

The Triduum

Maundy Thursday - April 6, 6:00 pm at St. Mary's

Good Friday - April 7, 6:00 pm at St. Mary's

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

WELCOME

to St. Mary'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. The 11:00 am Easter Sunday service at St. Mary's, Cadillac will have a separate 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.

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. We wash one another’s feet as Christ commanded that we all may share in that love. It is not an acted parable to be watched, but an action in which all are invited to participate. We are called to both love and humility.

At the time of the footwashing, you will be invited to participate in having your feet or hands washed and to wash the feet or hands of another. Handwashing is offered as an alternative for anyone who unable to participate in any part of the footwashing.



ORDER OF WORSHIP FOR THE EVENING

Enriching our Worship 1

Officiant Bless be the God of our salvation:

People Who bears our burdens and forgives our sins.

Officiant Let us pray.

Almighty and most merciful God, kindle within us the fire of love, that by its cleansing flame we may be purged of all our sins and made worthy to worship you in spirit and in truth; through Jesus Christ our Lord. **Amen.**

Phos Hilaron *said in unison*

O gracious light, pure brightness of the everliving Father in heaven,

O Jesus Christ, holy and blessed!

Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing your praises, O God: Father, Son, and Holy Spirit.

You are worthy at all times to be praised by happy voices,

O Son of God, O Giver of Life, and to be glorified through all the worlds.

ORDER FOR MAUNDY THURSDAY

THE WORD OF GOD

Enriching our Worship 1

The Collect of the Day

Celebrant God be with you.

People And also with you.

Celebrant 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 12:1-4, 11-14

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

People Thanks be to God.

The Psalm

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

People Thanks be to God.

Celebrant The Holy Gospel of our Savior 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."

Celebrant The Gospel of the Lord.

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

Homily

Mtr. Radha Kaminski

The Foot-Washing

The Book of Occasional Services

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

We invite you to participate as you are able in this ancient practice instituted by Christ by having your own feet or hands washed and by washing the feet or hands of another.

Those who desire to have their feet or hands washed are invited to go to the basins in the alcove. Please be prepared to remove your socks and shoes if you wish to have your feet washed.

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.

Celebrant 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 of Sin

Enriching our Worship 1

Celebrant Let us confess our sins to God.

All 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.

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

The Peace

Celebrant The peace of Christ 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 *The celebrant says the offertory sentence. The gifts are brought forward.*

The Great Thanksgiving

Enriching Our Worship 1, Eucharistic Prayer 2

Celebrant The Lord be with you.

People And also 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.

Celebrant We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we say:

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

Hosanna in the highest.

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

Hosanna in the highest.

Celebrant Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his

call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary and Andrew and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever

All AMEN.

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

Celebrant God of promise, you have prepared a banquet for us.

People **Happy are those who are called to the Supper of the Lamb.**

The Invitation *The celebrant says the invitation.*

Everyone is welcome to receive communion. There is no one who is too old or too young, no one who has too many doubts or too few beliefs. This is the altar prepared by a loving God for all creation by the power of Jesus Christ. You, who are part of that creation, are welcome.

THE DISTRIBUTION OF THE BREAD – You can either,



Consume

A loaf of bread is passed from person to person, saying "The body of Christ." Each takes and eats a piece of the loaf.



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. Please then pass the bread to the next person.

THE DISTRIBUTION OF THE WINE – You can either,



Drink

The cup of wine is passed from person to person, saying, "The blood of Christ." Grasp the base of the chalice and guide it to your lips.



Intinct

Please refrain from intincting at this service.



Not Receive

Cross your arms. Please then pass the cup to the next person, saying, "The blood of Christ."

Agape Dinner

The following blessing will be offered before we eat.

Celebrant 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.**

Prayer after Communion

After dinner, all pray the prayer after communion together.

Celebrant Let us pray.

All **Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.**

Taizé Chant

Be still and know, Pew Folder 7

The image shows a musical score for a Taizé chant. It consists of two systems of music, each with a treble and bass staff. The first system has a 3/4 time signature and a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. Chords are indicated above the treble staff: C, G7, C, and F. The lyrics are: "Be still and know that I am God. Be still and know that". The second system starts with a measure rest of 7. The chords are: D/F#, G, C, F, C, F, C, G7, and C. The lyrics are: "I am God. Be still and know that I am God." The key signature changes to two sharps (D major) for the second system.

All process to the sanctuary in silence and remain standing as able.

The Stripping of the Altar

While the people say Psalm 22, the altar is stripped of ornament until all is desolate and 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.

Psalm 22

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

and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;

by night as well, but I find no rest.

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

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

They cried out to you and were delivered;

they trusted in you and were not put to shame.

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

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

"He trusted in the Lord; let him deliver him;

let him rescue him, if he delights in him."

Yet you are he who took me out of the womb,

and kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born;

you were my God when I was still in my mother's womb.

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

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

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

I am poured out like water; all my bones are out of joint;

my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth;

and you have laid me in the dust of the grave.

Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet; I can count all my bones.
They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.
Be not far away, O Lord; you are my strength; hasten to help me.
Save me from the sword, my life from the power of the dog.
Save me from the lion's mouth, my wretched body from the horns of wild bulls.
I will declare your Name to my brethren;
in the midst of the congregation I will praise you.
Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
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.
My praise is of him in the great assembly;
I will perform my vows in the presence of those who worship him.
The poor shall eat and be satisfied, and those who seek the Lord shall praise him:
"May your heart live for ever!"
All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.
For kingship belongs to the Lord; * he rules over the nations.
To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.
My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.
They shall come and make known to a people yet unborn
the saving deeds that 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 6:00 pm for Good Friday.

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.

This service uses 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 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.”



On this day the ministers enter in silence.

All then kneel as able for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Celebrant Blessed be our God.

People For ever and ever. Amen.

Celebrant 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.

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

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.

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.

The Passion Gospel

John 18:1-19:42

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

The customary responses before and after the Gospel are omitted.

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

The Solemn Collects *All stand as able*

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 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 Prince, our Bishop provisional, and all the people of this diocese

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*

Celebrant 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*

Celebrant 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*

Celebrant 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*

Celebrant 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*

Celebrant 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*

Celebrant 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

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 while the following anthems are said.

Leader We glory in your cross, O Lord,
**People and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.**

Leader May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

**People Let your ways be known upon earth,
your saving health among all nations.**

Leader Let the peoples praise you, O God; let all the peoples praise you.

**People We glory in your cross,
O Lord, and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.**

Leader We adore you, O Christ, and we bless you,
People because by your holy cross you have redeemed the world.

Leader If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

People We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

Leader O Savior of the world,
who by thy cross and precious blood hast redeemed us:

People Save us and help us, we humbly beseech thee, O Lord.

Confession of Sin

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

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

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

The Lord's Prayer

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

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

Communion from the Reserved Sacrament

The table is prepared with the sacrament consecrated on Maundy Thursday.

The Invitation

The celebrant says the invitation.

Everyone is welcome to receive communion. There is no one who is too old or too young, no one who has too many doubts or too few beliefs. This is the altar prepared by a loving God for all creation by the power of Jesus Christ. You, who are part of that creation, are welcome.

Please come forward down the center aisle to in front of the altar to receive communion or a blessing. 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.

The service concludes with the following prayer. No blessing or dismissal is added.

Celebrant Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The Triduum service will continue on Sunday at 8:00 am at St. Andrew's Episcopal Church, Big Rapids for the Great Vigil of Easter.

The Easter Sunday service of Holy Eucharist at St. Mary's takes place at 11:00 am. This service will have a separate bulletin.



THE GREAT VIGIL OF EASTER – At St. Andrew’s at 8:00 am

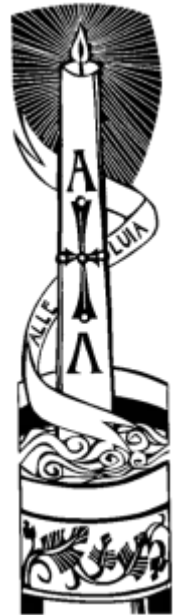
Easter, the Christian Passover, was originally a unitive feast, celebrating the passion and resurrection of Jesus Christ, and our participation therein. It included both a period of fasting and a rejoicing in Christ’s victory and ours. This participation by the believer in the dying and rising again 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, found on page 286 of the Book of Common Prayer.

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

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**

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

BCP, p. 292

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**

The Great Thanksgiving

Eucharistic Prayer A, BCP 361

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.

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!

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