

GRACE CHURCH

IN PROVIDENCE

*The Mission of Grace Church is to build, by the grace of God,
a loving and joyful community which lives the Gospel
through worship, proclamation, and service to each other,
to downtown Providence, and beyond.*



GOOD FRIDAY

THE SOLEMN LITURGY OF THE PASSION

APRIL 2ND, 2021

LIVE-STREAMED AT 12 NOON

WELCOME TO GRACE CHURCH!

Welcome to Holy Week at Grace Church! This is, of course, far from a normal Holy Week. For the second year in a row (and hopefully the last), Holy Week comes in the midst of a pandemic, and our worship services reflect that reality. We are live-streaming these services, and we hope you join us via your phone or computer in the prayers and praises we offer to God in this most sacred week of the Church year. We pray that these services will connect you with Grace, and, even more importantly, with the Lord, whose final days of life we are commemorating. Most of all, we pray that the joy of his resurrection will lift your hearts as we look to a new birth for our world that awaits deliverance with hope and expectation.

The Rev. Canon Jonathan Huyck+
Rector

The Choir and Clergy enter in silence.

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, 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.**

Please be seated for the lessons.

THE LESSONS

THE OLD TESTAMENT READING

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.

People

Thanks be to God.

PSALM 22:1–11

Deus, Deus meus

Sung by the Choir

O God my God, why have you forsaken me? *

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

²O my God, I cry in the daytime, but you do not answer; *

by night as well, but I find no rest.

³Yet you are the Holy One, *

enthroned upon the praises of Israel.

⁴Our forefathers put their trust in you; *

they trusted and you delivered them.

⁵They cried out to you and were delivered; *

they trusted in you and were not put to shame.

⁶But as for me, I am a worm and no man, *

scorned by all and despised by the people.

⁷All 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.”

⁹Yet you are he who took me out of the womb, *

and kept me safe upon my mother’s breast.

¹⁰I have been entrusted to you ever since I was born; *

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

¹¹Be not far from me, for trouble is near, *

and there is none to help.

Mode II



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.

People

Thanks be to God.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

The Passion is set to Plainsong, with choral parts by Tomás Luis de Victoria. The People are seated for the first portion of the Passion. At the verse which mentions the arrival at Golgotha, the People stand.

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 'the chief priests and the [Temple] police' in verse 6. 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.

JOHN 18:1-19:42

Set to music by Tomás Luis de Victoria (c 1548-1611)

Sung by the Choir

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*.

Please stand.

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.

A period of silence is kept.

The Congregation is invited to stand as they are able for the Solemn Collects.

THE SOLEMN COLLECTS

Read by the Officiant

BELOVED IN CHRIST: 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 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 city and state; That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence is kept.

ALMIGHTY AND EVERLASTING GOD, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our 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 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 is kept.

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 is kept.

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 is kept.

MERCIFUL GOD, CREATOR OF ALL 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 is kept.

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

The Clergy venerate the Cross on behalf of both those present and those participating 'virtually' in the service.

During the Veneration, the Choir sings

ANTHEM

WERE YOU THERE when they crucified my Lord?

Oh, sometimes it causes me tremble.

Were you there when they laid him in the tomb?

Oh, sometimes it causes me tremble.

Words and Music: Traditional Spiritual, arr. Bob Chilcott (b. 1955)

Following the Veneration, the Officiant and People read responsively.

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.

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.

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.

ANTHEM

NUN IST DER HERR zur Ruh gebracht.

Mein Jesu, gute Nacht! Die Müh ist aus,
die unsre Sünden ihm gemacht.

Mein Jesu, gute Nacht! O selige Gebeine,
Seht, wie ich euch mit Buß und Reu beweine,
Daß euch mein Fall in solche Not gebracht!

Mein Jesu, gute Nacht!

Habt lebenslang

vor euer Leiden tausend Dank,

Daß ihr mein Seelenheil so wert geacht'.

Mein Jesu, gute Nacht!

Now the Lord is brought to rest.

*My Jesus, good night! The weariness is over,
that our sins have given him.*

*My Jesus, good night! O blessed bones,
see, how I weep over you with repentance and regret,
since my fall has brought such anguish upon You!*

My Jesus, good night!

A life-age of a thousand thanks

to you for your suffering,

since you held my soul's salvation so dear.

My Jesus, good night!

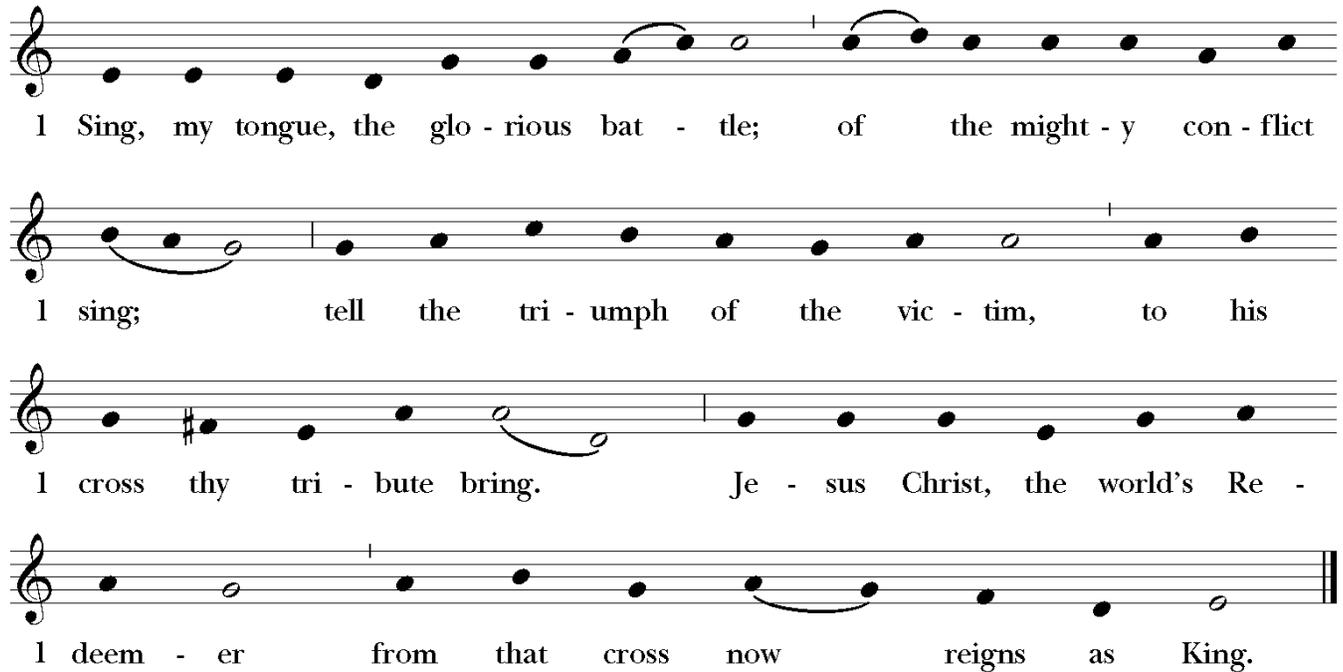
Words: from Matthew 26 & 27 and Christian Friederich Henrici (1700-1764)

Music: from Matthäus Passion, Part II, BWV 244, Johann Sebastian Bach (1685-1750)

Please stand to sing

HYMN 166

Stanza 1 only



I Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
I sing; tell the tri - umph of the vic - tim, to his
I cross thy tri - bute bring. Je - sus Christ, the world's Re -
I deem - er from that cross now reigns as King.

*Words: Venantius Honorius Fortunatus (540?-600?); ver. Hymnal 1982, after John Mason Neale (1818-1866)
Music: Pange lingua, plainsong, Mode 3, Zisterzienser Hymnar, 14th cent.;*

THE LORD'S PRAYER

Said by all

OUR FATHER, WHO ART IN HEAVEN, hallowed be thy Name,

thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

forever and ever. Amen.

Officiant

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.

LGive 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 Holy Spirit you live and reign, one God, now and for ever. **Amen.**

As the Choir and Clergy depart the Church in silence, the Tower Bell is rung 33 times, one toll for each year in the life of our Lord Jesus Christ.

~ SERVING TODAY ~

Officiant: The Reverend Canon Jonathan Huyck

Preacher: The Reverend Jennifer K. West

Assisting Clergy: The Reverend Hartwell Hylton

Lector: Nicholas Halar

Audio/ Visual: Andrew Shapiro-Zysk



*Cover art: The central Crucifixion panel in the East Window
above the High Altar at Grace Church.*

Photo Credit: Brian Kutner

HOLY WEEK & EASTER 2021

Good Friday, April 2nd

The Way of the Cross with Music

Live-streamed at 6:00 PM

Holy Saturday April 3rd

The Great Vigil, Renewal of Baptismal Vows, and the
First Eucharist of Easter with Spiritual Communion

Live-streamed at 8:00 PM

The Feast of the Resurrection: Easter Day

Sunday, April 4th

Festal Choral Eucharist with Spiritual Communion

Live-streamed at 10:00 AM

STAFF AT GRACE

The Reverend Canon Jonathan Huyck – Rector

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The Reverend Hartwell Hylton – Deacon

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Mayeth Blanco – Sexton

Pedro Quinilla – Assistant Sexton



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