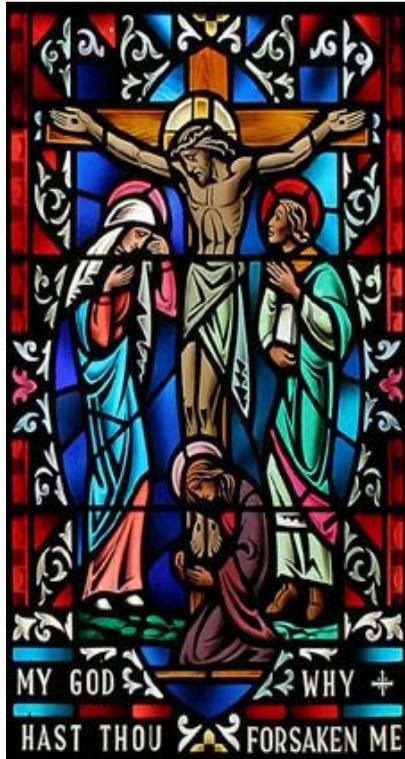


Good Friday



April 2, 2021
One o'clock in the afternoon

Grace Episcopal Church
1011 North 7th Street, Sheboygan, Wisconsin 53081
920.452.9659
www.gracesheboygan.com

*The Mission of Grace Church is:
To love God, to love others and serve God's world.*

A Note on Today's Readings & Liturgy

Good Friday

We are glad that you are worshipping with us at Grace Episcopal Church for this solemn liturgy of Good Friday.

Today's liturgy is the second part of a complex series of rites which cover the Three Sacred Days of our redemption. This liturgy began last night and will be concluded on Sunday. We will engage in intense intercessory prayer for the church and for the world. It was on the cross that Jesus made his full intercession for us, and we are united with him through Baptism in that intercession.

The final portions of this liturgy take place before a cross, where we praise Christ for his love, which he demonstrated on the cross. Then we receive Holy Communion from the Sacrament consecrated last night. At the end of the liturgy, the church is left in silence and darkness, as we prepare for the final act, which begins at the Great Vigil on Saturday night. It is as though the church has died and now waits silently to be resurrected out of the baptismal font at the Great Vigil of Easter.

Today we hear sung John's account in Holy Scripture of the Lord's trial, suffering, and death.

In the first reading, we hear Isaiah's poem describing the suffering of God's faithful servant. Originally referring to the suffering of Israel, which the prophet sees as bearing redemptive meaning for all people, this passage was understood by the first Christians to have been fully realized in Jesus' dying, which was strikingly like the death of God's servant in this poem. We also hear, from the Epistle to the Hebrews, a first-century Christian's interpretation of those events and the complete sacrifice of the new covenant. From *The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year*. Copyright © 1998 by Michael W. Merriman. Church Publishing Incorporated, New York.

During the service, please silence your cell phone.

Video images of this service are recorded and broadcast live under this parish's outreach initiative, *Grace Abounds*.

All stand as able as the Altar Party enters in silence. All then kneel as able for silent prayer while the sacred ministers prostrate themselves before the Altar.

Collect of the Day

Celebrant Blessed be our God
People For ever and ever. Amen.

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.*

All sit.

First Reading

Isaiah 52:13—53:12

A Reading from the book of the prophet Isaiah.

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied;

by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul 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.

Remain seated.

Psalm 22:1-11

- 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.

Second Reading

Hebrews 10:1-25

A Reading from Paul's letter to the Hebrews.

Since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered? If the worshipers had once been cleansed, they would no longer have any consciousness of sin. But in these sacrifices there is a reminder of sin year after year. For it is impossible that the blood of bulls and goats should take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure. Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book." When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Lo, I have come to do thy will." He abolishes the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their misdeeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Reader The Word of the Lord.
People Thanks be to God.

Psalm 40:1-3, 12-14 (*in unison*)

- 1 I waited patiently upon the LORD;*
he stooped to me and heard my cry.
- 2 He lifted me out of the desolate pit, out of the mire and clay;*
He set my feet upon a high cliff and made my footing sure.
- 3 He put a new song in my mouth,
a song of praise to our God;*
many shall see, and stand in awe,
and put their trust in the LORD.
- 12 You are the LORD;
do not withhold your compassion from me;*
let your love and your faithfulness keep me safe for ever.
- 13 For innumerable troubles have crowded upon me;
my sins have overtaken me, and I cannot see;*
they are more in number than the hairs of my head,
and my heart fails me.
- 14 Be pleased, O LORD, to deliver me;*
O LORD, make haste to help me.

Passion Gospel

John 18:1—19:37

All may be seated for the reading of the Passion Gospel. At the verse which mentions the arrival at Golgotha, all stand as able.

The Passion of our Lord Jesus Christ according to John.

Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

"Put your sword into its sheath; shall I not drink the cup which the Father has given me?" So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out

again, "Not this man, but Barabbas!" Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." Upon this Pilate sought to release him, but the Jews 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 a 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 Jews, "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 he handed him 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 him 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 Jews 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 Jews 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 his tunic. But the 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 fulfil 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, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished" ; and he

bowed his head and gave up his spirit. 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 Jews 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 has borne witness—his testimony is true, and he knows that he tells the truth—that you also may 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 on him whom they have pierced.”

Sermon

Fr. William Bulson

Solemn Collects

All stand as able.

Deacon Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Deacon Let us kneel in silent prayer. (*All kneel as able.*)

Deacon Let us pray for the holy catholic church of Christ throughout the world;
For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For Matthew, our Bishop, and all the people of this diocese
For all Christians in this community
That God will confirm his Church in faith, increase it in love, and
preserve it in peace.

Silence

Deacon Arise. (*All stand as able.*)

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.*

Deacon Let us kneel in silent prayer. (*All kneel as able.*)

Deacon Let us pray for all nations and peoples 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 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

Deacon Arise. (*All stand as able.*)

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.*

Deacon Let us kneel in silent prayer. (*All kneel as able.*)

Deacon Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger
That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Deacon Arise. (*All stand as able.*)

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 him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Deacon Let us kneel in silent prayer. (*All kneel as able.*)

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

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and persecutors of his disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Deacon Arise. (*All stand as able.*)

Celebrant 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.*

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.*

The Veneration of the Cross

*The People stand as able as the Cross is brought into the church.
As the Cross is born into the chancel, the procession pauses three times.
The People kneel as able at each station and the following is said.*

Celebrant Behold, the wood of the Cross, where on was hung the world's Salvation.

People O come, let us worship.

*The Cross is placed in view of the people at the chancel steps.
All who wish to venerate the Cross in gratitude for our Lord's sacrificial death may come forward, kneel before the Cross and reverently bow and cross oneself.*

Hymn

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1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
2 filled, born for this, he meets his pas - sion, this the
3 reed; from that ho - ly bo - dy bro - ken blood and
4 tree! None in fo - liage, none in blos - som, none in
5 bend; for a - while the an - cient ri - gor that thy
6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
2 Sa - vior free - ly willed: on the cross the Lamb is
3 wa - ter forth pro - ceed: earth, and stars, and sky, and
4 fruit thy peer may be: sweet - est wood and sweet - est
5 birth be - stowed, sus - pend; and the King of heaven - ly
6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
2 lift - ed, where his pre - cious blood is spilled.
3 o - cean, by that flood from stain are freed.
4 i - ron! sweet - est weight is hung on thee.
5 beau - ty gent - ly on thine arms ex - tend.
6 glo - ry while e - ter - nal a - ges run.

The Mass of the Pre-sanctified

As the Blessed Sacrament is brought to the Altar, the people kneel as able and hymn 172 is played.

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?

Confession of Sin

The Deacon says

Let us confess our sins against God and our neighbor.

All kneel as able.

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Priest then pronounces the absolution.

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

The Celebrant then continues

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

Celebrant and People

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.

The Celebrant says

Behold the Lamb of God; behold Him who takes away the sin of the world. Blessed are those who are called to His supper.

The People respond

Lord, I am not worthy to receive You, but only say the word and I shall be healed.

All baptized persons are welcome to receive Holy Communion.

Communion will be received in one kind – the Body of Christ the Bread of Heaven.

Closing Prayer

After all have received Communion, all kneel as able and say together the following:

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

All leave the church in silence.

Other Liturgies of the Sacred Triduum

Good Friday, April 2, 2021

12:00 p.m. Completion of Prayer Vigil before the Altar of Repose

1:00 p.m. Liturgy of Good Friday Veneration of the Sacred Cross
and Mass of the Pre-Sanctified

Holy Saturday, April 3, 2021

9:00 a.m. Liturgy of Holy Saturday in Columbarium

7:00 p.m. The GREAT VIGIL OF EASTER

The Sunday of the Resurrection: Easter, April 4, 2021

10:15 a.m. Mass, registration required

Parish Notices

Good Friday Offering

Every year since 1922 the church has taken a collection for the Church in the Middle East during Holy Week. This year our loose plate offering on Good Friday will go to support the church efforts in Jerusalem and throughout the Middle East. Please be generous as you are able.

The Holy Noise

It is an ancient custom that parishioners bring bells from home to make the *Holy Noise* during the singing of the *Gloria in excelsis* at the Easter Vigil and to symbolize the waking of the dead in Christ because of His resurrection, as well as the proclamation to the entire world that Christ is risen from the dead.

Sunday Morning Christian Formation on the *Sundays of Easter*, 9:00-9:45 am, on Zoom. Apr 18-May 30, Reading together NT Wright's *Surprised By Hope*.

We proclaim the Resurrection of Jesus and say our own hope for eternal life is the resurrection of the dead. And St Paul even says, "If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished." (I Cor 15:17-18).

What does all this mean and what is the Resurrection in our faith? We will read one of the most respected and most accessible biblical scholars in the Anglican Communion, Bp NT Wright, to dig in to the heart of the apostles' proclamation and our faith.

For our first meeting, please read chapters 1 and 2 and be ready to discuss. We will see if we can explore this book together in a more seminar style.

You may order the book, ***Surprised By Hope*** on your own, or you may order it through our rector, Fr William Bulson (wbulson@gracesheboygan; 920.452.9659).

Deadline for ordering through Fr William is Friday, Apr 9.

The Zoom link for this Easter formation group is:

<https://zoom.us/j/93247049800?pwd=bzVGbXRRc052WHJVvKEwaE9lYVpXZz09>

Monarch 74 Cursillo Ultreya

The next Ultreya will be Friday, April 15, via Zoom. Visit

<http://www.monarchcursillo.org/> to learn more about Cursillo or to register, or email Lay Director John Barnes at laydirector@monarchcursillo.org

An Ultreya is a "reunion of the reunions" to provide support and build community by allowing the sharing of communal experiences. Intended for those who attended a Cursillo weekend, it is open to anyone to participate. Future Ultreyas are scheduled for May 15, June 13, August 12, September 18 and November 14.

Compassion Fund Assistance Still Available

Grace Church instituted the Compassion Fund in 2020 to financially assist church members affected by the economic effects of Covid. Funds remain to assist parishioners. Please contact Deacon Paul Aparicio for information and assistance. (PAparicio@gracesheboygan.com)

Weekday Communion Continues on Mondays

For the past few months, we have been offering weekday Communion in small groups, using the brief Communion Under Special Circumstances from the Book of Common Prayer. Starting Mar 1, we will offer fifteen minute slots to receive the Body of Christ on Mondays only. The final Monday Communion will be offered on April 26.

Opening Up our Church and Adjustments to Restrictions

Pandemic restrictions are being loosened all over the country and we have begun to relax some restrictions at Grace. For example, we now have 10:15 Sunday liturgy in person with maximum of 50 attendees.

But here are some of the limitations and relaxations of restrictions that we will live with for a couple of months or so to see how things develop, ensure ongoing safety, and allow ourselves to roll back relaxations if we need to.

- We will continue to observe masking, sanitizing, and distancing:
- We will have one liturgy on Sunday only (10:15.)
- Daily Morning Prayer at 7:30 am and Evening Prayer at 5:30 pm, Sunday-Thursday will be open to anyone who wants to attend, and we'll see how these weekday services go.
- Weekday Masses will be only particular holidays, such as the Annunciation (Mar 25); weekday Masses will start later.
- Christian formation groups will continue to be remote/online.
- Sunday School will not convene just yet, pending more direction from our diocese about how to proceed.
- No strictly social gatherings will be held until further clearance is given.

Corporate Rosary and Shrine prayers now in-person and via Zoom

Join us Monday nights at 5:00 pm., as the service is prayed and broadcast from the Lady Chapel, starting with the Angelus.

Zoom link:

<https://zoom.us/j/92919975120?pwd=M1RYL2UzVWZ1ekE2bGFZd25ENm9NQOT09#success>

Service Booklet link:

<https://drive.google.com/drive/folders/1yj1WpgzmC1TEFzjbgZmIVWQgPe54grfl>

Save the Date-Chrism Mass

Tuesday, March 30, 11:00 a.m. at the Cathedral Church of St. Paul, Fond du Lac. In the early church bishops baptized catechumens at the Easter Vigil with blessed oils. Over time this blessing was made earlier so oils could be used at the local level. This tradition includes blessing the oil of catechumens (adults preparing for baptism), oil of the sick (for anointing) and chrism. For more information is available at <https://www.diofdl.org/chrismmassPlease> note: Fr. William will be back to Grace for Sacrament of Reconciliation from 6:00-8:00 pm.

Bishop's Visitation 2021

On April 25, we welcome The Rt. Rev. Bishop A. Matthew Gunter for his annual visitation to Grace Church. He will preach and celebrate at the 10:15 Mass.

God willing, in-person Summer Camp

The Diocese of Fond du Lac Summer Camp is for kids age 4 through graduating 12th graders. Camp is an opportunity for campers and staff to learn more about God, about community, about themselves and have fun!

Staff Volunteers are also needed for Kinder, Junior, Middle and Senior Camps.

Online Registration is now open. ****Scholarships are available, contact the Parish Office.***

Senior Camp (completed grades 9-12) June 20– June 26

Middler Camp (completed grades 6-8) June 27– July 1

Junior Camp (completed grades 2-5) June 27– July 1

KinderCamp (parent & kids ages 4-7) July 1 – July 3

More information may be found here: <https://www.diofdl.org/camp>

PARISH STAFF

The Reverend William L. Bulson, *Rector*
The Venerable Michele E. Whitford, *Priest Associate*
The Reverend Michael J. Burg, *Deacon*
The Reverend Paul D. Aparicio, *Deacon*
Dr. R. Benjamin Dobey, *Organist & Choir Director*
The Rev. Dcn. Nicci Beeck, *Parish Administrator*
Ms. Julie Davidson, *Sexton*
Ms. Jennifer Whitford, *Nursery Attendant*
Mr. Bryan Stenz, *Nursery Attendant*

VESTRY

Stuart Schmidt, *Senior Warden*,
Ed Clabots, *Junior Warden*, Brian Heck, *Treasurer*
David Annis, John Davis, Luke Fitzsimmons, Mary Gallimore,
Angel Klinzing, Helen Mullison, Pat Sather and Mary Snyder

THE GRACE-WALSINGHAM FOUNDATION BOARD

Steve Larson, *President*; John Keller, *Vice-President*;
Mia McMillan, *Secretary*; Bill Gagin, *Treasurer*;
Konrad Testwuide, Tom Wright, the Senior Warden and the Rector