

GOOD FRIDAY 2010

April 2, 2010 – 8:00 PM
St. Gregory of Nyssa Episcopal Church
San Francisco, California

Cast List

Vested ministers

Deacon A (lead).....	Joe Cousart
Deacon B	AnnaMarie Hoos
Deacon C	Susan Sutton (Laurie Glover)
Deacon D (thurifer)	Andy J.
Deacon E (thurifer).....	Vik Slen
Presider	Nancy Mulholland
Preacher	Sara Miles
Cantor	Sanford Dole

Recruited Roles

- 6 Ushers (+ 1 Head Usher)
- 4 Candle lighting helpers
- Thurible prep / Fire person
- 6 assisting Presbyters

Advance Set Up

Rotunda

- Mexican Cross with votive lights set up by side door under the tiger.
- 12 chairs around perimeter of room.

Entrance

- One Icon Stand at Entry Door (on wooden floor) with Crucifixion Icon
- Next to icon, candle on tall candle stand (for people to venerate as they enter)

Information tower

- Update important brochures and fliers there.

Chinese Scroll Niche

- Veil Chinese scroll; hang "Burial of a Palestinian" painting
- Shinto shrine set up.
- Ethiopian Tower set up.
- Extra processional crosses in stands in niche

Presider's Chair

- President's Chair and platform forward.
- Cross stand for presider's cross
- 36 Folding chairs in Apse for Choir. (*check with Sanford for final number and placement etc.)

Seated Area

- Candelabra and Menorah: all NEW wicks lit and extinguished beforehand -- (it makes them easier to light during the service).
- Rearrange lectern to allow more space in between the lectern and menorah for bowing during the Passion reading. Use only three processional crosses behind the menorah stand.
- Sand Tray with candles and Incense burner in normal place in front of lectern.
- Two tallest processional crosses placed behind chairs under clock (so they will not be used)

Signs to Print and Post

- 1) On doors:
 - Silence and welcome to venerate icon as you enter.
 - Sign where to take children.
- 2) On chairs:
 - Reserved Signs on Chairs for Clergy, Deacons, and Readers

Lighting

- Set lighting on **Thursday night**, using the standard evening settings (marked),
- Choir: wear neck lights in rotunda

Deacon Set Up

Rotunda

- Entrance icon candle lit well before liturgy
- Altar Table dressed in black (no rug)
- Low, black icon stand on the Altar Table
- Altar lamps lit.
- Folding tables with black cloths set up under the Tiger to hold Hot Cross Buns

Seated Area

- Presider's script on presider's chair
- Japanese book stand to the west of presider's chair
- Water bottles under deacons chairs
- Reserve seats for Deacons
- Reserve seats for assisting Presbyters

Lectern

- Gospel book on lectern (it begins there).
- Two tapers on lectern for Deacons B and C (to light candelabra)
- Red / black Maniple for Deacons B and C during prayers
- Light charcoals 10 minutes prior to service and put incense on when choir sings
_____.

Vestry

- Presider's Cross
- Deacon's Candle
- Burial icon

Special notes:

Wear a black cassock

Vested ministers do NOT wear crosses or name tags tonight

Ushers should PRACTICE lowering chandeliers

Usher and Special Team Set Up

Kitchen

- Prepare 2 Swinging thuribles / incense
- Set out four collection baskets
- Set out hot cross buns
- Prepare FOUR baskets of flowers for congregation.

Lighting

- Check that outside Lights are on for entry and mosaic.

Entrance

CUE: *When cantor rings bell ...*

Cantor *strikes large bell three times*

Cantor We'll sing number NINE in your books: "The Royal Banners Forward Go." Please stand and sing number NINE.

Cantor *begins hymn*

Vested party enters from Vestry

Deacon C *carries candle*

Deacon B *carries burial icon*

Thurifers

Those entering from the vestry make the long circle around the altar (on the wood floor) and meet those standing at the entrance.

Presider & Deacon A *meet them at the Entry.*

ALL *move to solea, and stand on solea facing the lectern and cense hanging crucifix, ending with a bow.*

Vested Party *stands on solea facing the lectern behind Thurifers; looks upwards at crucifix during censing,*

Remain in place for the next collect

#9 The Royal Banners Forward Go



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



1 cross shines forth in mys - - - tic glow where
 2 true pro - phet - - - ic song of old; how
 3 dained those ho - - - ly limbs to bear: gone
 4 wealth that did the world re - store, the
 5 may thy power with us a - vail to
 6 hom - age meet by all be done; as



1 he through whom our flesh was made, in
 2 God the na - - - tions' King should be, for
 3 is thy shame, each crim - - - soned bough pro -
 4 price which none but he could pay to
 5 save us sin - - - ners from our sin, God's
 6 by the cross thou dost re - store so



1 that same flesh our ran - som paid.
 2 God is reign - - - ing from the tree.
 3 claims the King of glo - - - ry now.
 4 spoil the spoil - - - er of his prey.
 5 right - - - eous - ness for all to win.
 6 rule and guide us ev - - - er - more.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982.

Music: *Vexilla Regis prodeunt*, plainsong, Mode I, Rome MS., 12th cent.; ver. *Schola Antiqua*, 1983; acc. David Hurd (b. 1950)

when the music ends:

Deacon A *holds script for Presider who chants:*

Presider ♫ Blessed be our God forever and ever.

All ♫ AMEN

Presider ♫ Almighty God
we pray you to look graciously on 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;

All ♫ AMEN.

Lamp Lighting and Incense

Immediately:

Choir *begins singing Byzantine Processional Antiphon XV
("TODAY...")*

Ushers *quickly lower hanging candelabra*

Presider *goes to seat, places icon on the stand.*

Deacons B, C and 2 Ushers and 4 Recruits:

*light tapers from Deacon C's candle,
light the hanging candelabra, Oil lamp, menorah and return to
seats*

Thurifers *cense entire congregation and hand thuribles to ushers when
completed*

Ushers *take thuribles to the Kitchen*

All Deacons *go to their seats (REMAIN STANDING) when finished with
their tasks*

Liturgy of the Word

Lamplighting Hymn

Assisting Presbyter #1 stands at his/her seat and chants:

Presbyter 1 ♪ The Lord be with you.

All ♪ *And also with you.*

♪ Let us pray.

Almighty, everlasting God,
let our prayer in your sight be as incense,
the lifting up of our hands as the evening sacrifice.
Stir up in us the flame of that love
which burned in the heart of your Son
as he bore his passion,
and let it burn in us to eternal life
and to the ages of ages.

All ♪ *AMEN.*

Deacon A Turn to number ONE in your books and sing *Sunset to Sunrise Changes Now*, number ONE.

Deacon A remains with the Presider

Deacons B and C (NO candle) bring *Reader 1* to lectern midway through hymn

#1 Sunset to Sunrise Changes Now



1 Sun - set to sun - rise change - es now, for
2 E'en though the sun with - holds its light, lo!
3 Here in o'er - whelm - ing fi - nal strife the



1 God doth make this world a - new; on the Re-deem - er's
2 a more heaven - ly lamp shines here, and from the cross on
3 Lord of life hath vic - to - ry, and sin is slain, and



1 thorn-crowned brow the won - ders of the dawn we view.
2 Cal - vary's height gleams of e - ter - ni - ty ap - pear.
3 death brings life, and earth in - her - its hea - ven's key.

NOTE: Structure for the Readings:

Deacon C announces all hymns while Deacon B announces all readings.

Deacons and Reader remain in place during short silences, and Readers are brought to the lectern during hymns

First Reading: Isaiah 52:13-53:6 (Selected Verses)

Deacon B Please take your seats, (*pause until people stop rustling*) and hear a reading from the prophet Isaiah.

Reader 1 Look, my servant will prosper, will grow great, will rise to great heights. As many people were aghast at him—he was so inhumanly disfigured that he no longer looked like a human—so many nations will be astonished and kings will stay tight-lipped before him, seeing what had never been told them, learning what they had not heard before.

Like a sapling he grew up before God, like a root in arid ground. He had no form or charm to attract us, no beauty to win our hearts; he was despised, the lowest of humans, a man of sorrows, familiar with suffering, one from whom, as it were, we averted our gaze, despised, for whom we had no regard.

Yet ours were the sufferings he was bearing, ours the sorrows he was carrying, while we thought of him as someone being punished and struck with affliction by God; whereas he was being wounded for our rebellions, crushed because of our guilt; the punishment reconciling us fell on him, and we have been healed by his bruises.

—after reading:

Cantor *rings large bells.*

Cantor *observes silence for ONE minute, then rings small bell*

Deacon C Turn to number TWO in your books and sing *My Song Is Love Unknown*, verses 2-5. Stand and sing number TWO, verses 2-5.

#2 My Song is Love Unknown (vv. 2 – 5)

1 My song is love un - known, my Sav - ior's love to me, love to the
2 He came from His blest throne, sal - va - tion to be - stow; but we made
3 Some - times they strew His way, and His sweet prais - es sing; re - sound - ing
4 Why, what hath my Lord done? What makes this rage and spite? He made the
5 They rise, and needs will have my dear Lord made a - way; a mur - der -
6 In life, no house, no home my Lord on earth might have; in death, no
7 Here might I stay and sing. No sto - ry so di - vine; nev - er was

1 love - less shown, that they might love - ly be. O who am I, that
2 strange, and none the longed - for Christ would know. But O my friend, my
3 all the day Ho - san - nas to their king. Then "Cru - ci - fy!" is
4 lame to run, He gave the blind their sight. Sweet in - jur - ies! Yet
5 er they save, the Prince of Life they slay. Yet cheer - ful he to
6 friend - ly tomb but what a stran - ger gave. What may I say? Heaven
7 love, dear King, nev - er was grief like Thine. This is my friend, in

1 for my sake, my Lord should take frail flesh and die?
2 friend in - deed, who at my need His life did spend!
3 all their breath, and for His death they thirst and cry.
4 they at these them - selves dis - please and 'gainst him rise.
5 suf - fering goes, that he his foes from thence might free.
6 was his home; but mine the tomb where - in he lay.
7 whose sweet praise I all my days could glad - ly spend.

Words: Samuel Crossman (1664; 1624-1683), alt. Music: *Love Unknown*, John Ireland (1925; 1879-1962)

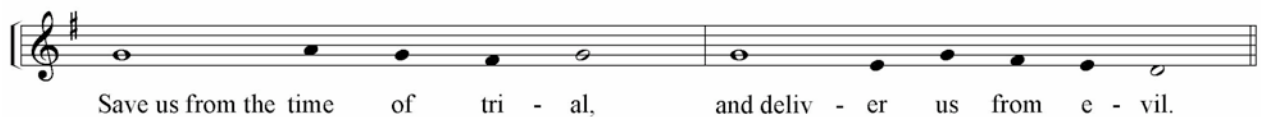
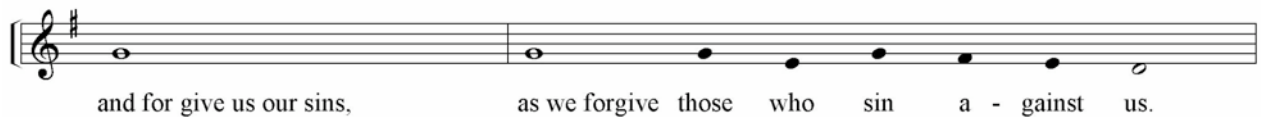
Deacon B (with maniple) at verse 4 walks to the end of the solea, facing lectern, and says loudly

Deacon B Now in the freedom Christ has brought us, let us pray for one another and for all the world, beginning with the Lord's prayer at Number EIGHT.

Please stand and sing the Lord's Prayer at number EIGHT.

Deacon C escorts **Reader 2** to lectern during music

#8 Our Father



Prayers for the Church

Deacon B Let us pray for the universal Church of Christ throughout the world;

let us pray to the Lord. (*allow for people's response*)

For all bishops, priest, deacons and ministers, and all the people God has entrusted to them,
let us pray to the Lord.

For Marc our Bishop and all who work in our Diocese; for all our ministries here, for Paul our rector and all the clergy of St. Gregory's Church,
let us pray to the Lord.

For Katherine our Presiding Bishop and Rowan of Canterbury; for Benedict of Rome and Bartholomew of Constantinople; and for the Christians of east and west,
let us pray to the Lord.

For the Bishops of China: Guang-Shun, Peter, Thomas, Louis, Paul and David, let us pray to the Lord.

For Naudal, the Bishop of Curitiba and the Church in Brazil,
let us pray to the Lord.

For Christians who are oppressed by war, injustice and enmity; and for all places where the gospel is silenced,
let us pray to the Lord.

That God will deepen the Church's faith and hope,
teach us the way of love, and bless us with peace,
let us pray to the Lord.

10 second silence

Assisting Presbyter #2 stands at his/her seat and chants:

Deacon faces Assisting Presbyter and bows for collect, returning to lectern at “Through Jesus Christ our Lord.”

Collect

Presbyter 2 ♪ Living God, send the fire of your love upon your Church and set our hearts ablaze, until we become light as you are light. Teach us to know Christ in one another. As you call us to love and serve all people, help us to grow in your perfect freedom; through Jesus Christ our Lord.

People ♪ Amen

Second Reading: Isaiah 53:7-9; 12

Deacon C Take your seats (*pause until people stop rustling*) and hear a reading from the prophet Isaiah.
During reading checks sound levels with Presider/Cantor and cues reader as needed

Reader 2 Ill-treated and afflicted, he never opened his mouth, like a lamb led to the slaughter-house, like a sheep dumb before its shearers he never opened his mouth. Forcibly, after sentence, he was taken.

Which of his contemporaries was concerned at his having been cut off from the land of the living, at his having been struck dead for his people’s rebellion? He was given a grave with the wicked, and his tomb is with the rich, although he had done no violence, had spoken no deceit.

Hence I shall give him a portion with the many, and he will share the booty with the mighty, for having exposed himself to death and for being counted as one of the rebellious, whereas he was bearing the sin of many and interceding for the rebellious.

—after reading:

Cantor *rings large bells.*

Cantor *observes silence for ONE minute, then rings hand-bells*

Deacon B Turn to number THREE in your books and sing *Rock of Ages, Cleft for Me*, number THREE. Please stand and sing number THREE.

Cantor *begins hymn*

Deacon B *at second verse, escorts **Reader 3** to lectern*

Deacon C *at third verse, walks with maniple to the middle of the solea facing the lectern*

#3 Rock Of Ages

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
2 Should my tears for ev - er flow, should my zeal no lan - guor know,
3 While I draw this fleet - ing breath, when mine eye - lids close in death,

1 let the wa - ter and the blood from thy side, a heal - ing flood,
2 all for sin could not a - tone: thou must save, and thou a - lone;
3 when I rise to worlds un - known and be - hold thee on thy throne,

1 be of sin the dou - ble cure, cleanse me from its guilt and power.
2 in my hand no price I bring, sim - ply to thy cross I cling.
3 rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Petra*, Richard Redhead (1853)

Prayers for Authorities

Deacon C Let us pray for those in authority throughout the world, let us pray to the Lord.

For all the peoples of the earth, their leaders, and all who hold office,
let us pray to the Lord.

For Barak our President, for our Congress and Supreme Court, our local governments and courts, and all civil servants,
let us pray to the Lord.

For peacemakers, diplomats, and those who strive for peace and the general welfare; for the armed services and all in harms way because of war,
let us pray to the Lord.

For doctors and nurses, hospitals and hospices; for police and firefighters; for all who protect the weak and serve the common good,
let us pray to the Lord.

For farmers and corporations, for workers and trade union leaders, reformers and visionaries,
let us pray to the Lord.

For artists and performers; for poets and writers; for journalists and filmmakers,
let us pray to the Lord.

That they may receive every godly gift of discernment, compassion, integrity and courage, to build healthy communities and make a lasting peace on earth,
let us pray to the Lord.

10 second silence

Assisting Presbyter #3 stands at his/her seat and chants:

Deacon faces Assisting Presbyter and bows for collect, returning to lectern at “Through Jesus Christ our Lord.”
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Collect

Presbyter 3 ♪ Gracious God,
your Wisdom spans the world,
ordering all things for good.
Blow your Spirit over the nations,
sweeping away whatever divides us.
Guide all who govern to serve justice and peace,
until your will is done on earth as in heaven,
and your reign of peace is fully come;
through Jesus Christ our Lord.

All ♪ Amen.

Third Reading: 1 Corinthians 1:18, 21-25, 27-30

Deacon B Please take your seats, and hear a reading from St. Paul's letter to the Corinthians.

Reader 3 The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. It was God's own pleasure to save believers through the folly of the gospel. While the Jews demand miracles and the Greeks look for wisdom, we are preaching a crucified Christ: to the Jews an obstacle they cannot get over, to the gentiles foolishness, but to those who have been called, whether they are Jews or Greeks, a Christ who is both the power of God and the wisdom of God. God's folly is wiser than human wisdom, and God's weakness is stronger than human strength.

God chose those who by human standards are fools to shame the wise; God chose those who by human standards are weak to shame the strong, those who by human standards are common and contemptible—indeed those who count for nothing—to reduce to nothing all those that do count for something, so that no human being might feel boastful before God.

It is by God that you exist in Christ Jesus, who for us was made wisdom from God, and saving justice and holiness and redemption.

—after reading:

Cantor rings large bells.

Cantor observes silence for ONE minute, then rings hand-bells

Deacon C Turn to number FOUR in your books, and sing *Praise to the Holiest in the Height*, verses 1, 2 and 3. Please stand and sing number FOUR, verses 1, 2 and 3 only.

Cantor begins hymn

Deacon C at verse 2, escorts **Reader 4** to lectern

Deacon B at verse 4, (with maniple) walks to the middle of the solea facing the lectern

#4 Praise to the Holiest in the Height (sing verses 1,2,3)

1 Praise to the Ho - liest in the height and in the
 2 O lov - ing wis - dom of our God! When all was
 3 O wis - est Love! that flesh and blood which did in
 4 and that a high - er gift than grace should flesh and
 5 and in the gar - den se - cret - ly, and on the
 6 Praise to the Ho - liest in the height and in the

1 depth be praise, in all her works most
 2 sin and shame, a sec - ond A - dam
 3 A - dam fail, should strive a - fresh a -
 4 blood re - fine, God's pre - sence and God's
 5 cross so high, should teach his peo - ple,
 6 depth be praise, in all her works most

1 won - der - ful, most sure in all her ways!
 2 to the fight and to the res - cue came.
 3 gainst the foe, should strive and should pre - vail;
 4 ver - y self, and es - sence all - di - vine;
 5 and in - spire to suf - fer and to die,
 6 won - der - ful, most sure in all her ways!

Words: John Henry Newman (1801-1890), alt. Music: Arthur Somervell (1863-1937)

Prayers for those who suffer

Deacon B Let us pray for all who are suffering and in need;
let us pray to the Lord

For the poor and oppressed, the exploited and despairing,
the sick and the suffering,
let us pray to the Lord

For victims of envy, discrimination and revenge,
let us pray to the Lord

For all who live in fear, anguish, rage, and violence,
let us pray to the Lord

For all who hunger for food, for work, a home, and
a holy purpose in their lives,
let us pray to the Lord

For all who face death, the loss of love, the crushing of
dreams, the crippling of body or mind,
let us pray to the Lord

For all who long for family, friendship, children, a sense of
belonging and being known,
let us pray to the Lord

For all in danger and captivity, all who long for peace and
freedom and safety,
let us pray to the Lord

That we may follow Christ in sharing all human suffering as
our own,
let us pray to the Lord

10 second silence

Assisting Presbyter #4 stands at his/her seat and chants:

Deacon *faces Assisting Presbyter and bows for collect, returning to lectern at "Through Jesus Christ our Lord."*

Collect

Presbyter 4 ♪ Loving God, comfort all who suffer,
and teach us to cherish Christ's image in all people:
those who are like us and those who are strange to us.
Strengthen our hearts in your service,
and fulfill in our works of compassion your
Love made flesh, Jesus Christ our Lord.

People ♪ *Amen.*

Fourth Reading: Romans 14: 8-10

Deacon B Please take your seats, and hear a reading from
St. Paul's letter to the Romans.

Reader 4 While we are alive, we are living for the Lord, and when we
die, we die for the Lord: and so, alive or dead, we belong to
the Lord. It was for this purpose that Christ both died and
came to life again: so that he might be Lord of both the dead
and the living. Why, then, does one of you make himself
judge over his brother, and why does another among you
despise his brother? All of us will have to stand in front of
the judgment-seat of God.

—after reading:

Cantor *rings large bells.*

Cantor *observes silence for ONE minute, then rings hand-bells*

Deacon C Turn to number FOUR in your books, and sing *Praise to the
Holiest in the Height*, verses 4, 5, and 6. Please STAND and
sing Number FOUR, verses 4, 5 and 6.

Cantor *begins hymn*

Deacon B at verse 5, escorts **Reader 5** to lectern

Deacon C at verse 6, (with maniple) walks to the middle of the solea facing the lectern.

4 Praise to the Holiest in the Height (sing verses 4,5,6)

1 Praise to the Ho - liest in the height and in the
2 O lov - ing wis - dom of our God! When all was
3 O wis - est Love! that flesh and blood which did in
4 and that a high - er gift than grace should flesh and
5 and in the gar - den se - cret - ly, and on the
6 Praise to the Ho - liest in the height and in the

1 depth be praise, in all her works most
2 sin and shame, a sec - ond A - dam
3 A - dam fail, should strive a - fresh a -
4 blood re - fine, God's pre - sence and God's
5 cross so high, should teach his peo - ple,
6 depth be praise, in all her works most

1 won - der - ful, most sure in all her ways!
2 to the fight and to the res - cue came.
3 gainst the foe, should strive and should pre - vail;
4 ver - y self, and es - sence all - di - vine;
5 and in - spire to suf - fer and to die.
6 won - der - ful, most sure in all her ways!

Prayers for People of faith

Deacon C Let us pray for those whose faith is not our own.
let us pray to the Lord

For Jews, Muslims, Hindus, Buddhists, Native Americans,
Shintoists, Sikhs, Pagans and every people of faith,
let us pray to the Lord.

For their rabbis, mullahs, priests, lamas, shamans and holy
teachers,
let us pray to the Lord.

For those whose faith is known to God alone,
let us pray to the Lord.

For all who condemn, persecute or martyr others in the
name of religion,
let us pray to the Lord.

For all who suffer and die in witness to Christ,
let us pray to the Lord.

For all who suffer and die for their conscience's sake,
let us pray to the Lord.

That as Christ came as a stranger to befriend us, we may
learn to welcome those unknown and alien to us,
let us pray to the Lord

10 second SILENCE

Assisting Presbyter #5 stands at his/her seat and chants:

Deacon *faces Assisting Presbyter and bows for collect, returning to lectern at "Through Jesus Christ our Lord."*

Collect

Presbyter 5 ♪ Eternal God, your Spirit enlivens all your creatures.
Send Her, in the midst of our divisions,
to bind all humankind together in your friendship.
End the violence we do in your name.
And so draw the world toward you,
that our many faiths may prove your abundant love;
through Jesus Christ our Lord.

People ♪ *Amen.*

5th Reading: Odes of Solomon

Deacon B Take your seats, and hear the word of Christ according to the *Odes of Solomon*.

Reader 5 I have shattered the bars of iron
and the iron has become red-hot;
It has melted at my presence
and nothing more has been shut
because I am the gate for all beings.
I went to free the prisoners
because they belong to me and I abandon no one...
I have sown my fruits in the hearts of mortals
and I have changed them into myself..."

—after reading:

Cantor *rings large bells.*

Cantor *observes silence for ONE minute, then rings hand-bells*

Deacon C Turn to number TWO in your books, and sing *My song is love unknown*, verses 1, 6, and 7. Please STAND and sing Number TWO, verses 1, 6 and 7.

Cantor *begins hymn*

Deacon B at verse 6, (with maniple) walks to the middle of the solea facing the lectern.

Deacon C at verse 7 takes Passion Chanters to the lectern.

2 My song is love unknown (vv. 1,6,7)

1 My song is love un - known, my Sav - ior's love to me, love to the
2 He came from His blest throne, sal - va - tion to be - stow; but we made
3 Some - times they strew His way, and His sweet prais - es sing; re - sound - ing
4 Why, what hath my Lord done? What makes this rage and spite? He made the
5 They rise, and needs will have my dear Lord made a - way; a mur - der -
6 In life, no house, no home my Lord on earth might have; in death, no
7 Here might I stay and sing. No sto - ry so di - vine; nev - er was

1 love - less shown, that they might love - ly be. O who am I, that
2 strange, and none the longed - for Christ would know. But O my friend, my
3 all the day Ho - san - nas to their king. Then "Cru - ci - fy!" is
4 lame to run, He gave the blind their sight. Sweet in - jur - ies! Yet
5 er they save, the Prince of Life they slay. Yet cheer - ful he to
6 friend - ly tomb but what a stran - ger gave. What may I say? Heaven
7 love, dear King, nev - er was grief like Thine. This is my friend, in

1 for my sake, my Lord should take frail flesh and die?
2 friend in - deed, who at my need His life did spend!
3 all their breath, and for His death they thirst and cry.
4 they at these them - selves dis - please and 'gainst him rise.
5 suf - fering goes, that he his foes from thence might free.
6 was his home; but mine the tomb where - in he lay.
7 whose sweet praise I all my days could glad - ly spend.

Words: Samuel Crossman (1664; 1624-1683), alt. Music: *Love Unknown*, John Ireland (1925; 1879-1962)

Litany for those with no faith

Deacon B Let us pray for all who have no faith;
let us pray to the Lord

For all who have not found a way to believe,
let us pray to the Lord

For all who turn away from God or betray the truth they
know,
let us pray to the Lord

For all whose hearts are hardened by sin or indifference,
let us pray to the Lord

For all who exploit the faith and trust of others,
let us pray to the Lord

For forgiveness of wrongs, and reconciliation of enemies,
and peace where justice can no more be found,
let us pray to the Lord.

10 second silence

Assisting Presbyter #6 stands at his/her seat and chants:

Deacons face Presbyter and bow, returns to places during doxology.

Collect

Presbyter 6 ♪ Have compassion, O merciful God,
on all who do not know you or
who turn away from your saving love.
As your Son sought the lost and
poured out his life for sinners,
now reform and purify your Church.
Make us like him, a beacon of hope
for this troubled world, a path of reconciliation for the
violent, and a sign of welcome to all people.
Through Jesus Christ our Lord.

All

♩ Amen.

Deacon B *♩* Let us open ourselves to God, who desires us with a lover's passion; Let us abandon ourselves to Christ's embrace, and receive the wedding crown of Life on the day of resurrection. Let us commend ourselves, and each other, and all our lives through Christ to God.

People

♩ To You, O Lord Our God.

Deacons *face Presider and bow for collect*

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:



For the kingdom, the power, and the glo - ry are yours, now and for - ev - er. A - men.

Upon this Pilate sought to release him, but the people cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at the place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the people, "Behold your king!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then Pilate handed Jesus over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the people read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jewish people then said to Pilate, "Do not write, 'The King of the Jews,' but, 'this man 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 garments and made four parts, one for each soldier; also the tunic. But his tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this.

But standing by 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 near:

Cantor: Congregation:

he said to his mo-ther, "Woman, be-hold your son!"

Cantor: Congregation:

Then he said to the disciple, "Behold your mo - ther!"

And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said:

Cantor: Congregation:

(to ful - fill the scrip - ture) "I thirst."

A bowl of vinegar stood there; so they put a sponge full of vinegar on hyssop and held it to his mouth. Having received the vinegar:

Cantor: Congregation, SLOWLY:

Je - sus said: "It is fin - ished."

And he bowed his head and gave over the spirit.

All bow for a time towards Gospel, and wait for singers to start singing again.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day) the people asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it, whose testimony is true, and who knows that he tells the truth, has borne witness that you may also believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him shall be broken.' And again another scripture says, 'They shall look to the one whom they have pierced.'

Assistant cantor rings large-bells now.

Deacons and singers return to seats

Gospel singer carries the gospel book back to Presider, without acclamation

Cantor observes ONE minute silence then rings small bell.

Sermon

After sermon,

Cantor *rings large bells.*

Cantor *observes ONE minute silence then rings small bell.*

NO SHARING!

Announcements

Deacon A steps up on Solea:

Tonight we take up a collection for the charitable work of the Church of Jerusalem and the Middle East. This work among victims of violence and unrest in the Middle East is supported by gifts like yours. 100% of the money we collect tonight will go straight to the Church of Jerusalem and the Middle East.

We want you to come back for our celebration of Easter on Saturday night at 8:00 PM. Our Easter feasting continues on Sunday afternoon at 4:00 PM, followed by Easter Vespers at 5:30 PM.

Cantor *One or two minutes of chanting while the offering is collected.*

4 Ushers *Immediately collect offering in baskets and pass out flowers in large baskets.*

2 Ushers *quietly move into place on either side of the rotunda to help move chairs away —don't move them yet.*

4 Ushers *after money is collected, give to the Stealth Deacon to take it to the Vestry – after flowers are distributed, join other deacons leading lines. HOLD THE LINE UNTIL THE CHOIR PASSES THE WAIST, THEN LEAD LINES FOLLOWING THE CHOIR.*

Deacons B, C, D, E + Ushers as needed

Go to the head of each row of chairs and hold the line until it's time to move in procession.

When Cantor stops:

Procession and Burial Devotions

Deacon A Please stand and sing at number SEVEN in your books, Psalm 22 at number SEVEN.

(IF NEED BE) Those of you seated in the folding chairs: please stand and pass your chair off to the ushers.

We'll go to the Altar now and leave our flowers for Christ's burial, and remember the love of Christ that led him to death. The Choir will lead us in our procession. After the choir has placed their flowers, go straight to the altar and leave yours. Then move all the way to the sides of the rotunda. Psalm 22 at Number SEVEN.

Cantor We will sing all of the verses and the Alleluia refrain together. We'll sing the first ____ verses in place. The choir will move right away and I'll tell everyone else when to start walking.

Sanford *This needs to be rehearsed by the choir so that the movement from the apse to the altar has enough cover music to get the men of the choir in place to begin singing.*

Sanford leads Psalm 22.

Presider carries burial icon and follows immediately behind the choir.

Deacon A carries script and stays near the presider

Presider place the icon on the table.

SEE CHART ONE ON NEXT PAGE

Choir begins to move around the presider's chair and down the solea to the altar, leaving their flowers, and moving on either side of the altar to assemble beneath the Dancing Christ.

Children enter from breezeway doors, and fall in with the procession.

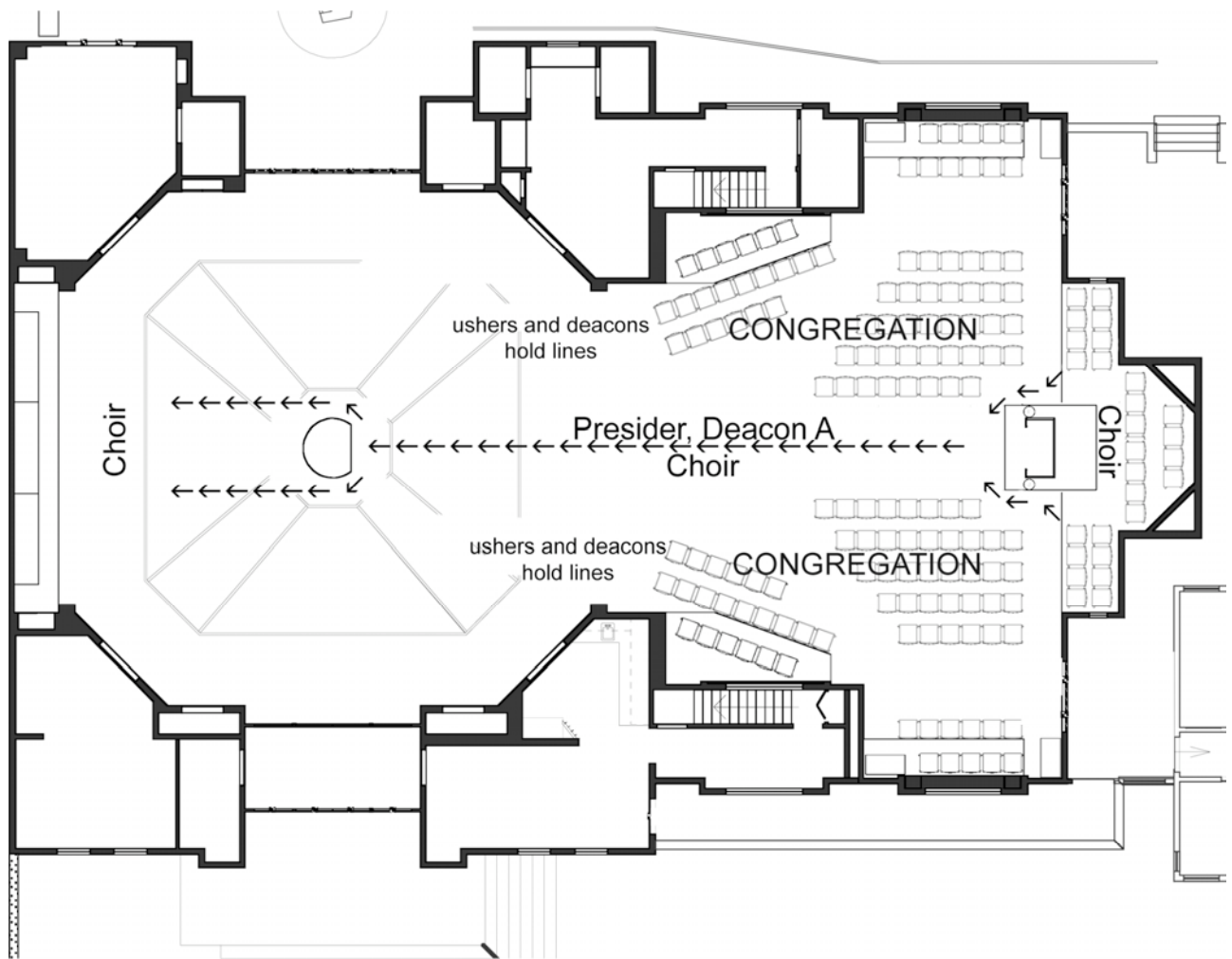


CHART ONE: Route of presider, deacon A & choir at the beginning of Psalm 22

Men of the Choir

When the verses to Psalm 22 are completed, begin singing “You were naked and cold in death” as soon as they are in place.

Deacons B, C, D, E + Ushers as needed Help to lead lines to the altar.
Begin moving lines as soon as you can fall in behind the choir.
Follow the choir and after leaving flowers, go on either side of the altar to the edge of the rotunda.

SEE CHART TWO BELOW

Deacon B and C *Once you place your flowers, stand on either side of the altar to help move people to the edge of the rotunda.*

Ushers Light one charcoal for each of two thuribles.

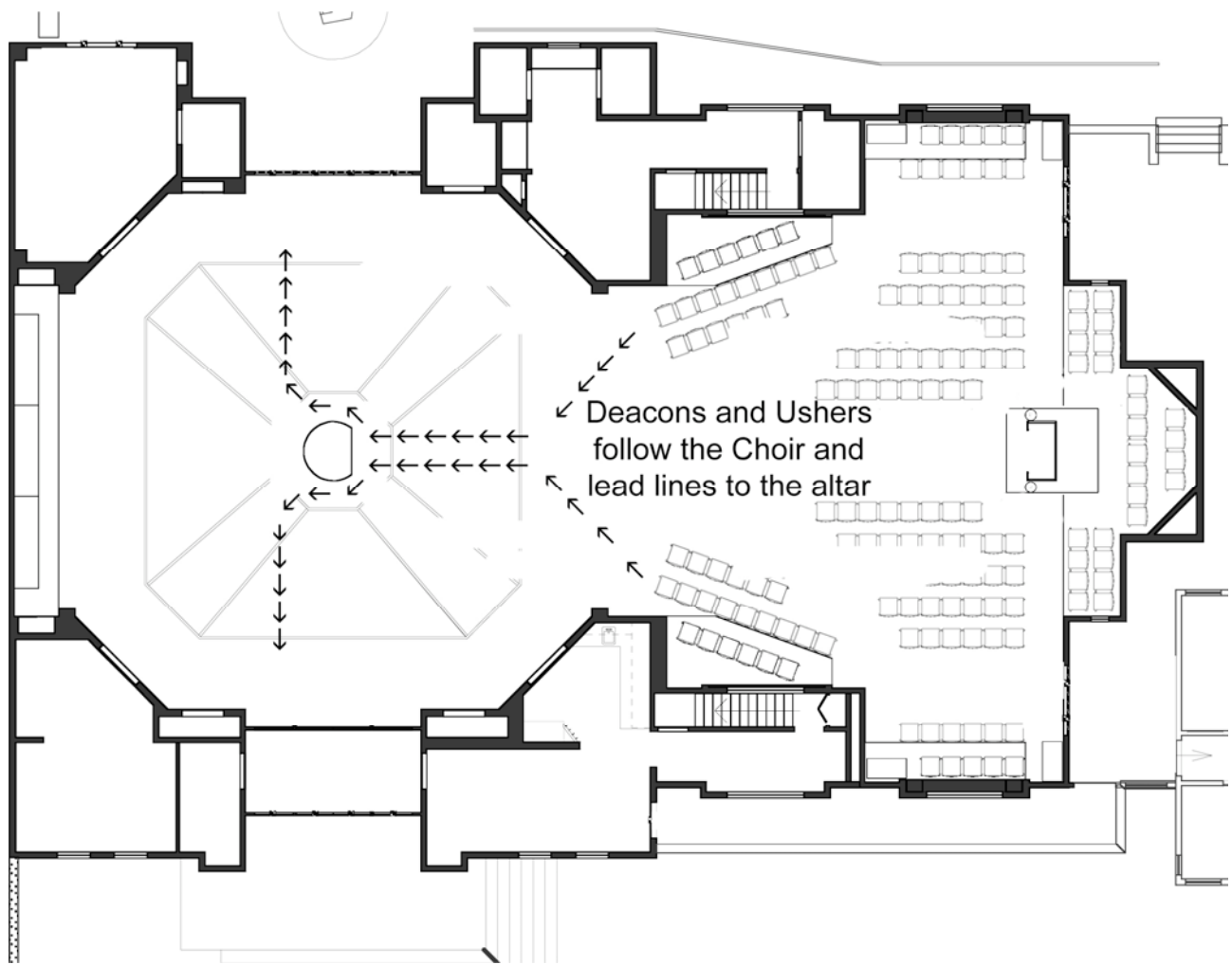


CHART TWO: Route of the deacons, ushers and people, following the choir, to leave their flowers.

7 Alleluias and Psalm 22

Al - - - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

23 Give praise all you that fear •the Lord:
24 You O God have not despised or abhorred the poor in their af-•lic - tion:

23 proclaim God's greatness, all ye children of Jacob, stand in awe all you chil-•dren of Is - - ra - el.
24 you have not hidden your face from them, but you heard them •when they called - - to you.

Al - - - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Move

25 You are the theme of my praise in the full as-•sem-bly: | my vows I will perform in the sight of •those who fear - - you.
26 The poor shall eat and be sat-•is-fied: | those who seek you O Lord shall praise you, may they be in good •heart for ev - - er.

Al - - - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

27 Let all the ends of the earth remember and turn to you •O Lord: |
and let all the families of the nations bow •down be-fore - - you.
28 For yours is the kingdom •O Lord: | and you are the ruler o-•ver the na- - tions.

Al - - - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

29 As for those who sleep in the grave, how shall they wor-•ship you: |
all those who go down into the dust, how shall they •bow be-fore - - you?
30 But I shall live through you, and my children shall •serve you: |
they shall tell of you to the generations •that are yet - - to come.

Cantor cues all to sing verse 31

Al - - - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

31 To a people as yet unborn they shall •make known: | the sav-•ing deeds you - - have done.

Al - - - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

- Choir** *sings hymns/anthems*
- People** *lay flowers around Icon and reverence*
- Ushers** *stand with 2 thuribles and incense boat at the front doors.*
- Ushers** *bring Hot Cross Buns from the table under the TIGER and stand with them three steps back from the Altar Table. After the censuring, take them back to the side table.*

—At the end of choir anthems:

Thurifers *add incense to thuribles and cense:*

1. *The Table, facing in and pausing to bow at each corner (under the hanging lamps).*
2. *The people, facing out and pausing to bow to the people at each corner.*
3. *The hot cross buns, which are being held on the round side of the altar.*

The censuring is done by two thurifers opposite each other with the table in between. They maintain the same axis throughout.

Choir *sings: The Noble Joseph/Bulgarian Chant (Parts I and II)*

Deacon C *(with candle) locate Reader #6 and wait for cue:*

CUE: be ready to read at: “O Giver Of Life, Christ Our God, Glory To You”

Deacon B Hear a reading from the poet T.S. Eliot.

Reading: *East Coker, The Four Quartets*

Reader 6 I said to my soul, be still, and wait without hope
for hope would be hope for the wrong thing;
Wait without love
For love would be love of the wrong thing;
There is yet faith
But the faith and the love and the hope are all in the waiting.
Wait without thought for you are not ready for thought;
So the darkness shall be the light, and the stillness the
dancing.

Deacon B Now sing at Number Ten in your books, “Lord you let your
servant go in peace” Number Ten.

10 Lord, you now have set your servant free

Lord, you now have set your ser-vant free to go in peace as you have promised, For these

eyes of mine have seen the Savior whom you have pre - pared for all the

world to see: A Light to en - lighten the nations, and the glory of your peo-ple Israel.

Glory to the Father, and to the Son, and to the Ho-ly Spirit: as it was in the be - ginning, is

now, and will be for ever. A - men.

Music: John Petersen (b. 1872). Words: Song of Simeon (Luke 2:29-32).

Deacon A holds script for *Presider*

Presider By ancient custom we leave the church quietly tonight. As you leave, take a hot cross bun to end the Good Friday fast. Please if you remain, keep silence in the church. All are welcome to linger in prayer and meditation in the prayer room there. (Gestures to chapel.) Come back tomorrow morning at 9:00 AM to prepare the church for Easter.

And now we take our farewells together, bowing to the ground in love to Jesus, who gave up his life on the Cross and was buried that the whole world might have everlasting life.

Chanter *We bow down to your sufferings, O Christ. (Threefold)*

ALL *prostrate at each "bow down."*

Presider *knocks on floor as cue to stand up. Move closer to Altar Table each time.*

As clergy are standing:

Ushers *1. open both glass and wood Street Doors to 90 degrees ONLY, using rubber stoppers. NOTE: Be sure outside lights are on, lighting the steps.*

2. Ushers (3) carry Hot Cross Buns through Street doors, stand on either side of doors, 2 at the top of the steps, and the 3rd out in the plaza.

3. stand with Buns until all people have left the building, making sure everyone gets a Bun —bring more from kitchen if needed.

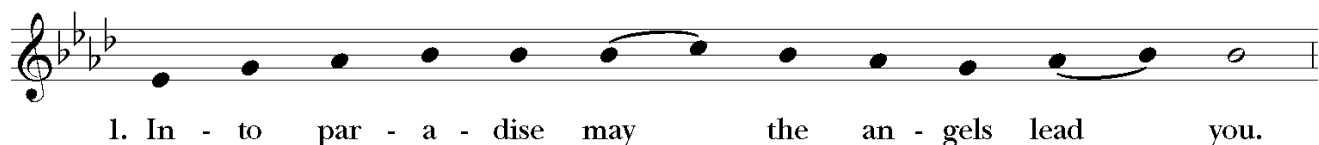
Vested Party *kiss Table and go stand in Vestibule to say farewell to people as they depart. Allow people time to depart as they feel moved, and avoid any unnecessary cleaning or rearranging so as not to rush people out of their contemplative state.*

NO break-down until most people have left —about 30 minutes.

END

Appendix 1

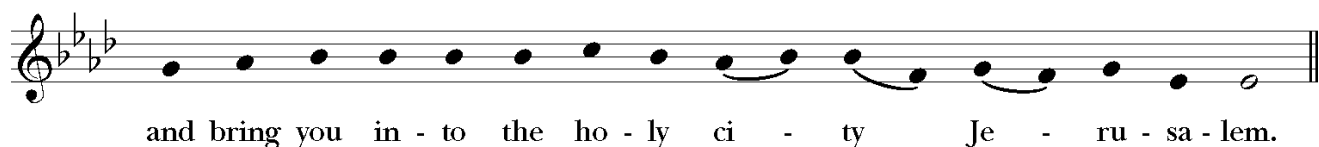
Cantor: Into Paradise



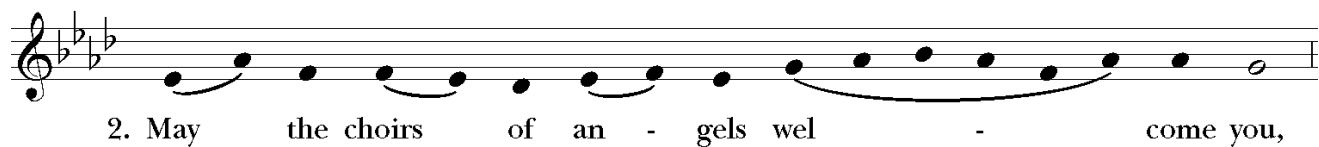
1. In - to par - a - dise may the an - gels lead you.



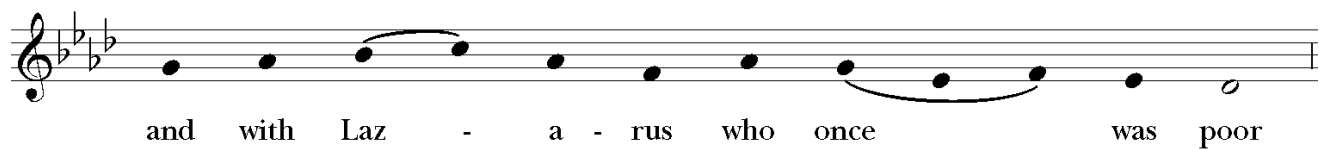
At your com - ing may the mar - tyrs re - ceive you,



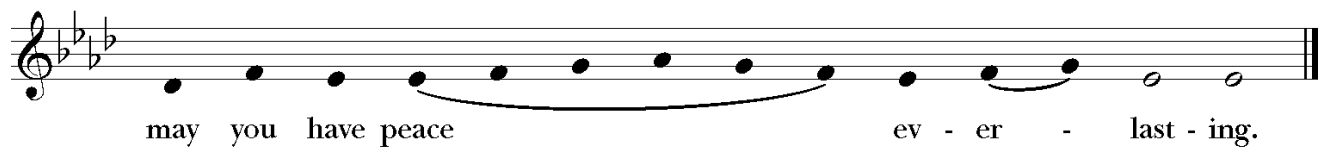
and bring you in - to the ho - ly ci - ty Je - ru - sa - lem.



2. May the choirs of an - gels wel - come you,



and with Laz - a - rus who once was poor



may you have peace ev - er - last - ing.