

# The Triduum



*Three Holy Days  
April 17, 18, 19, 2025*

Trinity Episcopal Church  
139 Ocean Avenue, Cranston, RI

# Maundy Thursday



*The Ministers of the Liturgy enter in silence – please stand.*

## THE WORD OF GOD

Bless the Lord who forgives all our sins;  
*People: His mercy endures for ever.*

KYRE ELEISON      Hymnal S-91    *standing*

Lord, have mer - cy up - on us.      Lord, have mer - cy up -

on us.      Lord,      have mer - cy up - on us.      Christ, have mer - cy up -

on us.      Christ, have mer - cy up - on us.      Christ, have mer - cy up -

on us.      Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us.      Lord,      have mer - cy up - on us.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)  
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## THE COLLECT OF THE DAY

The Lord be with you.

*And also with you.*

Let us pray.

Almighty God, 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 FIRST LESSON Exodus 12:1-4, 11-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.

*Thanks be to God.*

## 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 LESSON 1 Corinthians 11:23-26

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

The Word of the Lord.

*Thanks be to God.*

SEQUENCE HYMN 577 *God is love, and where true love is*

THE HOLY GOSPEL John 13:1-17, 31b-35

The Holy Gospel of Our Lord Jesus Christ according to John.  
*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. Jesus said, "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."

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

SERMON

Tom Hobin

### THE FOOTWASHING

AT THE FOOTWASHING Book of Occasional Services

*The congregation is encouraged to participate by having their feet washed – simply take off your shoes and socks and come forward.*

Hymn during the footwashing: 602 *Jesu, Jesu*

THE PEACE

The peace of the Lord be always with you.  
*And also with you.*

## THE HOLY COMMUNION

OFFERTORY HYMN 439

*What wondrous love is this*

THE GREAT THANKSGIVING

*EOW Eucharistic Prayer 1*

The Lord be with you.

*And also with you.*

Lift up your hearts.

*We lift them to the Lord.*

Let us give thanks to the Lord our God.

*It is right to give our thanks and praise.*

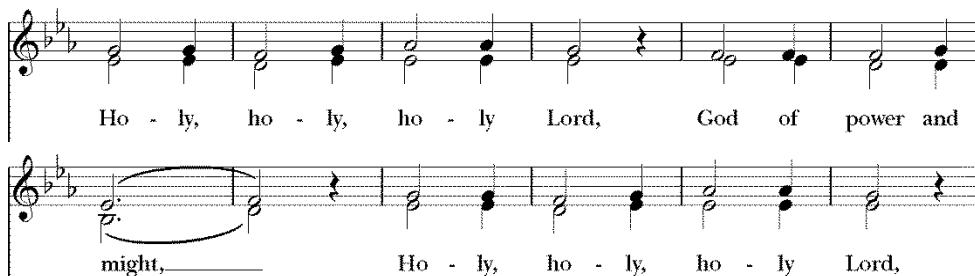
It is truly right, and good and joyful, to give you thanks, all-holy God,  
source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you  
have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish  
us and call us to the fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we  
lift our voices with all creation as we sing (say):

*Presider and People*

SANCTUS Hymnal S130



Ho - ly, ho - ly, ho - ly Lord, God of power and  
might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are full, of your glo - ry. Ho - san - na in the high - est. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time,

you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

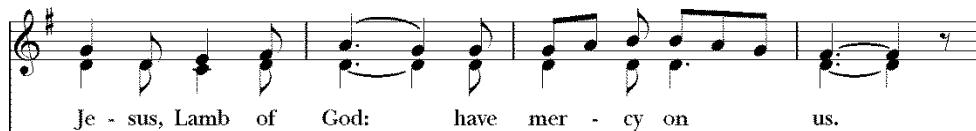
Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

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. **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, forever and ever. Amen.*

FRACTION ANTHEM Hymnal S 164



Jesus, Lamb of God: have mercy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937); Adaption copyright c. 1985: GIA Publications; Reprinted under the Episcopal Diocese of RI's license with Church Publishing, Inc.

## Communion

*All the baptized are welcome to receive communion in the Episcopal Church.*

*You may intinct the wafer (dip the wafer into the wine), or you may drink directly from the chalice reserved for that purpose. Those who are unable to come forward for communion are served first, then the congregation is invited to come forward. Gluten-free wafers are available.*

## MUSIC DURING COMMUNION

WLP 825 *Bless the Lord*

## POST COMMUNION PRAYER

*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.*

## PROCESSION TO THE ALTAR OF REPOSE

HYMN 329 *Now, my tongue, the mystery telling (kneeling)*

## THE STRIPPING OF THE ALTAR

Psalm 22:1-21 *said by all kneeling as you are able*

- 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.

*At the conclusion of the stripping of the Altar and the psalm the people depart in silence.  
You are invited to keep watch at the Altar of Repose.*

*The liturgy continues on Friday at 7:00 pm.*

# Good Friday



*On this day the ministers enter in silence.*

*All kneel for silent prayer*

Presider: Blessed be our God.

People: *For ever and ever. Amen.*

THE COLLECT OF THE DAY *remain kneeling*

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 FIRST LESSON Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him --so marred was his appearance, beyond human semblance, and his form beyond that of mortals-- so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with

the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

*Thanks be to God.*

PSALM 22:1-11

- 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.

THE SECOND LESSON Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord.

*Thanks be to God.*

GRADUAL HYMN 168 *O sacred head, sore wounded*

THE PASSION GOSPEL John 18:1-19:42

*John's gospel can sound anti-Semitic and jarring to our ears unless we remember John had multiple words in Greek for the one English translation "Jew." In this gospel the word Jew refers to the Temple Authorities.*

*Please remain seated until indicated. The congregation reads the parts in bold print.*

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 police 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 Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews 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 police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police 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 Jews 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 Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, 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 Jews. 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 Jews 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 Jews?" 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 Jews!**" 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 police 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 Jews 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 Jews 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 Jews, "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. **[ALL 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 Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "**Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'**" 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. (*Silence is kept for a few moments.*) Since it was the day of Preparation, the Jews 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 Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

SERMON

The Rev. Susan Wrathall

HYMN 172      *Were you there*

## THE SOLEMN COLLECTS

BCP pg. 277

*The leader calls the people to kneel after each bidding and then to stand for each collect.*

Presider: Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

Reader: 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 Nicholas, our Bishop, and all the people of this diocese

For all Christians in this community

For those preparing to be baptized

That God will confirm the 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.**

Reader: Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

*Silence*

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

Reader: Let us pray for all who suffer and are afflicted in body or in mind;  
For the hungry and the homeless, the destitute and the oppressed  
For the sick, the wounded, and the crippled  
For those in loneliness, fear, and anguish  
For those who face temptation, doubt, and despair  
For the sorrowful and bereaved  
For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

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

Reader: Let us pray for all who have not received the Gospel of Christ;  
For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin or indifference  
For the contemptuous and the scornful  
For those who are enemies of the cross of Christ and  
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, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Reader: 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 VENERATION OF THE CROSS

*Veneration of the Cross is part of our ancient Good Friday rituals from the earliest centuries. You are invited to come forward, kneel or stand at the cross in silent prayer and touch the cross. There are pieces of paper in each pew, and you are also invited to write down what you want to leave at the cross: a sin, a grief or sadness, a regret, or a hope. These will be burned on Holy Saturday (unread) by Mother Susan, so that each can be lifted to the heavens.*

HYMN 498      *Beneath the cross of Jesus*

### **Anthem 1**

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.*  
May God be merciful to us and bless us, show us the light of his countenance, and come to us. *Let your ways be known upon earth, your saving health among all nations.*

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

*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.*

### **Anthem 2**

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

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

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

### **Anthem 3**

O Savior of the world, who by thy cross and precious blood hast redeemed us:  
*Save us and help us, we humbly beseech thee, O Lord.*

## PROCESSION OF RESERVED SACRAMENT FROM THE CHAPEL

HYMN 166 *Sing, my tongue (kneeling)*

### Communion from the Reserved Sacrament

#### CONFESSON OF SIN

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.

#### ABSOLUTION

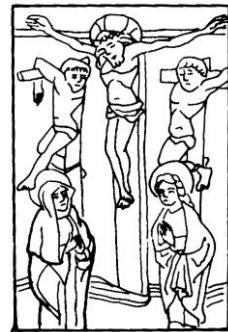
#### THE LORD'S PRAYER

#### COMMUNION

#### CONCLUDING PRAYER

Presider: Let us pray.

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



*The ministers of the liturgy depart in silence.*

*The liturgy continues on Saturday morning at 10:00 am*

# Holy Saturday



*The Presider begins with the Collect of the Day.*

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

## THE FIRST LESSON Job 14:1-14

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

The Word of the Lord.

*Thanks be to God.*

## PSALM 130

- 1 Out of the depths have I called to you, O Lord;  
Lord, hear my voice; \*  
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss, \*  
O Lord, who could stand?
- 3 For there is forgiveness with you; \*  
therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him; \*  
in his word is my hope.

- 5 My soul waits for the Lord,  
more than watchmen for the morning, \*  
more than watchmen for the morning.
- 6 O Israel, wait for the Lord, \*  
for with the Lord there is mercy;
- 7 With him there is plenteous redemption, \*  
and he shall redeem Israel from all their sins.

#### THE SECOND LESSON 1 Peter 4:1-8

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

Reader: The Word of the Lord.

*People: Thanks be to God.*

#### THE HOLY GOSPEL John 19:38-42

The Conclusion of the Passion of our Lord Jesus Christ according to John.

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

The Gospel of the Lord.

*Praise to you Lord Christ.*

## HOMILY

ANTHEM *The congregation says the parts in italics*

In the midst of life we are in death;  
from whom can we seek help?

From you alone, O Lord,  
who by our sins are justly angered.

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

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

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

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

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

## LORD'S PRAYER

## THE GRACE



*The liturgy continues at 7:00 pm this evening.*

# The Great Vigil of Easter



## The Service of Light

## KINDLING OF THE NEW FIRE

## THE LIGHTING OF THE PASCHAL CANDLE

## PROCESSION



The light of Christ. Thanks be to God.

*At the second and third pause, the Versicle and Response is sung successively a step higher.*

## THE SINGING OF THE EXSULTET

## The Service of Lessons

*Sit for readings and hymns; stand for collects*

THE STORY OF CREATION Genesis 1:1-2:4a

A poem read by Theo Aschman

HYMNAL 8 *Morning has broken*

*Unison or harmony*

Words: Eleanor Farjeon (1881-1965), alt. By permission of David Higham Associates Limited, London. Music: *Bunessan*, Gaelic melody; harm. Alec Wyton (b. 1921). Harmonization Copyright © by The Church Pension Fund.

COLLECT



THE FLOOD Genesis 7:1-5, 11-18; 8:6-18; 9:8-13

A dramatic reading by Carl Hurtubise, Margaret Thomas, Mike Kelly

HYMN 608 *Eternal Father strong to save*



1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the  
2 O Christ, whose voice the wa - ters heard and hushed their ra - ging  
3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os  
4 O Trin - i - ty of love and power, thy chil - dren shield in

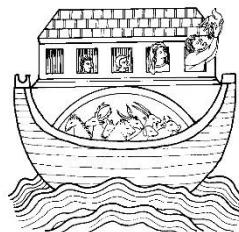
rest - less wave, who bidd'st the might - y o - cean deep its  
at thy word, who walk - edst on the foam - ing deep, and  
dark and rude, and bid its an - gry tu - mult cease, and  
dan - ger's hour; from rock and tem - pest, fire and foe, pro -

own ap - point - ed lim - its keep: O hear us when we  
calm a - mid its rage didst sleep: O hear us when we  
give, for wild con - fu - sion, peace; O hear us when we  
tect them where - so - e'er they go; thus ev - er-more shall

cry to thee for those in per - il on the sea.  
cry to thee for those in per - il on the sea.  
cry to thee for those in per - il on the sea.  
rise to thee glad hymns of praise from land and sea.

Words: William Whiting (1825-1878), alt. Music: *Melita*, John Bacchus Dykes (1823-1876).

COLLECT



ISRAEL'S DELIVERANCE AT THE RED SEA Exodus 14:10-31, 15:20-21

A dramatic reading by members of Ascension Church, Cranston

HYMN 648

1 When Is - rael was in E - gypt's land, let my peo-ple go;  
 2 The Lord told Mo - ses what to do, let my peo-ple go;  
 3 They jour - neyed on at his com - mand, let my peo-ple go;  
 4 Oh, let us all from bond - age flee, let my peo-ple go;

op - pressed so hard they could not stand, let my peo-ple go.  
 to lead the chil - dren of Is - rael through, let my peo-ple go.  
 and came at length to Ca - naan's land, let my peo-ple go.  
 and let us all in Christ be free, let my peo-ple go.

*Refrain*

Go down, Mo - ses, way down in E - gypt's land;  
 tell old Pha - raoh to let my peo-ple go.

Words: African-American spiritual Music: *Go Down, Moses*, Afro-American spiritual; arr. Horace Clarence Boyer (b. 1935)  
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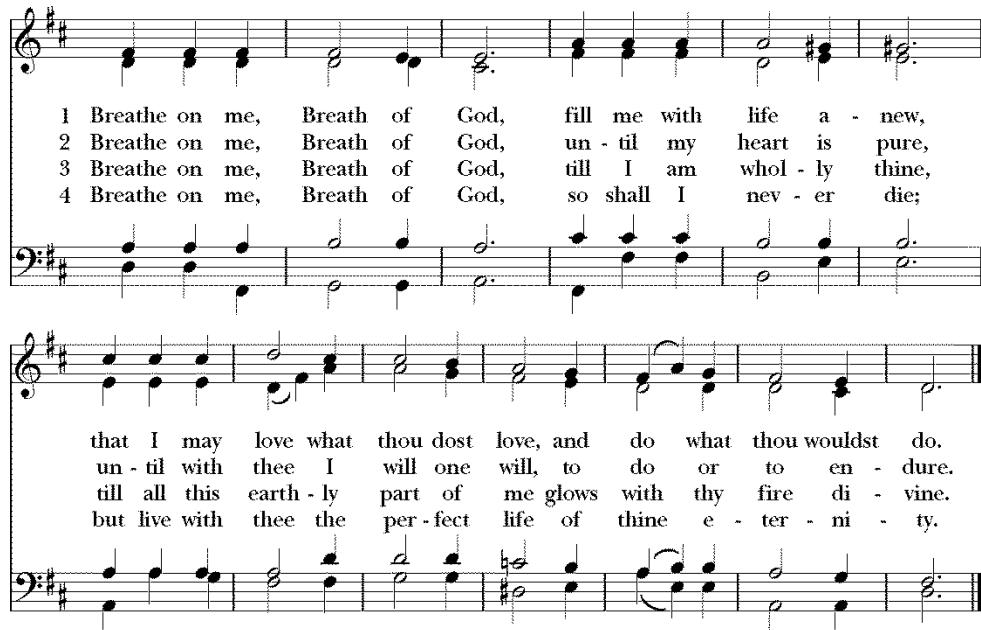
COLLECT



THE VALLEY OF DRY BONES Ezekiel 37:1-14

A dramatic reading by Ginny Simms, Sue Hinckley, and the Trinity Choir

HYMN 508

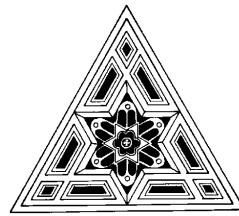


The musical score consists of two staves of music in G major, common time. The top staff is in treble clef and the bottom staff is in bass clef. The music features a mix of eighth and sixteenth notes, with several rests. The lyrics are integrated into the music, appearing below the notes. The lyrics are as follows:

1 Breathe on me, Breath of God, fill me with life a - new,  
2 Breathe on me, Breath of God, un - til my heart is pure,  
3 Breathe on me, Breath of God, till I am whol - ly thine,  
4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.  
un - til with thee I will one will, to do or to en - dure.  
till all this earth - ly part of me glows with thy fire di - vine.  
but live with thee the per - fect life of thine e - ter - ni - ty.

COLLECT



THE GATHERING OF GOD'S PEOPLE Zephaniah 3:14-20

Read by Tom Hobin

HYMN 408

1 Sing praise to God who reigns above, the God of all creation;  
 2 What God's almighty power hath made, his gracious mercy.  
 3 Let all who name Christ's holy Name give God all praise and

a - tion, the God of power, the God of love, the God of  
 keep - eth; by morn - ing glow or eve - ning shade his watch - ful  
 glo - ry; let all who know his power pro - claim a - loud the

our sal - va - tion; with heal - ing balm my soul he fills, and  
 eye ne'er sleep - eth. With - in the king - dom of his might, lo!  
 won - drous sto - ry! Cast each false i - dol from its throne, the

ev - ery faith - less mur - mur stills: to God all praise and glo - ry.  
 All is just and all is right: to God all praise and glo - ry.  
 Lord is God, and he a - lone: to God all praise and glo - ry.

Words: Johann Jakob Schütz (1640-1690); tr. Frances Elizabeth Cox (1812-1897), alt.

Music: *Mit Freuden zart*, melody from "Une pastourelle gentille," 1529; adapt. *Pseaumes cinquante de David*, 1547, and *Kirchengeseng darinnen die Heubtartikel des Christlichen Glaubens gefasset*, 1566; harm. Ralph Vaughan Williams (1872-1958), after Heinrich Reimann (19th cent.)

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COLLECT

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

**People: I do.**

Presider: Do you believe in God the Father?

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

Presider: 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.**

Presider: 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.**

Presider: 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.**

Presider: 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.**

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

**People: I will, with God's help.**

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

**People: I will, with God's help.**

Presider: 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.**

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.**

## THANKSGIVING OVER THE WATER (BCP 306-307)

The Lord be with you.

*And also with you.*

Let us give thanks to the Lord our God.

*It is right to give him thanks and praise.*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

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

## THE ASPERGES

*The congregation is sprinkled with water as a reminder of their own baptism.*

*The traditional response is to make the sign of the Cross.*

## The Holy Eucharist

Presider: Alleluia. Christ is Risen.

People: The Lord is risen indeed. Alleluia.

GLORIA HYMNAL S280

*with the ringing of our bells*

The musical notation consists of two staves of music in G major, common time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature. The lyrics for the first section are: "1. Glo - ry to God in the high - est, and". The second staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature. The lyrics for the second section are: "peace to his peo-ple on earth. 2. Lord God, heaven - ly". The music features various note values including eighth and sixteenth notes, with some notes beamed together. The lyrics are placed below the notes.

King, al - might - y God and Fa - ther, we wor - ship you, we  
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
 Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy  
 on us; 5. you are seat - ed at the right hand of the Fa-ther: re -  
 ceive our prayer. 6. For you a - lone are the Ho - ly One,  
 you a - lone are the Lord, 7. you a - lone are the Most  
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
 glo - ry of God the Fa - ther. A - men.

Music: Robert Powell (b. 1932), rev. Setting: Copyright © Church Publishing Inc.

THE COLLECT OF THE DAY *sung*

The Lord be with you.

*And also with you.*

Let us pray.

O 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 Romans 6:3-11

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

Reader: The Word of the Lord.

*People: Thanks be to God.*

GRADUAL HYMN 529 *In Christ there is no east or west*

THE HOLY GOSPEL Luke 24:1-12

The Holy Gospel of Our Lord Jesus Christ according to Luke.

*Glory to you, Lord Christ*

On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them,

"Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

The Gospel of the Lord.

*Praise to you, Lord Christ.*

## THE SERMON

### THE PRAYERS OF THE PEOPLE

Presider: On this day God breaks the power of sin and death and offers us new life through the Resurrection. Let us respond in faith by coming before God with our prayers for others and ourselves.

Leader: That the Church throughout the world, birthed by the death and resurrection of Jesus, may proclaim the hope and power of the resurrection to a weary and divided world, we pray to you, O Lord.

That Sean, our Presiding Bishop, Nicholas, our Bishop, and all who serve God in the Church, may serve with courage and joy, we pray to you, O Lord.

That all those who hold authority in our common life may be strengthened and led to wise and just decisions, we pray to you, O Lord.

That the reconciling love of God may overcome war and conflict, poverty and racism, and lead to justice and peace we pray to you, O Lord.

For all who are ill and have asked for our prayers: Jim, Patrice, Ben, Barbara, Bev, George, Ginny, Becca, Bruce, Cory, Gabi, Henry, Tim, Sandy, Joan, and those whom we name at this time, (LONG PAUSE), that they may know the healing presence of God, we pray to you, O Lord.

For all who have died in the hope of the resurrection, especially those in whose memory the flowers and plants during the Easter season are given, and for those whom we remember now...*pause*...that they may be drawn ever closer to the heart of God, we pray to you, O Lord.

With confidence in Jesus who calls us into new life, let us continue to offer our prayers, either silently or aloud ...*pause*... we pray to you, O Lord.

Presider: Grant, we pray, Almighty God, that we who celebrate with awe the Paschal feast may be found worthy to attain to everlasting joys; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## THE PEACE

## THE HOLY COMMUNION

## OFFERTORY HYMN 210 *The day of resurrection*

## THE GREAT THANKSGIVING

## Eucharistic Prayer A *sung*

BCP pg. 361

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly are we bound to praise thee for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS *Hymnal S125*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed is he who comes in the name of the Lord. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.

From *A Community Mass*; Richard Proulx (b. 1937) Music printed with permission under the Episcopal Diocese of RI's license with Church Publishing, Inc.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and

for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



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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.**

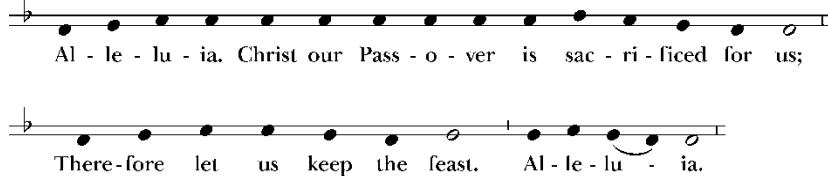
**And lead us not into temptation,**

**but deliver us from evil.**

**For thine is the kingdom,  
and the power, and the glory,  
forever and ever. Amen.**

## FRACTION Hymnal S-152

*This setting is not used in Lent.*



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;  
There - fore let us keep the feast. Al - le - lu - ia.

*This setting may be sung full by all, or by the choir, or as a versicle and response.*

Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

*All the baptized are welcome to receive communion. Please come forward for communion or a blessing (cross your arms at your chest.) Wine may be consumed from the chalice or through intinction (when you dip the bread in the vessel reserved for this purpose.) Those unable to come forward will be served first.  
Please ask if you need gluten-free wafers.*

## COMMUNION HYMN *sung by all*

178 *Alleluia, alleluia, give thanks to the risen Lord*

## POST COMMUNION PRAYER

BCP pg. 365

**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.**

## EASTER BLESSING

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.*

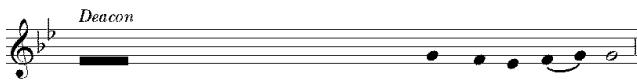
May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. *Amen.*

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

HYMN 208 *The strife is o'er*

EASTER DISMISSAL

*Deacon*

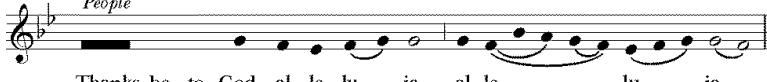


Let us go forth in the name of Christ, al - le - lu - ia,



al - le - lu - ia.

*People*



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

Hell was in an uproar because it was done away with.  
It was in an uproar because it is mocked.  
It was in an uproar, for it is destroyed.  
It is in an uproar, for it is annihilated.  
It is in an uproar, for it is now made captive.

Hell took a body, and discovered God.  
It took earth, and encountered Heaven.  
It took what it saw, and was overcome by what it did not see.

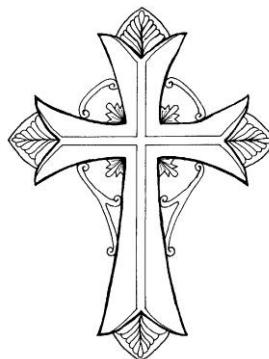
O death, where is thy sting?  
O Hell, where is thy victory?

Christ is Risen, and you, o death, are annihilated!  
Christ is Risen, and the evil ones are cast down!  
Christ is Risen, and the angels rejoice!  
Christ is Risen, and life is liberated!

Christ is Risen, and the tomb is emptied of its dead;  
for Christ having risen from the dead,  
is become the first-fruits of those who have fallen asleep.

To Him be Glory and Power forever and ever. Amen!

*from the Easter sermon of John Chrysostom (circa 400 AD)*



Thank you to all who worked so hard to make this a truly wonderful Holy Week and Triduum. Thank you to Mike Kelly who worked to plan, rehearse and play all of the music. Thank you to the Trinity Choir for your time and talent shared to the Glory of God in the many services this past week. Thank you to Angela Butler and the Altar Guild, who planned, cleaned, washed linens, set up, and took down before and after each service. Thank you to the acolytes, readers, ushers, greeters, and Eucharistic ministers who played such an important part of each and every liturgy. And thank you to the people of Trinity and our visitors who joined us on this journey and by your presence made it a truly transformative experience for the whole community gathered. *Alleluia! Alleluia! Alleluia!*

*Mother Susan Wrathall+*



# Trinity Church

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The Reverend Susan Wrathall, Priest-in-Charge  
Dr. Michael Kelly, Minister of Music  
Carl Hurtubise, Sunday School Superintendent

¶

Vestry Members

Robert Duncanson, Senior Warden | Shanon Horridge, Junior Warden  
Ann Walter, Treasurer, Ginny Simms, Clerk

Alyson Aharonian, Vickie Ancona, Bill Caldwell, Frank Castellone, Kevin Cliff, Carol Deming,  
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