

The Triduum

Maundy Thursday - April 6, 6:00 pm at St. Andrew's Episcopal Church

Good Friday - April 7, noon at Immanuel Lutheran Church

The Great Vigil of Easter - April 9, 8:00 am at St. Andrew's

WELCOME

to St. Andrew's Episcopal Church

a member of the Central Michigan Episcopal Covenant

St. Andrew's Episcopal Church

Big Rapids, MI

Seeking every day to love God
with our whole heart, mind, and soul, and to
love our neighbors as ourselves.

St. Mary's Episcopal Church

Cadillac, MI

We strive to live out the Great Commandment:
To love the Lord with all our heart, soul, and
mind and to love our neighbors as ourselves.

If you have a faith or are seeking one, you are always welcome here.
If you are visiting or looking for a spiritual home, we'd love to get to know you.

About the Triduum service:

The Triduum is an ancient liturgy that celebrates the Pascha, with two days of fasting and one of celebration. It includes the services for Maundy Thursday, Good Friday, and The Great Vigil of Easter. This liturgy (one continuous service in three parts) is a way in which Christians throughout the centuries have passed over with Christ from death to life, celebrating each event in the drama of salvation and entering into the mystery of dying and rising again with the Lord of Life.

This one bulletin contains the order of service for each of the three days. If you take it home, please bring it back for each service. Note that the service for the Easter Vigil takes place at St. Andrew's Episcopal Church in Big Rapids at 8:00 am. All of the Easter Sunday services are printed at the end of this bulletin.

The people's responses are in bold. You may notice there is only one opening acclamation (at the beginning of Maundy Thursday) and one closing (after the Vigil). We invite you to end in silence on Maundy Thursday and Good Friday and to return in silence on Good Friday and for the Easter Vigil.

The Maundy Thursday and Good Friday services are ecumenical services that are planned and led together by Immanuel Lutheran Church, First United Methodist Church, The United Church of Big Rapids, and St. Andrew's Episcopal Church. Parts of each service are taken from each of these traditions. You are invited to participate in all parts of these services.

Therefore, let us enter into this most holy weekend with reverence and in remembrance of what God has invited us into through the passion, death, and resurrection of his son.

MAUNDY THURSDAY



The name “Maundy” comes from the Latin *mandatum*, referring to the new commandment in John 13:34. The liturgy celebrates the events of the Last Supper, the footwashing and the institution of the eucharist. It is the only eucharist celebrated between Wednesday and the Great Vigil and ties the events of the Last Supper to those of Good Friday.

The tradition of the footwashing comes from an understanding from John’s gospel 13:14-15, and 34 where Jesus said, “So if I, your Lord and Teacher, have washed your feet, you ought also to wash one another’s feet. For I have set you an example, that you also should do as I have done to you.” and “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” Therefore, the washing of feet is the outward and visible sign of the love of Christ, which we are commanded to share with one another.

This year, we will not be washing feet – instead, we will have an opportunity to experience handwashing, an ancient gesture embedded in daily practice. It can now be a matter of life and death during a time of contagion. We need literal as well as spiritual cleansing in these times. Holy Week scriptures offer us a story of compulsive washing and a narrative of compassionate cleansing. Pilate, politician of an empire, publicly washes his hands, attempting to shed his responsibility for protecting the innocent. He attempts to wash his hands of the whole affair. In contrast, Jesus in the privacy of a home, takes a towel and washes the feet of his friends. That washing immerses them in his ministry, cleanses and empowers them to “do this” for others in memory of him.

These two stories of washings invite us to baptismal renewal in this week and lead us to a Table. Jesus gathers his friends for a meal when life as they know it is ending. That Supper is a meal of memory and hope: the people pass over, from death to life, from slavery to a promise of freedom. It is a meal of wondrous love and amazing grace, first offered in a home and then as the church expanded, in sanctuaries. This can be a time to return to home as a sanctuary again.



There is a tradition of handwashing in preparation for sharing in a sacred meal. Psalm 26 was once used sung by those who gathered in Jerusalem. Centuries later it was recited by priests preparing to preside in the sacrament of the bread of life. They would pray these words in silence while preparing by washing their hands:

“I wash my hands in innocence, and go around your altar, O Lord, singing aloud a song of thanksgiving, and telling all your wondrous deeds. O Lord, I love the house in which you dwell, and the place where your glory abides. Do not sweep me away with sinners, nor my life with the bloodthirsty, those in whose hands are evil devices, and whose right hands are full of bribes.” - Psalm 26: 6-10



THE WORD OF GOD

Processional Hymn

Jesu! Jesu!, Hymnal 1982, #602

Opening Greeting

United Methodist Book of Worship

Presider The grace of the Lord Jesus Christ be with you.

People And also with you.

Presider Taste and see the goodness of the Lord.

People Christ has prepared a feast of love.

The Collect of the Day

Episcopal Book of Common Prayer

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

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

The Lessons

The First Reading

Exodus 12:1-14

Reader A Reading from the book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Reader The word of the Lord.

People **Thanks be to God.**

The Psalm*Read responsively***Psalm 116:1, 10-17**

- 1 I love the Lord, because he has heard the voice of my supplication,
because he has inclined his ear to me whenever I called upon him.
- 10 **How shall I repay the Lord for all the good things he has done for me?**
- 11 I will lift up the cup of salvation and call upon the Name of the Lord.
- 12 **I will fulfill my vows to the Lord in the presence of all his people.**
- 13 Precious in the sight of the Lord is the death of his servants.
- 14 **O Lord, I am your servant; I am your servant and the child of your handmaid;
you have freed me from my bonds.**
- 15 I will offer you the sacrifice of thanksgiving
and call upon the Name of the Lord.
- 16 **I will fulfill my vows to the Lord in the presence of all his people,**
- 17 In the courts of the Lord's house, in the midst of you, O Jerusalem.

The Second Reading**1 Corinthians 11:23-26**

Reader A reading from Paul's first letter to the Corinthians.

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

Reader The word of the Lord.

People Thanks be to God.

The Holy Gospel

John 13:1-17, 31b-35

Presider 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. "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God

will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Presider The Gospel of the Lord.

People Praise to you, Lord Christ.

Homily

The Rev. Robert Garrels

The Hand-washing

Presider This year, we will not be washing feet – instead, we will have an opportunity to experience handwashing, an ancient gesture embedded in daily practice. It can now be a matter of life and death during a time of contagion. We need literal as well as spiritual cleansing in these times. Holy Week scriptures offer us a story of compulsive washing and a narrative of compassionate cleansing. Pilate, politician of an empire, publicly washes his hands, attempting to shed his responsibility for protecting the innocent. He attempts to wash his hands of the whole affair. In contrast, Jesus in the privacy of a home, takes a towel and washes the feet of his friends. That washing immerses them in his ministry, cleanses and empowers them to “do this” for others in memory of him.

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“I wash my hands in innocence, and go around your altar, O Lord, singing aloud a song of thanksgiving, and telling all your wondrous deeds. O Lord, I love the house in which you dwell, and the place where your glory abides. Do not sweep me away with sinners, nor my life with the bloodthirsty, those in whose hands are evil devices, and whose right hands are full of bribes.” - Psalm 26: 6-10

Handwashing Litany

Presider O Prince of Peace, O Friend of Sinners,
we praise you and give you thanks,
because you laid aside your power as a garment
and took upon yourself the form of a slave.

**People You became obedient unto death, even death on a cross.
You allowed yourself to be born to die in our place,
You allowed your own feet to be anointed for death.
You allowed a sinner to wash your feet with her tears.
For God chose what is low and despised in the world
to bring to nothing things that are.
Therefore, with the woman who gave you birth,
with the woman who anointed you for death,
with the woman who worshiped you with her tears,
and with all our fellow sinners
who have loved and served you from that time till now,
we praise you, Lord Jesus.**

Presider O Eternal Father, blessed is our brother Jesus,
who on that night before Passover,
rose from the Supper, laid aside his garments
took a towel and poured water,
and washed his disciples' feet, saying to them:
"If I, your Lord and Teacher, have washed your feet,
you also ought to wash one another's feet.
If you know these things, blessed are you if you do them."

**People Come now, mighty Spirit of God,
wash us and make us one body in Christ,
that, as we are bound together in this act of love,
we may no longer be in bondage
to the principalities and powers that enslave creation,
but may know your liberating peace
such as the world cannot give. Amen.**

You are invited to come forward to wash your hands.

1 Will you let me be your ser - vant, let me be as
 2 We are pil - grims on a jour - ney, we are trav - 'lers
 3 I will hold the Christ - light for you in the night - time
 4 I will weep when you are weep - ing; when you laugh I'll
 5 Will you let me be your ser - vant, let me be as

Christ to you? Pray that I may have the grace to
 on the road; we are here to help each oth - er
 of your fear; I will hold my hand out to you,
 laugh with you. I will share your joy and sor - row
 Christ to you? Pray that I may have the grace to

let you be my ser - vant, too.
 walk the mile and bear the load.
 speak the peace you long to hear.
 till we've seen this jour - ney through.
 let you be my ser - vant, too.

Intercessor Let us pray for the Church and for the world.
Merciful God, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. As we commit ourselves to following his example of love and service, teach us humility. God of grace,

People Hear our prayer.

Intercessor On this night, Jesus prayed for his disciples to be one. As we grieve for the divisions in the church, unite us. God of grace,

People Hear our prayer.

Intercessor On this night, Jesus prayed for those who would come to believe through the disciples' message. As we take up the mission of the church, renew our zeal. God of grace,

People Hear our prayer.

Intercessor On this night, Jesus commanded his friends to love, but he suffered rejection himself. As we open our hearts to the rejected and the unloved, fill us with your love. God of grace,

People Hear our prayer.

Intercessor On this night, Jesus reminded his people that, if the world hated them, it had hated him first. As we face our own fears, we pray for those who are persecuted for their faith; give us your peace. God of grace,

People Hear our prayer.

Intercessor On this night, Jesus loved his friends to the very end. As we open our hearts to all who face darkness tonight, we pray for the sick, those who mourn, those trapped by violence, addiction, or pain: give healing and hope. God of grace,

People Hear our prayer.

Presider Faithful God, these are the prayers of your Church. We offer them trusting and hoping in you. Hear and help us, challenge and change us, through Jesus Christ our Lord. **Amen.**

Confession and Pardon

United Methodist Book of Worship

Presider Christ our Lord invites to his table all who love him, who earnestly repent of their sin and seek to live in peace with one another. Therefore, let us confess our sin before God and one another.

All Merciful God,
we confess that we have not loved you with our whole heart.
We have failed to be an obedient church.
We have not done your will, we have broken your law,
we have rebelled against your love,
we have not loved our neighbors,
and we have not heard the cry of the needy.
Forgive us, we pray.
Free us for joyful obedience,
through Jesus Christ our Lord. Amen. *All pray in silence.*

Presider Hear the good news: Christ died for us while we were yet sinners; that proves God's love toward us. In the name of Jesus Christ, you are forgiven!

People In the name of Jesus Christ, you are forgiven!

All Glory to God. Amen.

The Peace

Episcopal Book of Common Prayer

Presider The peace of the Lord be always with you.

People And also with you. *The People greet one another in the name of the Lord.*

THE HOLY COMMUNION

The Offertory

Episcopal Book of Common Prayer

Presider Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

The gifts for communion are brought forward and the table is prepared.

The Great Thanksgiving

Lutheran Book of Worship

Presider The Lord be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Presider It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; whose suffering and death gave salvation to all. You gather all people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the host of heaven, we praise your name and join their unending hymn:

**All Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Presider In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this in remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Presider Let us pray with confidence in the words our Savior gave us:

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.

All are welcome at God's table.

Please come forward to the bottom of the steps to receive communion.

If you need communion brought to you, let an usher know.

After you receive communion, please proceed into the parish hall and take your seat for our potluck dinner. Bring your bulletin with you.

THE DISTRIBUTION OF COMMUNION – You can either,



Consume

Take a cup and a wafer and consume both. You may also receive only one or the other. Place the empty cup and wafer wrapper in the basket provided.



Blessing

If you prefer not to receive, cross your arms for a blessing.

Note

The red is real wine.
The white is non-alcoholic grape juice.
All wafers are gluten-free.

Agape Dinner *The following blessing will be offered before we eat.*

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

After dinner, all pray the prayer after communion together.

Prayer after Communion **United Methodist Book of Worship**

All **Eternal God, we give you thanks for this holy mystery
in which you have given yourself to us.
Grant that we may go into the world
in the strength of your Spirit,
to give ourselves for others,
in the name of Jesus Christ our Lord. Amen.**

All return to the sanctuary in silence.

The Stripping of the Altar

Episcopal Book of Common Prayer

While the people say Psalm 22 together, the blessed Sacrament, representing Jesus, is carried to the Altar of Repose in the sacristy, which represents for us this night the garden of Gethsemane where Jesus asks all his disciples to wait and watch with him. The altar is stripped of ornament until all is desolate.

Psalm 22

- 1 My God, my God, why have you forsaken me?
and are so far from my cry and from the words of my distress?**
- 2 O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.**
- 3 Yet you are the Holy One,
enthroned upon the praises of Israel.**
- 4 Our forefathers put their trust in you;
they trusted, and you delivered them.**
- 5 They cried out to you and were delivered;
they trusted in you and were not put to shame.**
- 6 But as for me, I am a worm and no man,
scorned by all and despised by the people.**
- 7 All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,**
- 8 "He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him."**
- 9 Yet you are he who took me out of the womb,
and kept me safe upon my mother's breast.**

- 10 I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near,
and there is none to help.
- 12 Many young bulls encircle me;
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me,
like a ravening and a roaring lion.
- 14 I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-herd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet; I can count all my bones.
- 17 They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.
- 18 Be not far away, O Lord;
you are my strength; hasten to help me.
- 19 Save me from the sword,
my life from the power of the dog.
- 20 Save me from the lion's mouth,
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren;
in the midst of the congregation I will praise you.
- 22 Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly;
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord;
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.
- 29 My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.
- 30 They shall come and make known to a people yet unborn
the saving deeds that he has done.

All depart in silence. As the service ends, we invite you to meditate on the Lord's time in the Garden of Gethsemane. Worship continues tomorrow at noon at Immanuel Lutheran Church for the liturgy of Good Friday.

All are invited to participate in the Community Choir tomorrow. The choir will sing an anthem during the Good Friday service. If you would like to participate, please attend the pick-up rehearsal at Immanuel at 11:00 am.

GOOD FRIDAY

The observance of the Friday before Easter as a commemoration of the crucifixion can be traced back to Jerusalem in the fourth century and consists of two main parts: the liturgy of the word and the veneration of the cross.

The Episcopal Church elements of this service use an alternative liturgy for Good Friday and translation of the Passion Gospel created by the Rev. Daniel Joslyn-Siemiatkoski, professor of Jewish-Christian Relations at the Center for Christian-Jewish Relations, Boston College, in collaboration with the Episcopal Diocese of Texas.

In the annotations for this liturgy he writes, "This alternate rite introduces a new collect for the Jewish people. Historically, the church prayed on Good Friday that Jews, who had been blamed for the death of Jesus, would convert from their blindness and hardness of heart. While such a prayer has never been in the Episcopal Church's Book of Common Prayer, it is a legacy to which we are accountable, given that it at times inspired violence against Jews. In our own time, Christian churches have begun to repair their relationship with the Jewish people, including offering prayers on Good Friday that affirm God's relationship with the Jewish people. Notably, the Anglican Church of Canada and the Church of England have such prayers. This solemn collect contains some of the themes found in these recent prayers. It grounds God's redemptive work as beginning with the Jewish people from whom Jesus Christ was born. This collect states that God's covenant with the Jewish people has never been broken and prays for their continued flourishing and safety as witnesses to God. This collect concludes with an acknowledgment of Christian harm done to the Jewish people and envisions a new life where Jews and Christians walk together in the life of God for the sake of the world.

A translation of the Passion from the Gospel of John is provided that chooses to not uniformly render the Greek *hoi Iudaioi* as 'the Jews.' Traditionally, the repetition of 'the Jews' has given rise to anti-Jewish language and violence, marking Good Friday as a historically dangerous time for Jewish communities living in Christian contexts. The provided translation offers other options for this word, especially 'the Judeans.' This word highlights the regional tensions between Jesus of Nazareth from the Galilee and Judean leadership centered in Jerusalem.... We also acknowledge there is not consensus on this choice and that all acts of translation have implications. Jewish New Testament scholars Amy-Jill Levine and Adele Reinhartz have expressed concern that removing "the Jews" as a translation option in the Gospel of John might de-Judaize the text for Christians. While this is an important counter-point, in the context of Good Friday and the history of violence against Jews during Holy Week, an alternate rendering that captures an aspect of the dynamics of that context is desirable."



Gathering Music

Solemn Melody, comp. John S. Dixon

On this day the ministers enter in silence.

Greeting

United Methodist Book of Worship

Presider Christ himself bore our sins in his body on the tree.

People That we might die to sin and live to righteousness.

Presider Let us pray.

Almighty God, your Son Jesus Christ was lifted high upon the cross so that he might draw the whole world to himself. Grant that we, who glory in this death for our salvation, may also glory in his call to take up our cross and follow him; through Jesus Christ our Lord. **Amen.**

The Lessons

First Reading

Isaiah 52:13-53:12

Reader A reading from the book of the prophet Isaiah.

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

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader The word of the Lord.

People **Thanks be to God.**

The Psalm *Read responsively*

Psalm 22

- 1 My God, my God, why have you forsaken me?
and are so far from my cry and from the words of my distress?
- 2 **O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.**
- 3 Yet you are the Holy One,
enthroned upon the praises of Israel.

- 4 **Our forefathers put their trust in you;
they trusted, and you delivered them.**
- 5 They cried out to you and were delivered;
they trusted in you and were not put to shame.
- 6 **But as for me, I am a worm and no man,
scorned by all and despised by the people.**
- 7 All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
- 8 **"He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him."**
- 9 Yet you are he who took me out of the womb,
and kept me safe upon my mother's breast.
- 10 **I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.**
- 11 Be not far from me, for trouble is near,
and there is none to help.
- 12 **Many young bulls encircle me;
strong bulls of Bashan surround me.**
- 13 They open wide their jaws at me,
like a ravening and a roaring lion.
- 14 **I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.**
- 15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
- 16 **Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet; I can count all my bones.**
- 17 They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.

- 18 **Be not far away, O Lord;**
you are my strength; hasten to help me.
- 19 Save me from the sword,
my life from the power of the dog.
- 20 **Save me from the lion's mouth,**
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren;
in the midst of the congregation I will praise you.
- 22 **Praise the Lord, you that fear him;**
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; but when they cry to him he hears them.
- 24 **My praise is of him in the great assembly;**
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him:
"May your heart live for ever!"
- 26 **All the ends of the earth shall remember and turn to the Lord,**
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord;
he rules over the nations.
- 28 **To him alone all who sleep in the earth bow down in worship;**
all who go down to the dust fall before him.
- 29 My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.
- 30 **They shall come and make known to a people yet unborn**
the saving deeds that he has done.

Second Reading

Philippians 2:5-11

Reader A reading from Paul's letter to the Philippians.

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.

Reader The word of the Lord.

People **Thanks be to God.**

Hymn Before the Gospel

Lutheran Book of Worship, #107

The Passion Gospel

John 18:1-19:42

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

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand as able.

After Jesus had spoken these words, he 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 guards from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.

When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." (This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me.") Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Judean guards arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judean leaders that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

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

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

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Judean leaders replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Judean leaders again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

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

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Judean leaders cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Judean leaders, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

The people stand.

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 Judeans." Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; (now the tunic was seamless, woven in one piece from the top). So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." (This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots.") And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Judean leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judean leaders, 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.

Homily

Mtr. Radha Kaminski

Hymn

Lutheran Book of Worship, #123

Meditation on the Cross

A wooden cross is brought into the church and placed in the sight of the people. You are invited to approach the cross as you desire during the anthem.

Anthem Sung by the Community Choir

The Power of the Cross

The Solemn Collects

The Episcopal Book of Common Prayer

Intercessor 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.

Let us pray for the holy 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 all Christians in this community

For those about to be baptized

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

preserve it in peace. *Silence*

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.**

Intercessor Let us pray for all nations and peoples of the earth, and for those in authority among them;
For Joe, 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.**

Intercessor 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 Jews and Christians, in obedience to God's will. *Silence*

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

Intercessor 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.**

Intercessor Let us pray for those who have not embraced God's redemptive love;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who are persecutors of his disciples
For those who in the name of Christ have persecuted others
That God will open their hearts to the truth, and lead them to faith and obedience. *Silence*

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.**

Intercessor Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. *Silence*

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.**

The Lord's Prayer

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.**

Hymn

Lutheran Book of Worship, #92

Concluding Prayer & Benediction

The United Church Book of Worship

Presider Let us pray.

All **Almighty and eternal God, you have shown your glory and your love through Jesus Christ. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Savior. Amen.**

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

People **By your holy cross you have redeemed the world.**

Easter Services

First United Methodist Church

7:00 am – Easter Sunrise Service
at Hemlock Park (meet in church parking lot)
10:00 am – Easter Sunday Service

304 Elm St, Big Rapids
www.bigrapidsfirst.org

St. Andrew's Episcopal Church

8:00 am – The Great Vigil of Easter
(the conclusion of the Triduum service)

323 South State St, Big Rapids
www.standrewsbr.com

Immanuel Lutheran Church

9:30 am – Easter Sunday Service

726 Fuller Ave, Big Rapids
www.immanuelbr.com

The United Church

9:30 am – Easter Sunday Service

120 South State St, Big Rapids
www.unitedchurchbr.org

St. Mary's Episcopal Church

11:00 am – Easter Sunday Service

815 Lincoln St, Cadillac
www.stmaryscadillac.org



THE GREAT VIGIL OF EASTER

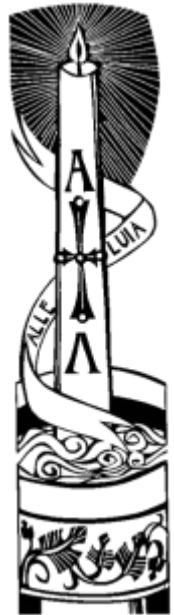
Easter, the Christian Passover, was originally a unitive feast, celebrating the passion and resurrection of Jesus Christ, and our participation therein. It included both a period of fasting and a rejoicing in Christ's victory and ours. This participation by the believer in the dying and rising again of Jesus Christ is the theological center of Christian faith and life. This is the gospel which the apostles proclaimed to the world, and it is our participation in the resurrection that makes us one with Jesus Christ. It is this proclamation which is central to the celebration of the Great Vigil of Easter.

This more ancient service leads us from death to life with Christ through fire, light, word, water, and bread and wine. A new fire is kindled, a great candle is lighted, by its light the Bible is read, prayer and praise are offered, and we celebrate the Easter sacraments of baptism and eucharist. At the Great Vigil we celebrate the paschal mystery, which incorporates us into Christ's saving acts.

The Vigil was already established in the fourth century. The pilgrim Egeria says of the Jerusalem Vigil only that it was just like the one back home. The tradition of holding a vigil of readings encompassing the whole history of salvation leading to a eucharist at the beginning of the Lord's Day, either at midnight or dawn, is very early. It was reintroduced to Anglicans in the nineteenth century in the wake of the Oxford Movement (aka "Liturgical Renewal").

In its present form, the Great Vigil consists of four parts:

- The Service of Light
- The Service of Lessons
- Christian Initiation, or the Renewal of Baptismal Vows
- The Holy Eucharist



THE LIGHTING OF THE PASCHAL CANDLE

All gather outside of the front doors of the church. In the darkness, fire is kindled.

Celebrant Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

The Prayer over the New Fire

Celebrant Let us pray.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. **Amen.**

The Paschal Candle is then lighted from the newly kindled fire, and the Celebrant, bearing the Candle, leads the procession into the church, pausing three times and saying

Celebrant The light of Christ.

People Thanks be to God.

The Paschal Candle is placed in its stand. The peoples' candles are lighted from it.

Then the Leader, standing near the Candle, sings the Exsultet, as follows

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King. Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our

eternal King. Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people. All you who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ our Lord, who lives and reigns with him, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Deacon The Lord be with you.

People And al - so with you.

Deacon Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people. This is the night, when you brought our fathers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land. This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life. This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave. How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son. How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord. How blessed is this night,

when earth and heaven are joined and man is reconciled to God. Holy Father, accept our evening sacrifice, the offering of this candle in your honor. May it shine continually to drive away all darkness. May Christ, the Morning Star who knows no setting, find it ever burning - he who gives his light to all creation, and who lives and reigns for ever and ever.



All

A - men.

LITURGY OF THE WORD

Celebrant Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

First Reading

Genesis 1:1-2:4a

Hymn

Hymnal 1982, #207

Celebrant 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.**

Second Reading

Exodus 14:10-31, 15:20-21

Hymn

Hymnal 1982, #210

Celebrant 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.**

Third Reading

Bare Tree and Little Wind by Mitali Perkins

All children are invited to come forward for the reading of this children's story for Holy Week.

Hymn

Hallelu, Hallelu, Hallelujah

Hal - le - lu, Hal - le - lu, Hal - le - lu, Hal - le - lu - jah!

Praise ye the Lord! Hal - le - lu, Hal - le - lu, Hal - le -

lu, Hal - le - lu - jah! Praise ye the Lord!

Praise ye the Lord, Hal-le-lu - jah! Praise ye the Lord, Hal-le-lu - jah!

Praise ye the Lord, Hal-le-lu - jah! Praise ye the Lord!

Celebrant Let us pray.
O God, you have created all things by the power of your Word, and you renew the earth by your Spirit: Give now the water of life to those who thirst for you, that they may bring forth abundant fruit in your glorious kingdom; through Jesus Christ our Lord. **Amen.**

AT THE EUCHARIST

BCP 294

The candles at the Altar may now be lighted from the Paschal Candle.

Celebrant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

Canticle: Christ our Passover *said in unison* **BCP 83**

All Alleluia. Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead will never die again; *
death no longer has dominion over him.
The death that he died, he died to sin, once for all; *
but the life he lives, he lives to God.
So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia.
Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.
For since by a man came death, *
by a man has come also the resurrection of the dead.
For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia.

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Epistle Reading

Romans 6:3-11

The Psalm

Psalm 114, BCP p. 756

Gospel Hymn

Hymnal 1982, #213, v. 1-3

The Gospel

Matthew 28:1-10

The Homily

Mtr. Radha Kaminski

Invitation to the Renewal of Baptismal Vows

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

Thanksgiving over the Water

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant 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.

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 Renewal of Baptismal Vows

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

People I do.

Celebrant Do you believe in God the Father?

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

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

People 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.

Celebrant Do you believe in God the Holy Spirit?

People 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.

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

People I will, with God's help.

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

People I will, with God's help.

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

People I will, with God's help.

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

People I will, with God's help.

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

People I will, with God's help.

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

The Prayers of the People

Intercessor Dear people of God, on this most holy night, when our Lord Jesus Christ passed over from death to life, let us pray for the Church and the world, saying, "**Hear our prayer.**"

Grant unity to your Church throughout the world, that all who are baptized into your death may be a means of salvation to the ends of the earth. O Risen Lord,

People **Hear our prayer.**

Leader Give the spirit of wisdom and revelation to Michael, our presiding bishop, Prince, our bishop provisional, all the clergy of our diocese, and all clergy and laity who minister in your name, that they may share with all your people the riches of your glorious inheritance. O Risen Lord,

People **Hear our prayer.**

Leader Walk with your people on the road to Emmaus, that recognizing your presence in their lives they may be on fire to do your work. O Risen Lord,

People **Hear our prayer.**

Leader Gather into your royal household those who have turned from faithfulness to your word and those who have not yet been cleansed by the gift of the water of life. O Risen Lord,

People Hear our prayer.

Leader Guide the leaders of the nations, especially Joe, our president, that the peace you first bestowed on your faithful disciples behind locked doors might rule throughout the world. O Risen Lord,

People Hear our prayer.

Leader Bless our congregations in their joys, teach us always to love one another, as you have loved us. O Risen Lord,

People Hear our prayer.

Leader Set at rest the troubled hearts of those who suffer in body, mind, or spirit, that they may always feel the peace of your healing presence. O Risen Lord,

People Hear our prayer.

Leader Hold in your loving care those who have died, and comfort those who mourn them with the assurance that all your people will be crowned with everlasting joy. O Risen Lord,

People Hear our prayer.

Celebrant O Risen Lord, on this most holy night, as we celebrate your passage from death to life, walk with us, strengthening us to live in love with one another, so that all the world will know that we are your disciples. This we ask in your name, our Savior Jesus Christ. **Amen.**

The Peace

Celebrant The peace of the Lord be always with you.

People **And also with you.** *The people greet each other in the name of the Lord.*

THE HOLY COMMUNION

The Offertory *The celebrant says the offertory sentence.*

While the offertory plates are brought to the altar, all sing:

The Doxology

Praise God from whom all blessings flow; Praise Him, all creatures here below;

Praise Him above, ye heav'nly host; Praise Father, Son and Holy Ghost. Amen.

TEXT: Thomas Ken
MUSIC: *Genevan Psalter*, 1551; attributed to Louis Bourgeois

OLD HUNDREDTH
L.M.

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

The celebrant offers our thanks to God for the grace and mercy made available to us in Christ, and in response all sing:

Sanctus (Holy, Holy, Holy)

Hymnal 1982, #S-128

The people stand or kneel as able while the celebrant gives thanks to God for the reconciling work of Christ's passion and resurrection and prays over the bread and wine. Then says:

Celebrant Therefore we proclaim the mystery of faith:
All Christ has died. Christ is risen. Christ will come again.

The celebrant concludes with a prayer for the coming of God's reign. The people respond

People A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept. Then all sing:

The Fraction

Hymnal 1982, #S-154

The Invitation *The celebrant says the invitation.*

All are welcome at God's table.

Please come forward and kneel or stand at the altar rail to receive communion. Return to your pew by the side aisle. If you need communion brought to you, let an usher know.

THE DISTRIBUTION OF THE BREAD – You can either,



Consume

Hold out your hands and then consume the bread after it is placed in your hand.



Gluten-Free

If you require a gluten-free wafer, please clasp your hands.



Blessing

If you prefer not to receive, cross your arms for a blessing.

THE DISTRIBUTION OF THE WINE – You can either,



Drink

Grasp the base of the chalice and guide it to your lips to drink the wine.



Intinct

Hold up the bread. The minister will take the bread, dip it for you, and hand it back to you.



*Not
Receive*

Cross your arms. The minister will hold the chalice up, but you will not drink.

Communion Hymn

Hymnal 1982, #204

Prayer after Communion

Celebrant Let us pray.

All **Eternal God, heavenly Father, 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.**

The Blessing *All stand as able while the celebrant blesses the people.*

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

Recessional Hymn

Hymnal 1982, #208, v. 1-3

The Dismissal

Celebrant Let us go forth in the name of Christ, alleluia, alleluia!

People **Thanks be to God, alleluia, alleluia!**



The altar flowers are given to the glory of God and

In thanksgiving for the lives of Brand/Bird families at Easter – Merrelyn & Jim Brand

In memory of Dan Dice and in thanksgiving for my family – Coleen Dice

To the Glory of God – Sally Forehand

In memory of Estes & Gabert families and in thanksgiving for the baptism of Martin Gabert – Jodi & Doug Gabert

In memory of William Deitenbeck & Laura Kaminski and in thanksgiving for the birth of Ezra Christina Kaminski – Radha and Matt Kaminski

In memory of loved ones – Arnold & Isabel Kempton

In memory of Roy Nyman, Aileen Ada, Bernie, Elaine – Pam Nyman

In memory of our parents: Thomas & Anne Borton, John & Janeth Stanton – Bob & Anne Stanton

In memory of Jack & Helen Eckhout – Bob & Diane Wesp

In memory of Douglas & Lillian Farnham for their unconditional love – Kim & Kevin (Farnham) Westgate

In memory of Mark Shepherd – Janie Shepherd & Mike Worthington

Participants in the Triduum Services

Maundy Thursday

Presiders: The Reverends Bob Garrels & Jeremy Wicks

Musician: Bob Garrels

Reader (1st reading): Immanuel Lutheran Church

Reader (Psalm): First United Methodist Church

Reader (2nd reading): St. Andrew's Episcopal Church

Intercessor: The United Church

Acolyte: St. Andrew's Episcopal Church

Worship Server: Immanuel Lutheran Church

Stripping of the Altar: St. Andrew's Episcopal Church

Good Friday

Presiders: The Reverends Bob Garrels, Jeremy Wicks & Radha Kaminski

Musicians: Paul Heidemann, Janet Mallett, & Kathy Bell

Reader (1st reading): The United Church

Reader (Psalm): St. Andrew's Episcopal Church

Reader (2nd reading): Immanuel Lutheran Church

Intercessor: First United Methodist Church

Cross-bearer: The United Church

Acolyte: Immanuel Lutheran Church

The Great Vigil of Easter

Celebrant: The Rev. Radha Kaminski

Musician: Kathy Filkins

Readers: Paul Martin & Eileen Patterson

Intercessor: Coleen Dice

Lay Eucharistic Minister & Acolyte: Bob Stanton

Ushers: Anne Stanton & Eileen Patterson

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Tara Lee, Covenant Administrator

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Eileen Patterson, 2026

Karen Peters, 2026

Dawn Paulin - *Treasurer*, 2025

Mary Frew, 2025

Mark Lauzon, 2024

Nancy Foster - *Facilitator*, 2024

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Director of Music

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St. Andrew's Vestry

Paul Martin - *Junior Warden*, 2026

Jodi Gabert - *Clerk*, 2026

Mark Lauzon, 2025

Diane Wesp, 2025

Coleen Dice - *Senior Warden*, 2024

Michelle Kelenske, 2024

Bob Stanton - *Treasurer*

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St. Mary's Vestry

Jerry Hoekwater, 2026

Theresa Williams, 2026

Jim Pals, *Junior Warden*, 2025

Pat Foster, *Senior Warden*, 2025

Anita Hunt - *Clerk*, 2024

Ross Maxwell - 2024

Dawn Paulin - *Treasurer*

In case of an emergency need for pastoral care call: Mtr. Radha Kaminski 352-727-8927