody.

Narrator Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. So Pilate went out to them and said,

Pilate What accusation do you bring against this man?

Chief Priests If this man were not a criminal, we would not have handed him over to you.

Pilate Take him yourselves and judge him according to your law."

Chief Priests We are not permitted to put anyone to death.

Narrator (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate Are you the King of the Jews?

Jesus **My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here.**

Pilate So you are a king?

Jesus **You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.**

Pilate What is truth?

Hymn 168 O Sacred Head, v4: What language shall I borrow?

The image shows a musical score for a hymn. It consists of four systems of music, each with a vocal line and a piano accompaniment. The vocal line is written in a soprano clef, and the piano accompaniment is in a bass clef. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are: *4 What lan - guage shall I bor - row to thank thee, dear - est friend, 4 for this thy dy - ing sor - row, thy pi - ty with - out end? 4 Oh, make me thine for - ev - er! and should I faint - ing be, 4 Lord, let me nev - er, nev - er, out - live my love for thee.

Narrator After he had said this, he went out to the chief priests again and told them,

Pilate You have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

Chief Priests Not this man, but Barabbas!

Narrator Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Soldiers Hail, King of the Jews!

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

Pilate Look, I am bringing him out to you.

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

Pilate Here is the man!

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

*Chief Priests
and Guard* Crucify him! Crucify him!

Hymn 458 Why what hath my Lord done

Why, what hath my Lord done? What makes this rage and spite? He
made the lame to run, he gave the blind their sight. Sweet
in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.

Narrator Pilate went back to his headquarters again and asked Jesus,

Pilate Where are you from?

Narrator But Jesus gave him no answer. Pilate therefore said to him,

Pilate Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus **You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.**

Narrator But the chief priests cried out,

Chief Priests If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Narrator When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the chief priests,

Pilate Here is your King!

Chief Priests Away with him! Away with him! Crucify him!

Pilate Shall I crucify your King?

Chief Priests We have no king but the emperor.

All rise and sing.

Hymn 458 They rise and needs will have

They rise, and needs will have my dear Lord made a - way; a
mur - der - er they save, the Prince of Life they slay. Yet
stead - fast he to suf - fering goes, that he his foes from thence might free.

Narrator Then he handed him over to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate,

Chief Priests Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

Pilate What I have written I have written.

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

Soldiers Let us not tear it, but cast lots for it to see who will get it.

Narrator This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus **Woman, here is your son.**

Narrator Then he said to the disciple,

Jesus **Here is your mother.**

Narrator And from that hour the disciple took her into his own home.

Hymn As the deer pants

As the deer pants for streams of wa - ter,

Sons of Korah

so my soul thirsts for the liv - ing God

verse:
When will I find him?
Tears have been my
food. All day men say,
“where now is your
God?”

Narrator After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus **I am thirsty.**

Narrator A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus **It is finished.**

Narrator Then he bowed his head and gave up his spirit.

Silence may be kept.

Hymn 458 Here might I stay and sing

Here might I stay and sing, no sto - ry so di - vine: ne -
ver was love, dear King, ne - ver was grief like thine. This
is my friend, in whose sweet praise I all my days could glad - ly spend.

words: Samuel Crossman (1624-1683) alt
music: John Ireland

Narrator

Since it was the day of Preparation, the chief priests did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one, 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.

Hymn 100, vs. 3-4

No more let sins and sorrows grow,
nor thorns infest the ground;
he comes to make his blessings flow
far as the curse is found.

He rules the world with truth and grace,
and makes the nations prove
the glories of his righteousness,
and wonders of his love.

* *This gospel reading has been edited to address the anti-emitic language in the Gospel of John. It has been done so based on the work of Phillip A. Cunningham, former Director of the Center for Christian-Jewish Learning at Boston College, and Professor John Clabeaux of St. John's Seminary in Boston, who is the co-convener of the Catholic Biblical Association's Continuing Seminar on Biblical Issues in Jewish-Christian Relations.*

The Sermon Whitney Wilson, Associate for Formation and Ministry Development

Hymn When I survey the wondrous cross

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.

The Solemn Collects

All standing the Presider says

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.

Kneeling

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

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.*

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For Marc, our Bishop, and all the people of this diocese
For all Christians in this community
For those who have prepared and long to be baptized

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

Silence

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

Let us pray for those who have not embraced God's redemptive love;

For those who are distant from God
For those who have lost their faith
For those without faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who have been wounded by the people of Christ
For those who have persecuted others in the name of Christ
For those who are persecutors of his disciples,

That God will lead sinners to repentance, and sustain all in a life of faith and obedience.

Silence

Gracious 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.*

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

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind:

For 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 live in the shadow of mental illness;
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 their mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs.

Silence

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

Let us 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

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.**

Veneration of the Cross

The wooden cross is in the sanctuary for our collective meditation, veneration, and prayer. You are invited to use your own cross at home, as well: you might consider laying a hand or your forehead on it, kissing it, or decorating it with petals or something else beautiful.

A time of silent prayer is followed with our shared veneration through song.

Hymn Behold the wood of the cross

The musical score is arranged in three systems, each with a vocal line and a piano accompaniment line. The first system is for the cantor and choir, the second for the full choir, and the third for everyone. The piano accompaniment is marked 'these 2 choros piano pp'.

cantor *choir (or quartet)*

Be - hold, — be - hold the wood of the cross, on which — is hung —

these 2 choros piano pp

full choir

Ah! our sal - va - tion: O come, let us a - dore, Ve - ni - te a - do - re - mus.

everyone

Ah! our sal - va - tion: O come, let us a - dore, Ve - ni - te a - do - re - mus.

Catalonian song arr. Charles Rus 2016

Presider Let us confess our sins to God.

Silence may be kept.

Minister and People:

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

Absolution

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

Presider Let us pray

***All* Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

Presider 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**

The ministers leave in silence.

We invite you to join us tomorrow night as we celebrate Christ's Resurrection in The Great Vigil of Easter.

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