

The Triduum



Good Friday

12:00 Noon & 7:00 PM
29 March 2024

St. Luke's Episcopal Church
Spirituality in Action

247 W. Lovell St, Kalamazoo, MI 49007
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An Important Note about the Pasion Narrative

Our Gospels were written in a polemical style which often portrayed Jesus and Jews as adversaries. This polemical style may well have arisen over hard feelings about Judaism and the new sect of Christianity parting ways around the years that the Gospels were written. Regardless of the origins of this polemical writing style, one of the results has been a history of prejudice, violence, and the murder of Jews by Christians. These evil acts arose because of a wrong-headed tendency to blame Jews for killing Jesus.

Let us be entirely clear and firm about two truths. One: The Jews have never stopped being God's chosen people. God's promises are eternal. They do not go away. And two: to say that the Jews killed Jesus is to make a grave theological error.

From its earliest days, Christianity has taught that in Christ, God took the human experience into God's self and, as a result, we share in God's eternal life. This, for example, is why St. Athanasius (298-373 CE) asserted that Christ became human so that humans could become divine. This is also why we read in Colossians 1:19, "For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of the cross." This fullness is the Greek word, *pleroma*, which is applied as well to the Church throughout *Ephesians*. At *Ephesians* 4:13, for example, we encounter encouragement to come "to maturity, to the measure of the full (*pleroma*) stature of Christ," and, at 4:15, growing, into Christ, is encouraged. Christ took on the whole human experience—even betrayal and death—so that we could be in him and thereby become a part of God's eternal life. In other words, Christ chose to die for us. No external force could, or did, force him to die.

So as you hear the story, today, of the arrest, trial, and crucifixion of Jesus Christ, please remember that he did this for us, out of love. That is our only focus on this day.

The Word of God

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.

Assembly

Intoned by all.

Part I

- 1 My God, my God, why have you for / saken me? *
- and are so far from my cry and from the words of my dis / tress?
- 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 de / livered them.
- 5 They cried out to you and were de / livered; *
- 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 de / liver him; *
- let him rescue him, if he de / lights in him.”

Part 2

- 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.

*Repeat 2nd
half of chant*

Music by Karl Schrock. (b. 1948)

Lector A reading from *The Letter to the Hebrews*.

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.

Assembly The Word of the Lord.
Thanks be to God.

The Passion of Our Lord Jesus Christ

Please be seated.

John 18:1-19:42

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

Narrator After they had eaten the supper, Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.

Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests 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?

Narrator	They answered,
Assembly	Jesus of Nazareth.
Jesus	I am he.
Narrator	Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them,
Jesus	Whom are you looking for?
Assembly	Jesus of Nazareth.
Jesus	I told you that I am he. So if you are looking for me, let these men go.
Narrator	This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,
Jesus	Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?
Narrator	So the soldiers, 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 Jewish leaders that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Reader 1	You are not also one of this man's disciples, are you?
Narrator	Peter said,
Reader 2	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 Jews come together.
	I have said nothing in secret.
	Why do you ask me?
	Ask those who heard what I said to them; they know what I said.
Narrator	When he had said this, one of the police standing nearby struck Jesus on the face, saying,
Reader 1	Is that how you answer the high priest?
Jesus	If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?
Narrator	Then Annas sent him bound to Caiaphas the high priest.
	Now Simon Peter was standing and warming himself. They asked him,
Reader 2	You are not also one of his disciples, are you?
Narrator	He denied it and said,
Reader 1	I am not.

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

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

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

Assembly Sung twice.

Narrator 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,

Reader 2 What accusation do you bring against this man?

Narrator They answered,

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

Narrator Pilate said to them,

Reader 2 Take him yourselves and judge him according to your law.

Narrator They replied,

Assembly 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,

Reader 2 Are you the King of the Jews?

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

Reader 2 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	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 Jewish authorities. But as it is, my kingdom is not from here.
Reader 2	So you are a king?
Jesus	You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.
Reader 2	What is truth?
Narrator	After he had said this, Pilate went out to the Jewish leaders again and told them,
Reader 2	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?
Narrator	They shouted in reply,
Assembly	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,
Assembly	Hail, King of the Jews!
Narrator	and they struck him on the face. Pilate went out again and said to them,
Reader 2	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,

<i>Reader 2</i>	Here is the man!
<i>Narrator</i>	When the chief priests and the police saw him, they shouted,
<i>Assembly</i>	Crucify him! Crucify him!
<i>Narrator</i>	Pilate said to them,
<i>Reader 2</i>	Take him yourselves and crucify him; I find no case against him.
<i>Assembly</i>	We have a law, and according to that law he ought to die because he has claimed to be the Son of God.
<i>Narrator</i>	Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
<i>Reader 2</i>	Where are you from?
<i>Narrator</i>	But Jesus gave him no answer. Pilate therefore said to him,
<i>Reader 2</i>	Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?
<i>Jesus</i>	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.
<i>Narrator</i>	From then on Pilate tried to release him, but the Jewish leaders cried out,
<i>Assembly</i>	If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.
<i>Narrator</i>	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.

Narrator	Pilate said to the Jewish leaders,
Reader 2	Here is your King!
Narrator	They cried out,
Assembly	Away with him! Away with him! Crucify him!
Narrator	Pilate asked them,
Reader 2	Shall I crucify your king?
Narrator	The chief priests answered,
Assembly	We have no king but the emperor.
Narrator	Then Pilate handed Jesus 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".
	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 people 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 priest of the Jews said to Pilate,
Reader 1	Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."
Narrator	Pilate answered,
Reader 2	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,

Reader 1	Let us not tear it, but cast lots for it to see who will get it.
Narrator	<p>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.</p> <p>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,</p>
Jesus	Woman, here is your son.
Narrator	Then he said to the disciple,
Jesus	Here is your mother.
Narrator	<p>And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, in order to fulfill the scripture, he said</p>
Jesus	I am thirsty.
Narrator	<p>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,</p>
Jesus	It is finished.
Narrator	<p>Then he bowed his head and gave up his spirit.</p> <p><i>A moment of silence is kept.</i></p>
Narrator	<p>Since it was the day of Preparation, the Jewish leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.</p>

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 say,
“They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea,
who as a disciple of Jesus,
though a secret one
because of his fear of the Jewish 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.

Silence is kept as all are seated.

The Homily

Please be seated.

The Rev. Dr. Randall R. Warren

Deacon 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.

Members of the Assembly may stand or kneel.

Deacon 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 Skip, our Assisting Bishop,
and all the people of this diocese
For all Christians in this community
For those about to be baptized.

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

Silence

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.

Assembly Amen.

<i>Deacon</i>	<p>Let us pray for all nations and peoples of the earth, and for those in authority among them;</p> <p>For Joseph, the President of the United States For the Congress and the Supreme Court For the Members and Representatives of the United Nations For all who serve the common good</p> <p>That by God's help they may seek justice and truth, and live in peace and concord.</p> <p><i>Silence</i></p>
<i>Presider</i>	<p>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 tranquillity your dominion may increase until the earth is filled with the knowledge of your love; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.</p>
<i>Assembly</i>	Amen.
<i>Deacon</i>	<p>Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;</p> <p>For continued faithfulness to God's covenant with them; For their flourishing in peace as witnesses to God's sustaining love; For safety from all malice and harm; For the fullness of redemption for the sake of God's Name.</p> <p>That unity and concord may exist between Jews and Christians, in obedience to God's will.</p> <p><i>Silence.</i></p>
<i>Presider</i>	<p>O God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world.</p>
<i>Assembly</i>	Amen.

Deacon

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

For those who are hungry and homeless,
destitute and oppressed;

For those who are ill or disabled, in body, mind, or spirit;

For those in loneliness, fear, and anguish;

For those who face temptation, addiction, doubt, and despair;

For those who are sorrowful and bereaved;

For those who are persecuted for the sake of Christ;

For prisoners, refugees, and captives;

For victims of war, genocide, and trafficking,
and all those in mortal danger.

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

Silence.

Presider

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

Assembly

Amen.

Deacon

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

For those who have never heard the word of salvation; For
those who have lost their faith;

For those hardened by sin and indifference;

For the contemptuous and the scornful;

For those who are persecutors of his disciples;

For those who in the name of Christ
have persecuted others.

That God will open their hearts to the truth,
and lead them to faith and obedience.

Silence.

Presider Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you.

Assembly Amen.

Deacon 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.

Assembly Amen.

Devotions at the Cross

Musical Offering

Spiegel im Spiegel Arvo Pärt

Carol Russell, Cello

During the musical offering, please go to the rear of the church by the side aisles and take a flower to place on the cross.

Anthem 1 *Please stand.*

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

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

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

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

Assembly 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

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

Presider Come, O People, and looking on this marvelous wonder, let
us adore the might of the cross. For a tree put forth the
fruit of death in Paradise; but life is the flower of this tree
on which our sinless Savior was nailed.

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

“ O sacred head, sore wounded”

Herlich tut mich verlangen [Passion Chorale]

The image shows a musical score for a four-part vocal setting of the Passion Chorale 'O sacred head, sore wounded'. The score is written on two staves, a treble staff at the top and a bass staff at the bottom. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the notes, with five numbered parts: 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, The music is in a key with one sharp (F#) and a 4/4 time signature. The style is characteristic of 16th-century German Protestant church music.

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.

Concluding Collect

Deacon

Let us pray.

Assembly

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.

Please depart in silence.

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O sacred head, sore wounded. Words: Paul Gerhardt (1607-1676); sts. 1-3, 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 Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750). This hymn is in the public domain.

Liturgical Resources

The Book of Common Prayer, 1979

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