



GRACE CHURCH IN PROVIDENCE

Welcome to “Voices of Grace”, our virtual worship experience that features parishioners leading worship from their own homes. We hope you join us from yours! Wherever you are, we pray for your health and well-being. God bless you!

Jonathan+

APRIL 10, 2020 ~ GOOD FRIDAY
THE PASSION OF OUR LORD JESUS CHRIST
Voices of Grace “Virtual” Worship

THE OPENING ACCLAMATION AND COLLECT

Officiant Blessed be our God.
People **For ever and ever. Amen.**
Officiant Let us pray.

Almighty God, we pray you graciously to behold this your family, gathered in spirit, 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 PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

John 18:1-19:42

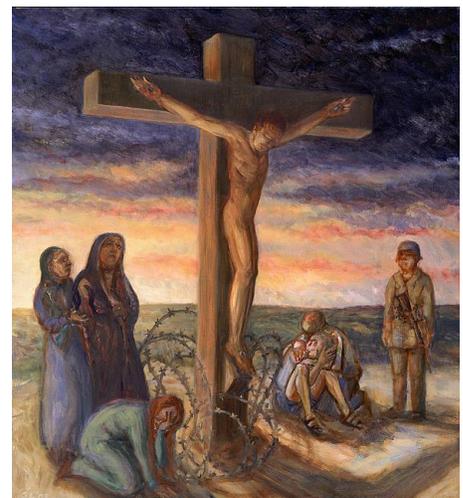
Note: References in this narrative to ‘the Jews’ are meant to indicate the religious leadership of Jesus’ day, as is made clear when the gospel characterizes them as ‘with the [Temple] police from the chief priests’ in verse 3. It is these religious leaders, and not all the Jews at the time of Jesus, who are depicted as pressing the Roman authorities to carry out the crucifixion. Jesus himself and all of his first followers were Jews. There is no basis for any Christian to read this narrative as condemning all the Jews alive at the time of Jesus, much less as condemning any of the Jewish people who have lived since then or are alive today.

AFTER Jesus had spoken these words, he went out with his disciples across the valley Kidron, to a place where there was a garden, which he entered with his disciples. 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, ‘For whom are you looking?’ They answered him, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ Judas, who betrayed him, stood with them. When Jesus said to them, ‘I am he’, they stepped back and fell to the ground. He asked them again, ‘For whom are you looking?’ 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 same year. Now Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. And Simon Peter followed Jesus and so did another disciple. 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, 'Are you not also one of this man's disciples?' He said, 'I am not.' Now the slaves and the police had made a fire of charcoal because it was cold, and they were standing round 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 him, '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 me and 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 him, '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, 'Are you not also one of his disciples?' 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 him, 'If this man were not a criminal, we would not have handed him over to you.' Then Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'It is not lawful for us 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, 'Am I a Jew? 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 Pilate had said this, he went out again to the Jews 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, O King of the Jews!' and they struck 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 claimed to be the Son of God.’ Now when Pilate heard this, he was more afraid. 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 crucify you and have power to release 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 saying, ‘If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.’ 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!’ But they cried out, ‘Take him! Take him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no other king, none but Caesar.’ Then he handed him over to them to be crucified. So they took Jesus and led him away. 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 two others with him, one on either side, with Jesus between them. And 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, since 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 has 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 fulfil 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 fulfil the scripture), ‘I am thirsty.’ Now a jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit. Since it was the day of



Preparation, the 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.

A period of silence is observed.

THE PRAYERS OF THE PEOPLE

Led by Mother Lavonne Seifert

MUSICAL REFLECTION

WERE YOU THERE when they crucified my Lord?

Oh, sometimes it causes me tremble.

Were you there when they nailed him to the tree?

Oh, sometimes it causes me tremble.

Were you there when they laid him in the tomb?

Oh, sometimes it causes me tremble.

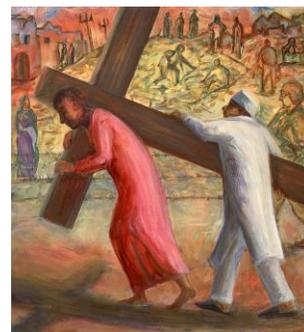
Nikki Lawrence, Mezzo-Soprano

Words and Music: Traditional Spiritual

The tower bell is rung 33 times, one toll for each year in the life of our Lord Jesus Christ.

THE WAY OF THE CROSS

In addition to this virtual version of the Solemn Liturgy of Good Friday, we hope you will also take a moment to watch a video of The Way of the Cross we have produced for Good Friday this year. In this brief liturgy, you will see the participants walking to 14 stations throughout the church commemorating Christ's journey to Mount Calvary and subsequent crucifixion.





~ **PRAYER LIST** ~

This week, we pray for: *Anne Clanton, the family of Louis Nielsen, Sarah, Diana, Ruby, Lola, Tim, Emily, Chris, Jo-Ann, James, Maria Diamante, Bob Scanlan, Robert Cramer, Bob Nelson, Kenneth Scanlan, Jerry Clifford, and those serving in the military.* We also pray for those members of our church who are homebound.



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