

CALVARY EPISCOPAL CHURCH
CINCINNATI, OHIO



Photo by Howard Helvey

GOOD FRIDAY
APRIL 3, 2026 7:00 PM

Thank you for silencing your cell phone.

***The Wounded Christ: God in the Midst of the World's Suffering
Reflections Rooted in Celtic Christianity***

This evening's service follows the traditional Good Friday liturgy from the Book of Common Prayer (1979), accompanied by music for strings, organ, and piano.

*Throughout the Christian tradition, Celtic spirituality has spoken deeply about **God's presence in the wounds of the world**. Celtic Christians believed that Christ is not distant from suffering but **dwells within it**—within the wounds of the earth, within the grief of peoples, within the cries of those who suffer violence and war.*

Good Friday confronts us with the deepest truth of our faith:

God does not stand apart from suffering.

God enters it.

Instead of a sermon tonight, you are invited into a time of meditation through scripture and several musical offerings. During this period, you are encouraged to listen reflectively or use the prompts provided in the gray boxes for deeper thought. Feel free to jot down notes in the service or simply absorb the experience and use the guide for personal reflection later.

VOLUNTARY

Fughetta on 'Herzlich tut mich verlangen' (O sacred head, sore wounded) Johann Pachelbel (1653-1706)

VOLUNTARY DURING THE PROCESSION

Adagio (from Stabat Mater)

Giovanni Battista Pergolesi (1710-1736)

Please stand, if able, as the ministers enter.

Celebrant Blessed be our God.
People **For ever and ever. Amen.**

COLLECT OF THE DAY

Lord, you are punctured, no longer divided between inside and out, knowing in your flesh the sharp violence that kills what it fears: take us through the narrow door from which an endless river flows into a new body-- wounded but unafraid; through Jesus Christ, the passion of God. **Amen.**

Please be seated

OLD TESTAMENT READING Hebrews 4:14-16; 5:7-9

Reading Hebrews 4:14-16; 5:7-9

Read by Aaron Leonard

Also, let's hold on to the confession since we have a great high priest who passed through the heavens, who is Jesus, God's Son; because we don't have a high priest who can't sympathize with our weaknesses but instead one who was tempted in every way that we are, except without sin.

Finally, let's draw near to the throne of favor with confidence so that we can receive mercy and find grace when we need help.

During his days on earth, Christ offered prayers and requests with loud cries and tears as his sacrifices to the one who was able to save him from death. He was heard because of his godly devotion. Although he was a Son, he learned obedience from what he suffered. After he had been made perfect, he became the source of eternal salvation for everyone who obeys him.

The Word of the Lord.

Thanks be to God.

The Celtic prayer known as "St. Patrick's Breastplate" says:

*Christ with me,
Christ before me,
Christ behind me,
Christ within me.*

The letter to the Hebrews tells us that Jesus is able to **sympathize with our weakness**. The word used suggests one who suffers **with us**.

The Celtic tradition teaches that Christ is present not only in moments of beauty and joy but also in the **deep places of pain**.

Where do you most need to know that Christ is **with you** right now?

Where do you see the suffering of others—people whose wounds are known only to God?

How might Christ be present there?

"The Celtic tradition speaks again and again of God's closeness—God beside us in the struggle, God present in the ordinary, God walking with us through suffering."

— Esther de Waal, *The Celtic Way of Prayer* (1997)

MUSIC *Improvisation*

PSALM 22 (SIMPLE CHANT, INCLUSIVE LANGUAGE)

Satish Casie Chetty and Howard Helvey, cantors

Remaining seated, the Congregation mono-chants the 2nd half of each psalm verse (following the asterisk), altering the pitch of each final stressed word(s) or syllable(s) in the fashion conveyed by the cantor in the verse's 1st half.

1 Cantor My God, my God, why have you forsaken me? *
ALL 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 ancestors 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 not *human*, *
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
"You trusted in the LORD; let the LORD deliver you; *
let God rescue you, if God *delights in you*."

9
Yet you are the one 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 *kindred*; *
in the midst of the congregation I will *praise you*.

22

Praise the Lord, you that fear *God*; *
stand in awe of him, O offspring of Israel; —>
all you of Jacob's line, give *glory*.

23

For God does not despise nor abhor the poor in their poverty; —>
neither turns away *from them*; *
but when they cry to the Lord, they are *heard*.

24

My praise is of God in the great *assembly*; *
I will perform my vows in the presence of those who worship the *Lord*.

25

The poor shall eat and be satisfied, —>
and those who seek the Lord shall give *praise*: *
"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 *God*.

27

For sovereignty belongs to the *Lord*, *
who rules over the *nations*.

28

To God alone all who sleep in the earth bow down in *worship*; *
all who go down to the dust fall before *God*.

29

My soul shall live for God; —>
my descendants shall serve *God*; *
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 God has *done*.

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

The psalms give voice to the deepest cries of human suffering.

*Celtic Christians did not shy away from lament. They believed the cries of grief were **holy speech**, prayers rising from wounded hearts.*

Today the cry of Psalm 22 echoes across the world:

- *in cities destroyed by war*
- *in refugee camps and detention centers*
- *in hospitals and homes*
- *in the hidden trauma carried in human hearts*

Where do you hear the cry of this psalm in our world today?

Where do you carry grief that longs to be spoken before God?

“To be human is to be made of dust and glory. We carry both the beauty of the divine image and the wounds of the world.”

*— J. Philip Newell, *Listening for the Heartbeat of God* (1997)*

Please stand as you are able.

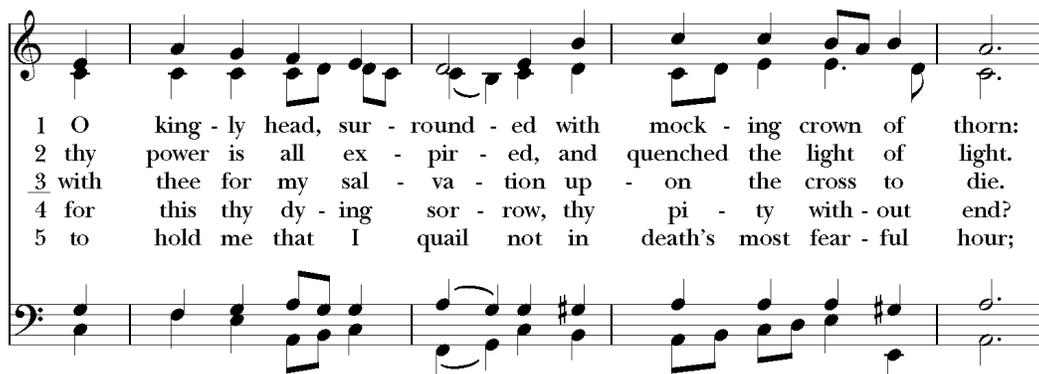
The Good Friday Offering is designated for the ministries of the Episcopal Church in Jerusalem, as has been traditional in the Episcopal Church throughout the dioceses. Please make checks payable to Calvary Episcopal Church and write “Good Friday Offering” on the memo line.

HYMN ('82) 168 *O sacred head, sore wounded*
stanzas 1-3 only

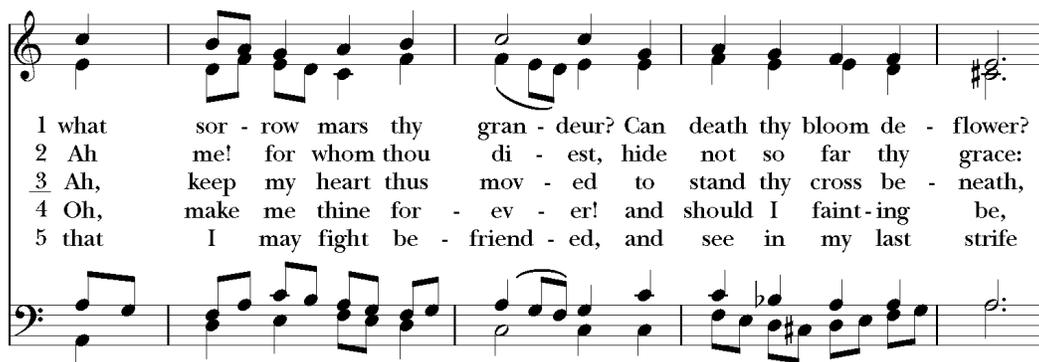
HERZLICH TUT MICH VERLANGEN



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
4 Lord, let me nev - er, nev - er, out - live my love for thee.
5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Following the hymn, please be seated.

The Passion of our Lord Jesus Christ according to John

Congregational responses in RED

Note: This Gospel narrative was prepared by the Rev. Jane L. Patterson, Ph.D. of Seminary of the Southwest and is designed to show the rhetorical form of the John's passion narrative and how translation choices might be deployed to lessen potential anti-Jewish readings.

Narrator: 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,

Jesus: "Whom are you looking for?"

Priests and Police: "Jesus of Nazareth."

Narrator: Jesus replied,

Jesus: "I am he."

Narrator: Judas, who betrayed him, was standing with them.

When Jesus said to them,

Jesus: "I am he,"

Narrator: they stepped back and fell to the ground.

Again, he asked them,

Jesus: "Whom are you looking for?"

Narrator: And they said,

Priests and Police: "Jesus of Nazareth."

Narrator: Jesus answered,

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

Narrator: [This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."]

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

Jesus said to Peter,

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

Narrator: So, the soldiers, their officer, and the *Judean* 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 Judean leadership 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,

Woman: "You are not also one of this man's disciples, are you?"

Narrator: He said,

Peter: "I am not."

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching.

Jesus answered,

Jesus: "I have spoken openly to the world;

I have always taught in synagogues and in the temple, where all 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."

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

Police: "Is that how you answer the high priest?"

Narrator: Jesus answered,

Jesus: "If I have spoken wrongly, testify to the wrong.

But if I have spoken rightly, why do you strike me?"

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

They asked him,

Police: "You are not also one of his disciples, are you?"

Narrator: He denied it and said,

Peter: "I am not."

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

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

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

Pilate: "What accusation do you bring against this man?"

Narrator: They answered,

Priest and Police: "If this man were not a criminal, we would not have handed him over to you."

Narrator: Pilate said to them,

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

Narrator: The *Judeans* replied,

Priests and Police: "We are not permitted to put anyone to death."

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

Pilate: "Are you the King of the *Judeans*?"

Narrator: Jesus answered,

Jesus: "Do you ask this on your own, or did others tell you about me?"

Narrator: Pilate replied,

Pilate: "I am not a *Judean*, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

Narrator: Jesus answered,

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

Narrator: Pilate asked him,

Pilate: "So you are a king?"

Narrator: Jesus answered,

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

Narrator: Pilate asked him,

Pilate: "What is truth?"

Narrator: After he had said this, he went out to the *Judeans* again and told them,

Pilate: “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*?”

Narrator: They shouted in reply,

Congregation: “**Not this man, but Barabbas!**”

Narrator: Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.

They kept coming up to him, saying,

Chiders: “Hail, King of the *Judeans*!”

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

Pilate: “Look, I am bringing him out to you to let you know that I find no case against him.”

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

Pilate: “Here is the man!”

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

Congregation: “**Crucify him! Crucify him!**”

Narrator: Pilate said to them,

Pilate: “Take him yourselves and crucify him; I find no case against him.”

Narrator: The *Judeans* answered him,

Judean Response: “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: “Where are you from?”

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

Pilate: “Do you refuse to speak to me?

Do you not know that I have power to release you, and power to crucify you?”

Narrator: Jesus answered him,

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

Narrator: From then on Pilate tried to release him, but the *Judeans* cried out,

Judean Response: “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

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

Pilate: “Here is your King!”

Narrator: They cried out,

Congregation: “**Away with him! Away with him! Crucify him!**”

Narrator: Pilate asked them,

Pilate: “Shall I crucify your King?”

Narrator: The chief priests answered,

Priests: “We have no king but the emperor.”

Narrator: 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 in reverence to Christ for the remainder of the narrative.

We pause for a period of silence as we recall Christ’s saving death.

Narrator: 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,

Chief Priests: “Do not write, ‘The King of the *Judeans*,’ but, ‘This man said, I am King of the *Judeans*.’”

Narrator: Pilate answered,

Pilate: “What I have written I have written.”

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

So they said to one another,

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

Narrator: (This was to fulfill what the scripture says,

“They divided my clothes among themselves, and for my clothing they cast lots.”)

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: “Woman, here is your son.”

Narrator: Then he said to the disciple,

Jesus: “Here is your mother.”

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: “I am thirsty.”

Narrator: A jar full of sour wine was standing there.

So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: “It is finished.”

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

Since it was the day of Preparation, the *Judeans* 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 authorities*, 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 Word of the Lord.

Thanks be to God.

The crucifixion of Jesus was the result of fear, violence, and political power.

Empires have always justified violence by claiming it is necessary.

Yet on the cross, Jesus refuses the logic of violence.

Instead of domination, he chooses love.

Instead of vengeance, he offers forgiveness.

*Celtic Christians often spoke of Christ as **the wounded healer of creation**, whose suffering reveals the cost of human cruelty but also the power of divine compassion.*

Where do you see the forces of violence shaping our world today?

*What might it mean to follow Christ in choosing **love in the midst of violence**?*

MUSIC *Intonation and Reflection on 'Shades Mountain'*

Tune by K. Lee Scott (b. 1950)

Setting by Anne Krentz Organ (b. 1960)

THE SOLEMN COLLECTS BCP 277

On this day we pray these special solemn prayers for all the world's needs. Please stand if you are able, until directed to kneel.

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 Kristen, our Bishop, and all the people of this diocese

For all Christians in this community.

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

Silence

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

Let us pray for 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

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

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

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

Let us 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

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.**

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

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.**

In the Solemn Collects, we place before God the suffering of the whole world.

*The Celtic tradition reminds us that **all creation is interconnected**. The wounds of one are the wounds of all.*

Tonight, we remember:

- *victims of war*
- *those displaced from their homes*
- *those who carry the unseen wounds of trauma*
- *the earth itself, wounded by human greed*

Celtic Christians believed that Christ holds the whole world in compassion.

Who comes to mind as we pray tonight?

What suffering do you feel called to hold before God?

“One of the most beautiful aspects of Celtic spirituality is its sense that the divine is present in the ordinary, in the broken, in the places where we would least expect it.”

– John O’Donohue, Anam Cara (1997)

MUSIC *Improvisation*

People stand as they are able.

THE LORD’S PRAYER said by **ALL**

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

The people kneel as a Wooden Cross is brought into the church and placed in the sight of the people. Venerating the cross can be as simple as gently touching it. Some people choose to bow before the cross, kneel, or even lie prostrate as a sign of offering their whole selves to Christ. Each gesture is a way of expressing prayer, gratitude, and reverence for the love revealed in the cross. You are invited to approach in whatever way feels most authentic and prayerful for you.

THE VENERATION OF THE CROSS (with Rubric)

All are invited to come forward to venerate the cross as they feel moved.

HYMN ('82) 172 *Were you there when they crucified my Lord?*

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh! _____
 there when they nailed him to the tree? Oh! _____
 there when they pierced him in the side? Oh! _____
 there when they laid him in the tomb? Oh! _____

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

People kneel or stand as they are able.

CONCLUDING PRAYER

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 forever. **Amen.**

The cross reveals a truth that is difficult to accept:

God's love does not prevent suffering.

*But God's love **enters suffering and transforms it.***

Celtic Christians trusted that even in the darkest places, God is present.

A traditional Celtic blessing says:

"Even in the darkest night

the light of Christ walks beside us."

Good Friday reminds us that death and violence do not have the final word.

Where do you long to see signs of hope in the midst of suffering?

Where might God be calling you to become a bearer of that hope?

VOLUNTARY

Chorale Prelude on 'Herzlich tut mich verlangen' (O sacred head, sore wounded) Larry Shackley (b. 1956)

After the ministers have recessed, the assembly may be seated for the remainder of the voluntary; please depart in silence.

We are at the place in Holy Week where our work is done. The night is dark. Jesus is laid to rest in the tomb. As we have gazed on his wounds and contemplated his mighty offering of himself in love, how shall we proceed?

In the lyrics to the song, "A Celtic Prayer," Barry Peters offers this blessing,

*May the Christ who walks on wounded feet walk with you on the road.
May the Christ who serves with wounded hands stretch out your hands to serve.
May the Christ who loves with a wounded heart open up your hearts to love.*

*May you see the face of Christ in everyone you meet,
And may everyone you meet see the face of Christ in you.*

Amen.

The cross has shown us the depth of God's love. Now we leave this place to carry that love into a wounded world.

WORSHIP LEADERS

Presider: The Reverend Allison English, *Rector*

Assisting Clergy: The Rt. Reverend Nedi Rivera. Interim Assisting Clergy

Organ and Piano: Howard Helvey

Violin: Satish Casie Chetty

Cantors: Satish Casie Chetty and Howard Helvey

Readers: Aaron Leonard and Maris Bernard



**Easter
Sunday**
April 5th

6:30 a.m.
**The Great Vigil
of Easter**

9:15 a.m.
**Family
Worship with
Communion
followed by
Easter Egg
Hunt**

11:00 a.m.
**Festival Choral
Eucharist**

**Festive coffee
hour follows
each worship
service.**

CONFIDENT IN GOD'S LOVE FOR US FEARLESS IN OUR LOVE FOR ALL



TO GROW INWARDLY IN FAITH THROUGH WORSHIP, MUSIC, AND EDUCATION AND OUTWARDLY THROUGH INVITATION, WELCOME, AND CONNECTION

TO BE JESUS' HEART, HANDS AND FEET, HUMBLY COLLABORATING WITH OUR NEIGHBORS TO REALIZE BELOVED COMMUNITY



TO OPEN OURSELVES TO GOD'S GRACE, RECOGNIZING THAT WE ARE ALL BROKEN SAINTS AND REDEEMED SINNERS



CALVARY
EPISCOPAL CHURCH CLIFTON