



Gee's Bend quilt "Logcabin" created by Loretta Pettway ca. 1970, denim

The quiltmakers of Gee's Bend first garnered attention for their skills in the 1960s, when the Freedom Quilting Bee, a sewing cooperative that produced quilts and other sewn products for department stores, was established. The Bee provided women with an income and a sense of independence during the tumultuous Civil Rights era.

PLEASE JOIN US FOR OUR EASTER SERVICE

EASTER: 10:00 a.m. Worship on KMTN (96.9 FM in Jackson/95.7 FM in Teton Valley)

Or Worship with us online at www.kmtn.live/

Hop in your car and join the Love-Spreading Scavenger Hunt!

THE WORD OF GOD

MOMENT OF QUIET

Our service begins with the ringing of a bell and moment of intentional quiet.

THE OPENING ACCLAMATION

Clergy Leader Blessed be our God,
People For ever and ever. Amen.

THE COLLECT OF THE DAY

Let us pray. Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS

The People sit

A READING FROM THE NEW TESTAMENT

HEBREWS 10:16-25

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

PSALM 22:1-11

Typically, we read the Psalms responsively. While separated, let's read the Psalms in unison as a symbol of our enduring connection.

- 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.**

THE HOLY GOSPEL

**Note on the translation John's Gospel. For centuries Christian anti-semitism has been bolstered by a faulty reading of John's Gospel. Most translations of John's Gospel and particularly the Passion Narrative include the term "Jews" as those primarily responsible for the trial, beating and crucifixion of Jesus. It is my opinion that the translation is no longer accurate in our time, as it does not refer to our brothers and sisters of the Jackson Hole Jewish Community or any other Jewish people. Rather, the constituency of people John's Passion is alluding to is "religious people," particularly religious people who have become closed and calcified in their thinking and religious and social expression, those who have become unloving. To that end, I have edited our translation of the scripture for our Good Friday liturgy. —The Reverend Jimmy Bartz*

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

JOHN 19:1-42

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The religious authority answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to 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 the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the religious authority cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the The religious authority, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the The religious authority read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the religious authority 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 clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots."
And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the religious authority did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the religious authority, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the religious authority. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

THE SERMON

Jimmy Bartz, Brian Nystrom, Mary Erickson

During our time of worship over the web, our sermons will be a conversation among the clergy leading worship.

MUSIC

"Were You There?" Lift Every Voice and Sing 37

Kirsten Farney, vocalist, David Wagner, piano, Chris Bingman, mandolin

Were you there when they crucified my Lord?
O! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?
O! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed Him to the tree?

Were you there when they laid Him in the tomb?
O! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid Him in the tomb?

Were you there when He rose up from the grave?
O! Sometimes it causes me to tremble, tremble, tremble.
Were you there when He rose up from the grave?

THE SOLEMN COLLECTS

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.

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 John, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized

That God will confirm his 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.

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald Trump, 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

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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

For the hungry and the homeless, the destitute and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

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

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others
That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

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 tranquillity 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.**

ANTHEM

The Clergy Leader and the People read the Anthem responsively by half verse

We glory in your cross, O Lord,

and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

May God be merciful to us and bless us, show us the light of his countenance, and come to us.

Let your ways be known upon earth, your saving health among all nations.

Let the peoples praise you, O God; let all the peoples praise you.

We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

THE LORD'S PRAYER

*Clergy
& 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.

CLOSING PRAYER

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.**

The People depart in silence.

Need help? Reach out to us confidentially at beloved@stjohnsjackson.org
or leave a message at 307-733-2603.

Want to do something? Message us to volunteer or consider a gift.
Text 73256 to give with the message SJCJackson.



THANK YOU FOR JOINING US TODAY!

To learn more about St. John's Episcopal Church go to our website, stjohnsjackson.org.

The Reverend Jimmy Bartz, Rector
The Reverend Brian Nystrom
The Reverend Suzanne Harris
The Reverend Mary Erickson
David Wagner, Music Director
Kirsten Farney, Music Assistant
Catherine Morahan, Director of the Children & Youth Community
Pam Woodson, Parish Life
Robyn Reed, Director of Operations
Haley Deming, Communications Director
Liz Collins, Assistant to the Pastoral Staff
Stephanie Abbey, Administrative Assistant
Tim Schwarz, Sexton
Lonnie Brown, Browse 'N Buy Manager
Julie Tobiason, Bright Beginnings Preschool Director