

St. Martin's Episcopal Church, Fairlee
St. Paul's Episcopal Church, White River Junction

*On entering the sanctuary, please sit in silent contemplation
until the liturgy begins. During periods of prayer, please stand or kneel as you are able.*

A Silent Entrance

*On this day the ministers enter in silence.
All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy
with the Collect of the Day.*

Presider Christ himself bore our sins in his body on the tree.

People **That we might die to sin and live in righteousness. Amen.**

The Collect of the Day

Presider Let us pray together.

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.

The Hebrew Scripture *Isaiah 52:13 – 53:12*

NRSV

A reading from 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.

A period of silence follows the reading.

Reader Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

A period of silence follows the reading.

Psalm 22

said together

St. Helena's Breviary

**My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?**

**O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.**

**Yet you are the Holy One, *
enthroned upon the praises of Israel.**

**Our forebears put their trust in you; *
they trusted, and you delivered them.**

**They cried out to you and were delivered; *
they trusted in you and were not put to shame.**

**But as for me, I am a worm and less than human, *
scorned by all and despised by the people.**

**All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,**

**"You trusted in God for deliverance; *
let God rescue you, if God delights in you."**

**Yet you, O God, are the one who took me out of the womb, *
and kept me safe upon my mother's breast.**

**I have been entrusted to you ever since I was born; *
you were my God when I was still in my
mother's womb.**

**Be not far from me, for trouble is near, *
and there is none to help.**

**Many young bulls encircle me; *
strong bulls of Bashan surround me.**

**They open wide their jaws at me, *
like a ravening and a roaring lion.**

**I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.**

**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.**

**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.**

**They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.**

**Be not far away, O God; *
you are my strength; hasten to help me.**

**Save me from the sword, *
my life from the power of the dog.**

**Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**

**I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.**

**May all who fear you, O God, give praise; *
may the offspring of Israel stand in awe
all you of Jacob's line, give glory.**

**For you do not despise nor abhor
the poor in their poverty;
neither do you hide your face from them; *
but when they cry to you, you hear them.**

**My praise is of you in the great assembly; *
I will perform my vows in the presence of those who
worship you.**

**The poor shall eat and be satisfied,
and those who seek you shall praise you: *
"May your heart live for ever!"**

**All the ends of the earth shall remember and turn to you, *
and all the families of the nations shall bow before you.**

**For yours is the royal power, O God; *
you rule over the nations.**

**To you alone all who sleep in the earth bow down
in worship; *
all who go down to the dust fall before you.**

**My soul shall live for you;
my descendants shall serve you; *
they shall be known as yours for ever.**

**They shall come and make known to a people yet unborn
the saving deeds that you have done.**

A period of silence follows the reading.

The Epistle

Hebrews 10:16-25

NRSV

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,"

God 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.

A period of silence follows the reading.

Reader Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

A period of silence follows the reading.

The Sequence Hymn *What wondrous love is this*

The Hymnal 1982, #439

The Passion of our Lord Jesus Christ according to John

John 18-19

Reader 1

After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, "Who are you looking for?" They answered, "Jesus the Nazarene." He said to them, "I Am." (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again, "Who are you looking for?" They said, "Jesus the Nazarene." Jesus answered, "I told you, 'I Am.' If you are looking for me, then let these people go." This was so that the word he had spoken might be fulfilled: "I didn't lose anyone of those whom you gave me." Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus told Peter, "Put your sword away! Am I not to drink the cup the Father has given me?" Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, "Aren't you one of this man's disciples?" "I'm not," he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said." After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high

priest?" he asked. Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "Aren't you one of his disciples?" Peter denied it, saying, "I'm not." A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "Didn't I see you in the garden with him?" Peter denied it again, and immediately a rooster crowed.

Reader 2

The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure. So Pilate went out to them and asked, "What charge do you bring against this man?" They answered, "If he had done nothing wrong, we wouldn't have handed him over to you." Pilate responded, "Take him yourselves and judge him according to your Law." The Jewish leaders replied, "The Law doesn't allow us to kill anyone." (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?" Jesus answered, "Do you say this on your own or have others spoken to you about me?" Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?" Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here." "So you are a king?" Pilate said. Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice." "What is truth?" Pilate asked.

After Pilate said this, he returned to the Jewish leaders and said, "I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?" They shouted, "Not this man! Give us Barabbas!" (Barabbas was an outlaw.)

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face. Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man." When the chief priests and their deputies saw him, they shouted out, "**Crucify, crucify!**" Pilate told them, "You take him and crucify him. I don't find any grounds for a

charge against him.” The Jewish leaders replied, **“We have a Law, and according to this Law he ought to die because he made himself out to be God’s Son.”**

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, “Where are you from?” Jesus didn’t answer. So Pilate said, “You won’t speak to me? Don’t you know that I have authority to release you and also to crucify you?” Jesus replied, “You would have no authority over me if it had not been given to you from above. That’s why the one who handed me over to you has the greater sin.” From that moment on, Pilate wanted to release Jesus. However, the Jewish leaders cried out, saying, **“If you release this man, you aren’t a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!”** When Pilate heard these words, he led Jesus out and seated him on the judge’s bench at the place called Stone Pavement (in Aramaic, *Gabbatha*). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, “Here’s your king.” The Jewish leaders cried out, **“Take him away! Take him away! Crucify him!”** Pilate responded, “What? Do you want me to crucify your king?” **“We have no king except the emperor,”** the chief priests answered. Then Pilate handed Jesus over to be crucified.

Reader 3

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, *Golgotha*). That’s where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read “Jesus the Nazarene, the king of the Jews.” Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, “Don’t write, ‘The king of the Jews’ but ‘This man said, “I am the king of the Jews.””” Pilate answered, “What I’ve written, I’ve written.” When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, “Let’s not tear it. Let’s cast lots to see who will get it.” This was to fulfill the scripture,

They divided my clothes among themselves,
and they cast lots for my clothing.

That’s what the soldiers did.

Jesus’ mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that time on, this disciple took her into his home. After this, knowing that everything was already completed, in order to fulfill the

scripture, Jesus said, “I am thirsty.” A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, “It is completed.” Bowing his head, he gave up his life.

A period of silence

It was the Preparation Day and the Jewish leaders didn’t want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn’t break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture,

They won’t break any of his bones.

And another scripture says,

They will look at him whom they have pierced.

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus’ body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

A period of silence follows the reading of the Passion.

The Homily

The Rev. Scott B. Neal

Hymn *O Sacred Head Sore Wounded* (vs 1-3)

The Hymnal 1982, 168

Dear People of God: God's Son was sent 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.

The biddings may be read by a Deacon or other person appointed. The Presider says the Collects.

For the one holy catholic and apostolic Church throughout the World: that in this time of crisis, she may speak words of truth and justice, act with compassion and be a sign of Christ's love for all those who are suffering; for the mission of the Church, that in faithful witness we may preach the gospel to the ends of the earth; for Shannon our Bishop and Michael our Presiding Bishop; for Justin, Archbishop of Canterbury; for Scott our priest; and for all spiritual leaders and guides of every faith; for this holy house of God; for all who give money and work to support this place, and for all who worship, study, and serve here; for all who come this week to celebrate Christ's passion and resurrection, and for their families and fellow-workers and friends; for those preparing for Baptism in every congregation of Christ's Holy Catholic Church, and for their teachers and sponsors. We pray that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

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.**

Silence

Let us pray for all nations and peoples of the earth. For peace in the world, that a spirit of respect and reconciliation may grow among nations and peoples: for world leaders, that guided by integrity and wisdom, they may work together so that peace may flourish; for all those caught up in violence, remembering especially the people of Ukraine, Russia, Gaza, Israel, Sudan and Haiti; that in this time of fear and conflict, they may know God's presence and peace; for Joe, our President, Phil and Chris our governors; 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

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.**

Silence

For this town and the entire Upper Valley community and the welfare of all who live, work or visit here; for the poor, the persecuted, the sick and all who suffer, and for those who support and care for them; for the unhoused and unhomed, refugees, prisoners, and all in danger, that they may be relieved and protected; for the hungry the destitute and the oppressed; for 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's 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.

Silence

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.**

Silence

Let us pray for all who have not received the Gospel of Christ; or 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

Merciful God, creator of all the 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.**

Silence

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 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

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.**

Silence

Meditation on the Cross of Jesus¹

*If desired, a wooden cross is now be brought into the church and placed in the sight of the people.
The following is said three times.*

During the procession of the cross, the following is said:

Together **We adore you, O Christ, and we bless you,
Because by your holy cross you have redeemed the world.**

Once the cross in the front of the Church, the presider continues

My people, what wrong have I done to you?
How have I offended you? Answer me!
Through baptism, I led you from slavery to freedom,
but you lead your Savior to the cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I led you through the wilderness.
I fed you with the bread of life,
the manna from heaven,
but you lead your Savior to the cross.

¹ <https://liturgy.co.nz/church-year/good-friday>

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I planted you as my fairest vineyard,
I grafted you into the one true vine,
I gave you the water of salvation,
but you give me gall and vinegar to drink,
and leave me thirsting upon a cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I gave you a royal scepter,
but you give me a crown of thorns.
I raised you up to newness of life,
but you raise me high upon a cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

What more could I have done for you?
I gave you my peace and my truth,
but you fight in my name,
and divide my Church.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I come in your brother and sister,
hungry, yet you give me no food,
thirsty, yet you give me no drink,
a stranger, and you do not welcome me,
naked, and you do not clothe me,
sick and in prison, and you do not visit me.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

Procession From the Altar of Repose

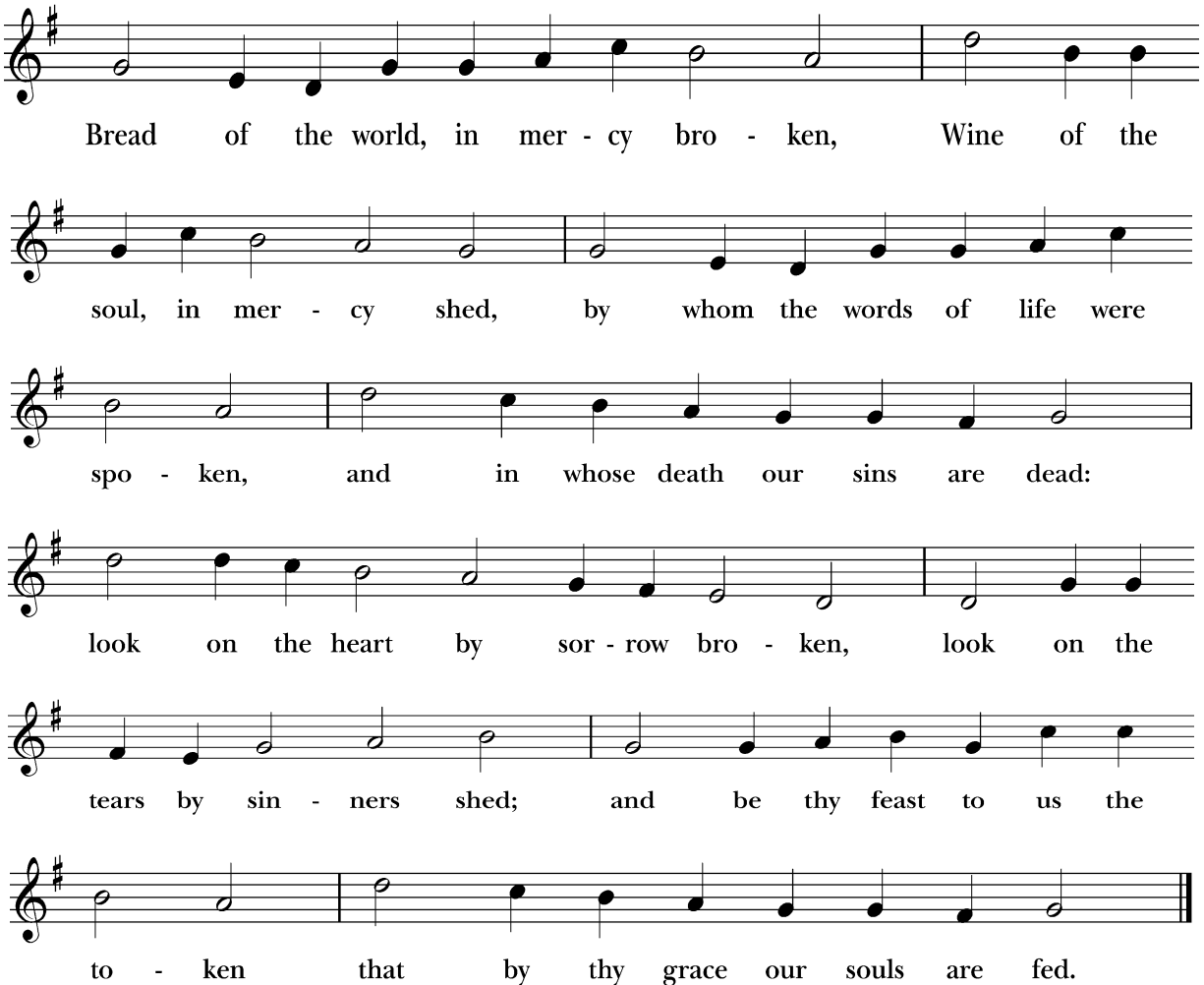
The Reserve Sacrament is processed to the altar during the singing of the hymn

Hymn

Bread of the world, in mercy broken

The Hymnal 1982, #301

Hum the melody, then sing the words, and hum the melody again



The musical score is written on six staves in G major (one sharp). The melody consists of eighth and quarter notes. The lyrics are: Bread of the world, in mer - cy bro - ken, Wine of the soul, in mer - cy shed, by whom the words of life were spo - ken, and in whose death our sins are dead: look on the heart by sor - row bro - ken, look on the tears by sin - ners shed; and be thy feast to us the to - ken that by thy grace our souls are fed.

Words: Reginald Heber (1783-1826). Music: *Rendez à Dieu*, melody att. Louis Bourgeois (1510?-1561?); harm. Claude Goudimel (1514-1572), alt.

The Confession of Sin

Presider Let us confess our sins to God.

Silence may be kept.

Together **God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.**

**Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen**

Presider says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal Life. **Amen.**

The Lord's Prayer *Presider and people pray together*

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

As our Savior Christ
has taught us,
we now pray,

**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.**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Communion from the Reserve Sacrament

Presider: Behold the Lamb of God who takes away the sins of the world.

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

*Following communion, the sanctuary candle is extinguished signifying
Christ is no longer among us.
Silence is kept.*

Burial of the Cross

The cross, previously used for the Veneration, is wrapped in a plain white cloth and reverently placed on the Altar of Repose by the presider.

The congregation is invited to place flowers on or around the cross.

The following litany is said as the congregation files out of the sanctuary.

Presider I am counted as one of them that go down into the pit;
I am even as a human that has no strength, cast off among the dead.

All **They have laid me in the lowest pit,
in a place of darkness, and in the deep.**

All **I am counted as one of them that go down into the pit;
I am even as a human that has no strength, cast off among the dead.**

A period of silence follows.

The door are 'locked', the Sepulchre is sealed,

Presider When they buried the Lord, they sealed the tomb, rolling a stone against the entrance and setting soldiers to watch,

All **Lest his disciples come and take him away and tell the
people that he had risen from the dead.**

All **When they buried the Lord, they sealed the tomb, rolling a
stone against the entrance and setting soldiers to watch.**

A period of silence follows.

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.

The congregation now leaves in silence



Pieta by Michelangelo

<https://images.fineartamerica.com/images/artworkimages/mediumlarge/1/4-pieta-michelangelo.jpg>