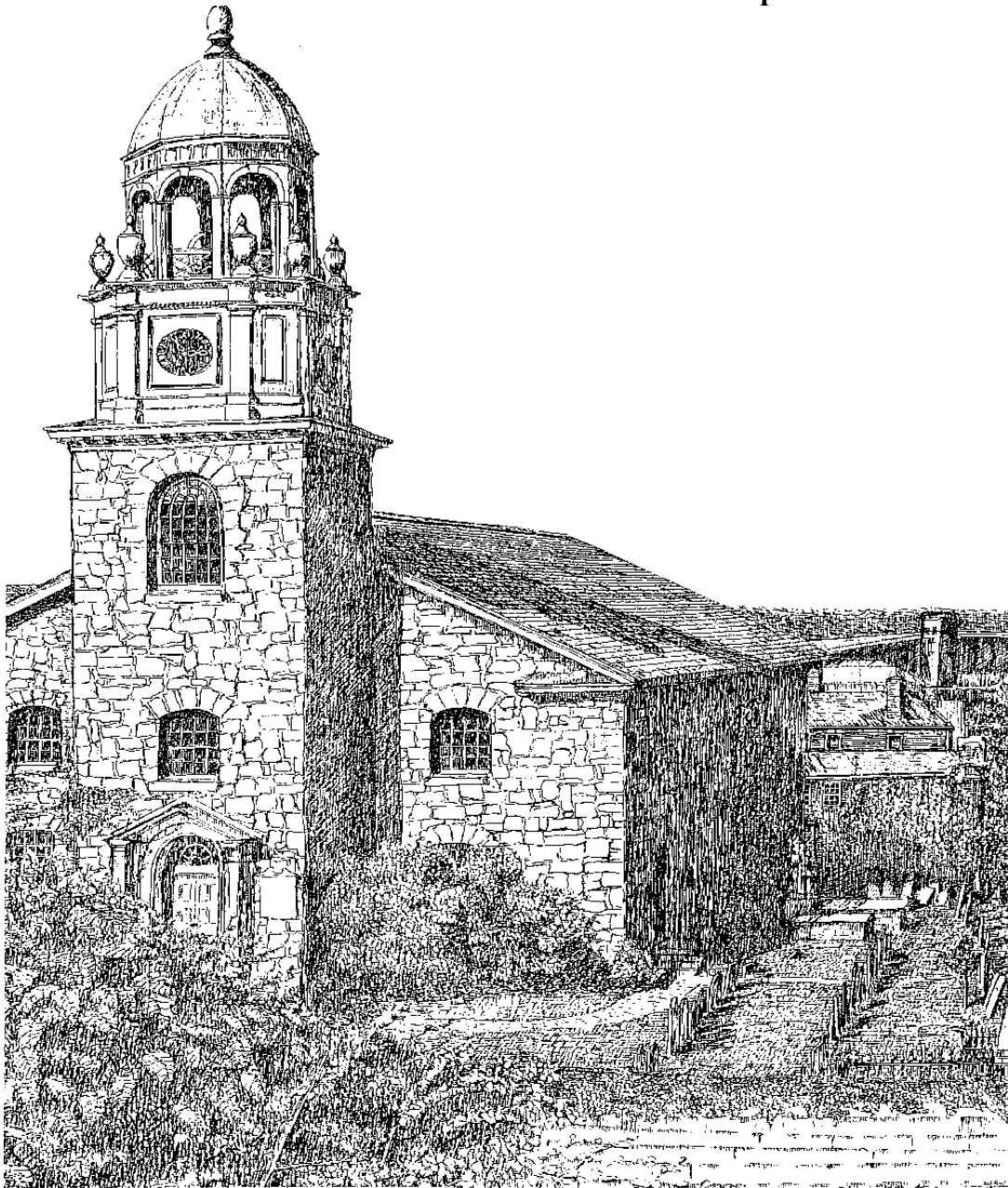


St. Paul's Church, 166 High Street, Newburyport, MA  
Friday, April 15, 2022  
Good Friday: The Liturgy of the Lord's Passion  
[stpaulsnewburyport.org](http://stpaulsnewburyport.org)





## Welcome Home

St. Paul's Episcopal Church is an inclusive Christian community. It's a community that takes God's love for the world seriously, fosters a living faith, and cares for one another—it's a community of belonging. We're also a community that welcomes doubt as part of faith, values questions alongside answers, and provides a home for exploration, wherever you find yourself on the spectrum of belief and in your pursuit of truth.

At St. Paul's we worship God, pray for our world, build community, and seek to serve others by working for justice, peace, and reconciliation. That work brings those who are vulnerable, rejected, overlooked, or marginalized in our world to the center of our life together. This is the story we embody every time we gather for the Eucharist, as we join in Jesus Christ's offering of himself for the life of the world—Christ, who became the poor, marginalized, rejected one on the cross for our salvation.

The Eucharist (also called the Mass or Holy Communion) is our share in that offering. It's at the heart of everything we are and do, and so we celebrate it with reverence, solemnity, and great joy. The word Eucharist means "thanksgiving," and in it we offer our whole selves to God in thanks—our frustrations and conflicts, our peace and joy, our sorrow and pain—and receive ourselves back anew, transformed by Christ's presence. Like our Baptism, the Eucharist is a sacrament of unity. In it we are made a true community, united in love and service as the family of Christ. The Eucharist is also a revolutionary act of justice and equality (as is our Baptism, through which we enter this family of Christ). In the Eucharist we, regardless of the color of our skin, our gender identity or sexuality, our age, our abilities, our social or economic status—people who in many places in our world would not be seen under same roof together—receive the same life-giving bread and call each other one body and one family. There is perhaps no more radical act in our world than this. Through this offering of the Eucharist, we become a eucharistic gift ourselves, an offering of love and mercy to the world.

As we enter into and embody this story of God's love, everything you need to follow along is in this booklet. Maybe you're with us just for the day, maybe you're getting to know us just a little bit more, but maybe, just maybe, you've found a home. If you're interested in learning more about being baptized or becoming a member of St. Paul's, or you have questions or need anything at all, please don't hesitate to talk to me after the service or reach out any time.

Grace and peace,

The Rev. Dr Jarred Mercer (Fr Jarred)  
Rector

## *Prayers of preparation before the Eucharist*

*As you enter the church and are seated, take time in silence and prayer to prepare yourself for our worship together. Here are some prayers that may help.*

### *Prayer Before Receiving Communion (Book of Common Prayer)*

*Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who lives and reigns with the Father and the Holy Spirit, now and for ever. Amen.*

### *Anima Christi (Soul of Christ)*

*Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O Good Jesus, hear me.  
Within your wounds hide me.  
Permit me not to be separated from you.  
From the wicked foe, defend me.  
At the hour of my death, call me  
and bid me come to you  
That with your saints I may praise you  
For ever and ever. Amen.*

### *The Beatitudes (Matthew 5:3–10)*

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
Blessed are those who mourn, for they will be comforted.  
Blessed are the meek, for they will inherit the earth.  
Blessed are those who hunger and thirst for righteousness, for they will be filled.  
Blessed are the merciful, for they will receive mercy.  
Blessed are the pure in heart, for they will see God.  
Blessed are the peacemakers, for they will be called children of God.  
Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.*

# **Good Friday: The Liturgy of the Lord's Passion**

St. Paul's Episcopal Church, 166 High Street, Newburyport, MA 01950

April 15, 2022

*The Liturgy of the Lord's Passion is a solemn celebration of Christ's suffering and death on the cross. We have been in the upper room with Christ at the Last Supper and followed him to the Garden of Gethsemane where he was betrayed and arrested on Maundy Thursday, and now we follow him to the cross of our salvation. During this service we hear the story of Christ's death from John's Gospel, and we enter into that story approaching the cross in adoration, finding ourselves at the foot of the cross as John, Jesus' mother Mary, and others were who mourned Christ's death. This, as the other services of Holy Week, is a very ancient liturgy, and so we enter not only into the story of Christ's death in Scripture, but the story of the countless others throughout the centuries who have knelt before Christ's cross, finding hope and renewal in Christ's self-giving love at Calvary.*

*The service begins in silence. The Celebrant and any sacred ministers approach the altar and prostrate themselves. All kneel as they are able and pray silently. The liturgy continues with the Collect for Good Friday.*

## **MINISTRY OF THE WORD**

*Please stand as you are able.*

### **The Collect**

*The priest prays the Collect, a prayer that gathers the people and their prayers together.*

*Celebrant: The Lord be with you.*

*People: **And also with you.***

*Celebrant: Let us pray.*

*Celebrant: 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.*

### **First Lesson: Isaiah 52:13–53:12**

*Reader: A Reading from the Book of the Prophet Isaiah.*

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.

*Reader: The Word of the Lord.*

*People: Thanks be to God.*

### **From the Psalms: Psalm 22**

- 1 My God, my God, why have you forsaken me? \*  
*and are so far from my cry  
and from the words of my distress?*
- 2 O my God, I cry in the daytime, but you do not answer; \*  
*by night as well, but I find no rest.*
- 3 Yet you are the Holy One, \*  
*enthroned upon the praises of Israel.*
- 4 Our forefathers put their trust in you; \*  
*they trusted, and you delivered them.*
- 5 They cried out to you and were delivered; \*  
*they trusted in you and were not put to shame.*
- 6 But as for me, I am a worm and no man, \*  
*scorned by all and despised by the people.*
- 7 All who see me laugh me to scorn; \*  
*they curl their lips and wag their heads, saying,*
- 8 “He trusted in the LORD; let him deliver him; \*  
*let him rescue him, if he delights in him.”*

- 9 Yet you are he who took me out of the womb, \*  
*and kept me safe upon my mother's breast.*
- 10 I have been entrusted to you ever since I was born; \*  
*you were my God when I was still in my  
mother's womb.*
- 11 Be not far from me, for trouble is near, \*  
*and there is none to help.*
- 12 Many young bulls encircle me; \*  
*strong bulls of Bashan surround me.*
- 13 They open wide their jaws at me, \*  
*like a ravening and a roaring lion.*
- 14 I am poured out like water;  
all my bones are out of joint; \*  
*my heart within my breast is melting wax.*
- 15 My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof of my mouth; \*  
*and you have laid me in the dust of the grave.*
- 16 Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
*they pierce my hands and my feet;  
I can count all my bones.*
- 17 They stare and gloat over me; \*  
*they divide my garments among them;  
they cast lots for my clothing.*
- 18 Be not far away, O LORD; \*  
*you are my strength; hasten to help me.*
- 19 Save me from the sword, \*  
*my life from the power of the dog.*
- 20 Save me from the lion's mouth, \*  
*my wretched body from the horns of wild bulls.*

- 21 I will declare your Name to my brethren; \*  
*in the midst of the congregation I will praise you.*
- 22 Praise the LORD, you that fear him; \*  
*stand in awe of him, O offspring of Israel;*  
*all you of Jacob's line, give glory.*
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
*but when they cry to him he hears them.*
- 24 My praise is of him in the great assembly; \*  
*I will perform my vows in the presence of those who*  
*worship him.*
- 25 The poor shall eat and be satisfied,  
and those who seek the LORD shall praise him: \*  
*"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 him.*
- 27 For kingship belongs to the LORD; \*  
*he rules over the nations.*
- 28 To him alone all who sleep in the earth bow down  
in worship; \*  
*all who go down to the dust fall before him.*
- 29 My soul shall live for him;  
my descendants shall serve him; \*  
*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 he has done.*

## **Second Lesson:** Hebrews 10:16 – 25

*Reader:* A Reading from the Letter to the Hebrews.

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have

confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Reader: The Word of the Lord.*

*People: Thanks be to God.*

## **The Passion Gospel: John 18:1 –19:42**

*The congregation proclaims the parts in **bold** with confidence.  
All remain seated for the reading of the Passion Gospel until it is noted to stand.*

**NARRATOR:** The Passion of our Lord Jesus Christ according to John.

**NARRATOR:** After Jesus had prayed to the Father, 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 of them,

**JESUS:** “Whom are you looking for?”

**NARRATOR:** They answered,

**CONGREGATION:** “**Jesus of Nazareth**”

**NARRATOR:** Jesus replied,

**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?”

**NARRATOR:** And they said,

**CONGREGATION:** “**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 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 people 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 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 people 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,

**OFFICER:** “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,

**CONGREGATION:** “*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,

**CONGREGATION:** “*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:** They replied,

**CONGREGATION:** “*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 Jews?”

**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 Jew, 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. 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 people 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 your King?”

**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,

**CONGREGATION:** “*Hail, King of the Jews!*”

**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 then said to them

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

**NARRATOR:** They answered him,

**CONGREGATION:** “*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 greater sin.”

**NARRATOR:** From then on Pilate tried to release him but the people cried out,

**CONGREGATION:** *“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 people,

**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,

**CONGREGATION:** *“We have no king but the emperor.”*

**NARRATOR:** Then he handed him over to them to be crucified.

*+All stand as they are able +*

**NARRATOR:** 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 priests of the people said to Pilate,

**CONGREGATION:** *“Do not write, ‘The King of the Jews,’ but ‘This man said, I am King of the Jews.’*

**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 in 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,

**CONGREGATION:** *“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, 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 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:** He bowed his head and gave up his spirit.

**+All genuflect or kneel as they are able at the point of Christ’s death in a time of silence+  
As the Gospel continues, all stand as they are able**

Since it was the day of Preparation, the people 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 soldier 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.

*\*Silence is observed following the Gospel\**

## **Homily**

Fr Jarred

*The preacher invokes the Name of the Trinity, all respond “Amen,” and then sit for the homily.*

## **THE PRAYERS**

*Please stand as you are able.*

### **The Solemn Collects for Good Friday**

*Celebrant:* Dear People of God: Our loving God sent the Son into the world, not to condemn the world, but that the world might be saved through him. We pray, therefore, for people everywhere according to their needs.

*Leader:* Let us pray for the holy Catholic Church of Christ throughout the world;

For unity in witness and service

For all bishops and other ministers and the people they serve,

especially Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Alan & Gayle our bishops, and all people of this diocese.

For this parish community and all those about to be baptized, particularly Elise and Harrison.

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

*(silence)*

*Celebrant:* 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.***

*Leader:* Let us pray for all nations and people of the earth, and for those in authority among them;

For Joseph, the President of the United States

For the Congress and the Supreme Court

For delegates to the United Nations

For Charlie, our governor and Sean, mayor of Newburyport

For those who work to protect and preserve the vitality of life on our planet

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)*

*Celebrant:* 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.***

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

For those who are deprived and oppressed,

For all who are sick,

For those in darkness, in doubt and in despair, in loneliness and in fear;

For prisoners, captives, and refugees,

For victims of false accusations and violence,

For all at the point of death and those who watch beside them,

That God in mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs, to cherish the sacredness of all creation, and to dismantle systems and practices that threaten and exploit people.

*(silence)*

*Celebrant:* 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 the one who suffered for us, your Son Jesus Christ our Lord. ***Amen.***

*Leader:* Let us pray for the peace of Jerusalem and for the Jewish people, the first to hear the word of God, for Palestinian Christians and Muslims and all who share that sacred city, for increased love and understanding among people of different faiths, and for continued repentance for all religious oppression and persecution.

*(silence)*

*Celebrant:* Almighty and ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, take from us all blindness and bitterness of heart, and hasten the coming of your kingdom, when we shall dwell together in mutual love and peace. We make our prayer through Christ our Lord. **Amen.**

*Leader:* 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 us to faith and obedience.

*(silence)*

*Celebrant:* Almighty and ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth, and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world, through Christ our Lord. **Amen.**

*Leader* Let us commit ourselves to our 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 with 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)*

*Celebrant:* O God of unchangeable power and eternal light: look favorably upon 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 were 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 Adoration of the Holy Cross

*The veiled cross is brought in. It is unveiled in three stages. At each stage the following is sung, rising in pitch each time:*

*Celebrant:* Behold, the wood of the cross, whereon was hung the world's salvation.



*People:* ***Come, let us worship***

*After each response all kneel as they are able in adoration of the cross briefly in silence.*

*After the third showing of the cross, we remain kneeling.*

*Celebrant:* We adore you, O Christ, and we bless you,

*People:* ***because by your holy cross you have redeemed the world***

*During the adoration of the cross the Crux Fidelis (Faithful Cross) is sung. We sing all verses without repeating the refrain.*

*All remain kneeling as they are able until they are released by an usher to come forward for adoration. It is customary to genuflect when approaching the cross, kneel before the cross and kiss Jesus' feet, and then upon standing genuflect before walking away. If you do not wish to kiss due to the pandemic, you can bow your head to the cross. If kneeling is difficult, a profound bow at the waist is always a substitute for kneeling or genuflecting.*

## PANGE LINGUA

Mode iii



A - men.—

*Faithful Cross! above all other,  
One and only noble tree!  
None in foliage, none in blossom,  
None in fruit thy peer may be;  
Sweetest wood and sweetest iron,  
Sweetest weight is hung on thee.*

SING, my tongue, the glorious battle,  
Sing the ending of the fray,  
O'er the Cross, the victor's trophy,  
Sound the loud triumphant lay:  
Tell how Christ, the world's Redeemer,  
As a Victim won the day.



- 2 God in pity saw man fallen,  
Shamed and sunk in misery,  
When he fell on death by tasting  
Fruit of the forbidden tree:  
Then another tree was chosen  
Which the world from death should free.
- 3 Therefore when the appointed fulness  
Of the holy time was come,  
He was sent who maketh all things  
Forth from God's eternal home:  
Thus he came to earth, incarnate,  
Offspring of a maiden's womb.
- 4 Thirty years among us dwelling,  
Now at length his hour fulfilled,  
Born for this, he meets his Passion,  
For that this he freely willed,  
On the Cross the Lamb is lifted,  
Where his life-blood shall be spilled.
- 5 Bend thy boughs, O Tree of Glory,  
Thy too rigid sinews bend;  
For awhile the ancient rigour  
That thy birth bestowed, suspend,  
And the King of heavenly beauty  
On thy bosom gently tend.
- 6 Thou alone wast counted worthy  
This world's Ransom to sustain,  
That a shipwrecked race might ever  
Thus a port of refuge gain,  
With the sacred blood anointed  
From the Lamb for sinners slain.

- 7 He endured the nails, the spitting,  
Vinegar and spear and reed;  
From that holy Body piercèd  
Blood and water forth proceed:  
Earth and stars and sky and ocean  
By that flood from stain are freed.
- 8 To the Trinity be glory,  
To the Father and the Son,  
With the co-eternal Spirit,  
Ever Three and ever One,  
One in love and one in splendour,  
While unending ages run. Amen.

Latin, *Venantius Fortunatus* 530–609  
*Tr* PERCY DEARMER 1867–1936 and  
J. M. NEALE 1818–66†


# Holy Communion

*The Altar is prepared and the Blessed Sacrament, consecrated and reposed the previous night, is brought in.*

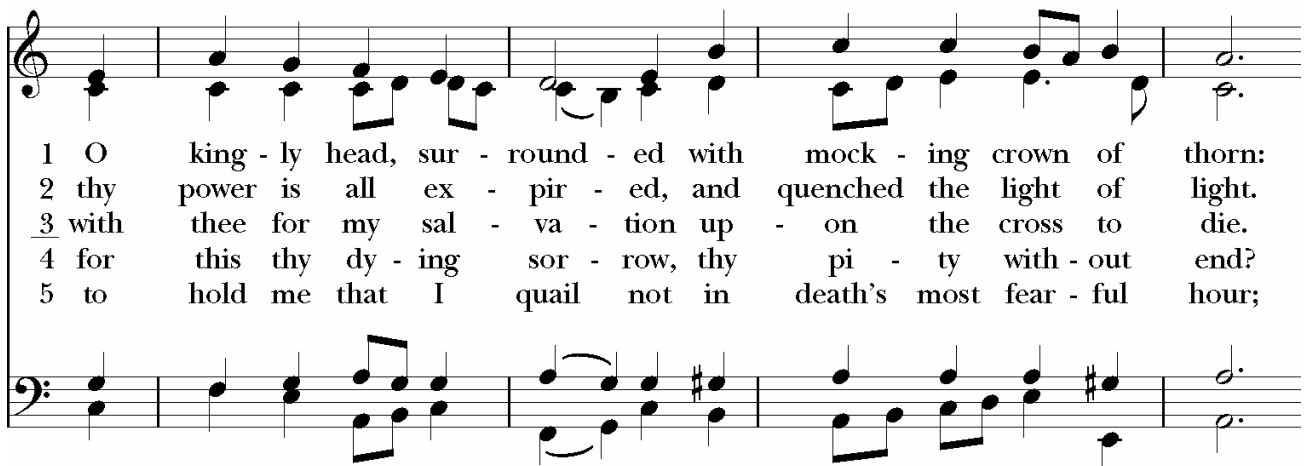
*Please stand as you are able.*

**Hymn:** "O sacred head, sore wounded" *Stanzas 1-3*

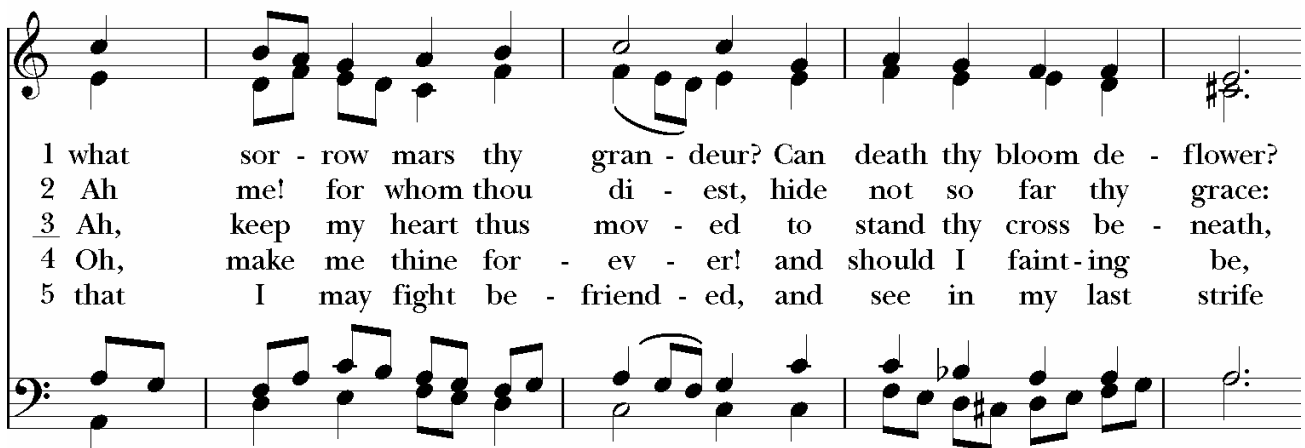
# 168 *The Hymnal 1982*



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.

*Please remain standing as you are able as the sacrament is brought into the church.*

**Hymn: "The royal banners"**

#62 *The Hymnal 1982*

1 The roy - al ban - ners for - ward go, the cross shines  
 2 Ful - filled is all that Da - vid told in true pro -  
 3 O tree of beau - ty, tree most fair, or - dained those  
 4 Blest tree, whose cho - sen branch - es bore the wealth that  
 5 O cross, our one re - li - ance, hail! Still may thy  
 6 To thee, e - ter - nal Three in One, let hom - age

1 forth in mys - tic glow where he through whom our flesh  
 2 phe - tic song of old; how God the na - tions' King  
 3 ho - ly limbs to bear gone is thy shame, each crim -  
 4 did the world re - store, the price which none but he  
 5 power with us a - vail to save us sin - ners from  
 6 meet by all be done; as by the cross thou dost

1 was made, in that same flesh our ran - som paid.  
 2 should be, for God is reign - ing from the tree.  
 3 soned bough pro - claims the King of glo - ry now.  
 4 could pay to spoil the spoil - er of his prey.  
 5 our sin, God's right - eous - ness for all to win.  
 6 re - store so rule and guide us ev - er - more.

*The Celebrant then continues introducing the Lord's Prayer*

And now, as our Savior  
 Christ has taught us,  
 we are bold to say,

*People & Celebrant:*

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,*  
*for ever and ever. Amen.*

*Please kneel as you are able*

*Showing the Host, the Celebrant says*

### **Giving of Communion**

*Celebrant:* Behold the Lamb of God, who takes away the sins of the world;  
Blessed are those who are called to his supper.

*People:* ***Lord, I am not worthy to receive you, but only say the word,  
and I shall be healed.***

*Those present come forward to receive communion, released by pew by an usher. There is no requirement to be a member of St. Paul's or Episcopalian to receive communion here. We believe that all are welcome, regardless of tradition or denomination, to be nourished at Christ's table and strengthened to live the faith of their baptism. If you wish to receive a blessing rather than communion, please cross your arms over your chest as a sign of this.*

*If you would like communion brought to your seat, please let your usher know.*

*All remain kneeling as they are able upon returning to their seats after communion.*

### **Prayer of Spiritual Communion**

*Those unable to be present who are worshiping with us at a distance may pray this prayer of spiritual communion:*

*Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.*

*(St. Alphonsus de Liguori, 1696-1787)*

Communion Hymn: "Were you there"

#172 Hymnal 1982

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?

*Please stand as you are able.*

## **The Concluding Prayer**

*Celebrant:* 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.**

*Here the Liturgy concludes with the tolling of the bell 33 times,  
once for each year of our Lord's life.*

*All depart in silence, or remain for silent prayer before the cross.*

## **Service Leaders:**

**Clergy:** The Rev. Dr. Jarred A. Mercer

**Music Director:** Mark Meyer

**Lector:** Bob Keller

**Lay Eucharistic Minister:** Pam Jones

## **Copyrights**

“Pange lingua” from *New English Hymnal*. Words and music: public domain.

Hymn 168 from *The Hymnal 1982*. Words and music: public domain

Hymn 172 from *The Hymnal 1982*. Words and music: public domain

***Reprinted / streamed with permission under OneLicense number: 711320-A***

***All rights reserved.***

***Valid for: 03/18/2022 – 03/17/2023***

## **Covid Protocols**

- For those who are fully vaccinated, masks are optional and encouraged based on one's needs and comfort. Masks are required for those who are not fully vaccinated.
- The pews at front left of the church are reserved for those who wish to stay socially distanced during the service.

**St. Paul's 2022 Vestry**  
Deirdre Budzyna – Senior Warden  
Vacant – Junior Warden  
Nick Ives – Treasurer  
Susan Aquaviva – Clerk

**Shepherds**  
**Class of 2025**  
Pam Jones  
**Class of 2024**  
Lorrie Jones  
Lisë Reid  
**Class of 2023**  
Kerry Lagueux  
John Neale  
Alison Novello

**Diocesan Delegates/Deanery Representatives**

Alison Novello  
Lainie Ives

**St. Paul's is a parish of the Episcopal Diocese of Massachusetts**

Our bishops are:  
The Rt. Rev. Alan M. Gates and The Rt. Rev. Gayle E. Harris

**St. Paul's Staff**

The Rev. Dr. Jarred A. Mercer, Rector – [rector@stpaulsnewburyport.org](mailto:rector@stpaulsnewburyport.org)  
Mark Meyer, Music Director – [markmeyer49@gmail.com](mailto:markmeyer49@gmail.com)  
Deb Hay, Office Manager – [stpauls@stpauls-nbpt.org](mailto:stpauls@stpauls-nbpt.org)  
Office: 978-465-5351

**Office Hours**

Monday – Wednesday 8AM – 4PM, Thursday – Friday 8AM – 2PM

**Websites**

Diocese of Massachusetts [www.diomass.org](http://www.diomass.org)  
St. Paul's Church [www.stpaulsnewburyport.org](http://www.stpaulsnewburyport.org)