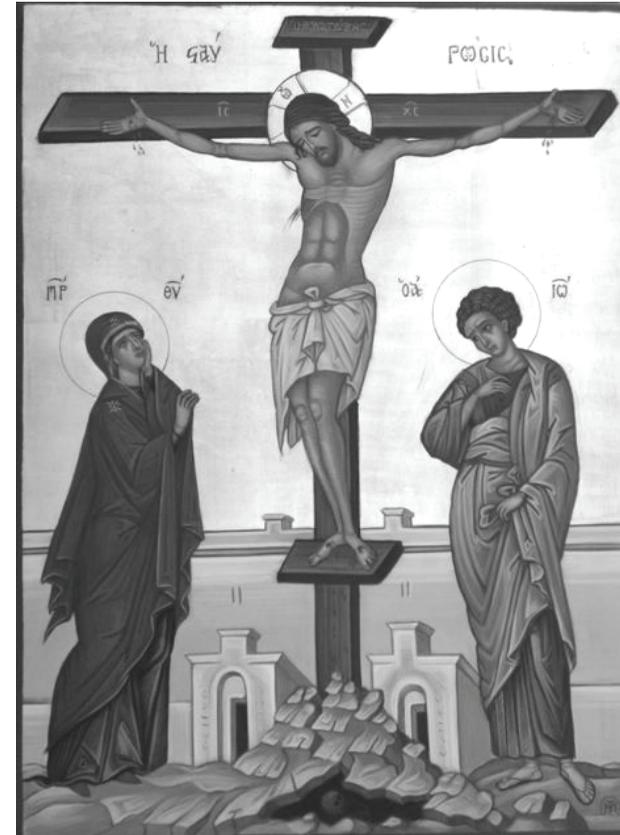


**Officiant:** The Rev'd Andrea Budgey  
**Homilist:** The Rev'd Maggie Helwig  
**Music director:** John Gardham

# GOOD FRIDAY



**Gospel of the Passion, Solemn Prayers,  
Veneration of the Cross, and Communion**

**A service of the Church of Saint Stephen-in-the-Fields  
and Trinity College Chapel**

**April 18, 2014**

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Chaplain: The Rev'd Andrea Budgey

*Officiant* Send down your abundant blessing, Lord, upon your people who have devoutly recalled the death of your Son in the sure and certain hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord.

*All* **Amen.**

*No blessing or dismissal is added. The chancel party departs in silence.*

*Please leave without unnecessary conversation or social exchange.*

*The cross is placed at the entrance to the sanctuary, and the officiant and assistants in the sanctuary make their individual veneration of the cross.*

*All are invited to come forward and venerate the cross with a genuflection and a kiss.*

### **Reproaches**

*During the Veneration, the Improperia, or Reproaches, are sung. The congregational refrain is the Trisagion (Hymnal: S102; Hurd):*

*All*            **Holy God, holy and mighty; holy and immortal, have mercy upon us.**

### **Holy Communion**

*After the Veneration, the cross is carried to its place at the altar.*

*The altar is covered with a fair linen and the corporal and the missal are placed on it. The officiant, accompanied by two assistants, bears the Reserved Sacrament from the chapel to the main altar, during the singing of the following:*

**Hymn 166:** *Sing, my tongue, the glorious battle*

PANGE LINGUA

*Officiant*      As our Saviour taught us, let us pray,

*All*            **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 forever. Amen.**

*Officiant*      The gifts of God for the people of God.

*All*            **Thanks be to God.**

*After communion, please stand, as able, for the concluding prayers of the service:*

*Officiant*      Let us pray.

*All*            **Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgement 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.**

## **ORDER OF SERVICE**

*According to ancient tradition, the sacraments are not celebrated today or tomorrow.*

*Today's service is in three parts: the Proclamation of the Word, the Veneration of the Cross, and Holy Communion from the Reserved Sacrament.*

*The altar remains bare until after the Veneration of the Cross.*

*The service begins in silence. Please stand, as able, when the procession enters.*

### **THE PROCLAMATION OF THE WORD**

*The officiant and assistants make a reverence and prostrate themselves. All pray silently.*

*The following collect is said, without the invitation "Let us pray."*

#### **Collect**

*Officiant*      Almighty God, look graciously, we pray, 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.**

*Please be seated.*

#### **Old Testament Reading**

*Reader*            A reading from the prophet Isaiah.

**S**ee, 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.

*Isaiah 52.13 – 53.12*

*Reader* The word of the Lord.

**All Thanks be to God.**

*A short period of silence follows the reading.*

## Psalm 22

*Cantor* MY GOD, my God, why have you for-**sa**-ken<sup>me</sup>? /

**All** and are so far from my cry and from the **words** of my<sup>dis</sup>-tress?

O my God, I cry in the daytime, but you do not **an**-swer; /

by night as well, **but** I find no<sup>rest</sup>.

*Cantor* Yet you are the **Ho**-ly<sup>One</sup>, / enthroned upon the prais-**es** of Is-ra<sup>el</sup>.

**All** Our forefathers put their trust in **you**; / they trusted, and **you** de-liv-ered<sup>them</sup>.

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.

*The chancel party kneels for a period of silent prayer*

*Leader* Arise.

*Officiant* Gracious God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of those in misery and need. In their afflictions show them your mercy, 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.

**All Amen.**

*The chancel party kneels for a period of silent prayer*

*Leader* Arise.

*At the conclusion of the intercession, please remain standing to sing:*

## Veneration of the Cross

*The officiant and assistants proceed to the back of the church, where they receive the veiled cross. The returning procession stops three times, and at each station, the officiant lifts the cross high and unveils a part of it: first, the head; next, the right arm; and finally, the entire cross.*

*The following versicle and response begins on a higher note each time.*

*Officiant* Be- hold the wood of the cross, where- on was hung

the Sa- viour of the world.

**All O come, let us wor- ship.**

*After each singing of the response, all are invited to genuflect, or bow, until the procession resumes.*

*Leader* Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have departed this life 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.

*The chancel party kneels for a period of silent prayer*

*Leader* Arise.

*Officiant* O God of unchangeable power and eternal light, look favourably 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.

*All* **Amen.**

*Leader* Let us pray for all nations and peoples of the earth, and for those in authority among them: for Elizabeth our Queen and all the Royal Family, for Stephen the Prime Minister and for the government of this country, for Kathleen the premier of this province and the members of the legislature, for Rob the mayor of this municipality and those who serve in municipal government, for all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord.

*The chancel party kneels for a period of silent prayer*

*Leader* Arise.

*Officiant* 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 justice and peace may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

*All* **Amen.**

*Leader* Let us pray for all who suffer and are afflicted in body or in mind: for the hungry and homeless, the destitute and the oppressed, and all who suffer persecution or prejudice, for the sick, the wounded, and the handicapped, for those in loneliness, fear, and anguish, for those who face temptation,

*Cantor* They cried out to you and were de-**liv**-ered; / they trusted in you and **were** not put<sup>^</sup>to shame.

*All* But as for me, I am a worm and no **man**, / scorned by all and despised **by** the peo-ple.

*Cantor* All who see me laugh me to **scorn**; / they curl their lips and wag **their** heads, say-ing, "He trusted in the Lord; let him de-**liv**-er<sup>^</sup>him; / let him rescue him, if **he** de-likes in<sup>^</sup>him."

*Cantor* Yet you are he who took me out of the **womb**, / and kept me safe up-**on** my mo-ther's<sup>^</sup>breast.

*All* I have been entrusted to you ever since I was **born**; / you were my God when I was still **in** my mo-ther's<sup>^</sup>womb.

*Cantor* Be not far from me, for trouble is **near**, / and **there** is none to<sup>^</sup>help.

*All* Many young bulls en-**cir**-cle<sup>^</sup>me; / strong bulls of Ba-**shan** sur-round me.

*Cantor* They open wide their **jaws** at<sup>^</sup>me, / like a ravening **and** a roar-ing<sup>^</sup>lion.

*All* I am poured out like water; all my bones are out of **joint**; / my heart within my **breast** is melt-ing<sup>^</sup>wax.

*Cantor* 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.

*All* Packs of dogs close me in, and gangs of evil-doers circle a-**round** me; / they pierce my hands and my feet; I **can** count all my<sup>^</sup>bones.

*Cantor* They stare and gloat o-**ver**<sup>^</sup>me; / they divide my garments among them; they cast lots **for** my cloth-ing.

*All* Be not far away, O **Lord**; / you are my strength; hast-**en** to help me.

*Cantor* Save me from the **sword**, / my life from the **pow**-er of the<sup>^</sup>dog.

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

*Cantor* I will declare your name to my **breth**-ren; / in the midst of the congregation **I** will praise you.

*All* Praise the Lord, you that **fear** him; / stand in awe of him, O offspring of Israel; all you of Jacob's **line**, give glo-ry.

*Cantor* For he does not despise nor abhor the poor in their pov-er-ty; neither does he hide his face from **them**; / but when they cry to **him** he hears them.

*All* My praise is of him in the great as-**sem**-bly; / I will perform my vows in the presence of **those** who wor-ship<sup>^</sup>him.

*Cantor* The poor shall eat and be satisfied,  
and those who seek the Lord shall **praise** him: /  
“May your heart **live** for e-ver!”

*All* All the ends of the earth shall remember and turn to the **Lord**, /  
and all the families of the nations shall **bow** be-fore him.

*Cantor* For kingship belongs to the **Lord**; / he rules o-ver the na-tions.

*All* To him alone all who sleep in the earth bow down in **wor**-ship; /  
all who go down to the dust **fall** be-fore him.

*Cantor* My soul shall live for *him*; my descendants shall **serve** him; /  
they shall be known as the **Lord’s** for e-ver.

*All* They shall come and make known to a people yet **un-born** /  
the saving **deeds** that he has done.

### Epistle

*Reader* A reading from the Epistle to the Hebrews.

**S**ince we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

*Hebrews 4.14-16, 5.7-9*

*Reader* The word of the Lord.

*All* **Thanks be to God.**

### Passion Gospel

*Three readers proclaim the Passion: N. represents the evangelist, or narrator; J. represents Jesus; O. represents the other characters. The congregation is invited to join in the group sections marked All.*

*Please remain standing, as you are able. If you prefer, you may sit until the verse which indicates the arrival at Golgotha.*

### Solemn Intercession

*Leader* 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 eternal life.

Let us pray for the one holy catholic and apostolic 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 Colin our bishop, and all the people of this diocese, for all Christians in this community, for those about to be baptized, that the Lord will confirm his Church in faith, increase it in love, and preserve it in peace.

*The chancel party kneels for a period of silent prayer*

*Leader* Arise.

*Officiant* Almighty and everlasting God, by your 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 our vocation and ministry we may truly and devoutly serve you; through our Lord and Saviour Jesus Christ.

*All* **Amen.**

*Leader* Let us pray for all who have not received the gospel of Christ: for all who have not heard the words of salvation, for all who have lost their faith, for all whose sin has made them indifferent to Christ, for all who actively oppose Christ by word or deed, for all who are enemies of the cross of Christ, and persecutors of his disciples, for all 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.

*The chancel party kneels for a period of silent prayer*

*Leader* Arise.

*Officiant* Merciful God, creator of 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.

*All* **Amen.**

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.”

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

*At the conclusion of the Passion, no response is made. Please be seated. A period of silence is kept.*

**Hymn 167:** *There is a green hill far away*

HORSLEY

### Homily

*A brief period of silent reflection follows the homily. Please stand, as able, when chancel party stands.*

**Hymn 474:** *When I survey the wondrous cross*

ROCKINGHAM

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

**N:** Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, **Jesus:** “For whom are you looking?” **N:** They answered, **All:** “**Jesus of Nazareth.**” **N:** Jesus replied **J:** “I am he.” **N:** Judas, who betrayed him, was standing with them. When Jesus said to them, **J:** “I am he” **N:** they stepped back and fell to the ground. Again he asked them **J:** “For whom are you looking?” **N:** And they said, **All:** “**Jesus of Nazareth.**” **N:** Jesus answered **J:** “I told you that I am he. So if you are looking for me, let these men go.” **N:** This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, **J:** “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” **N:** So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. **N:** Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, **Other:** “You are not also one of this man’s disciples, are you?” **N:** He said, **O:** “I am not.”

**N:** Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself. **N:** Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, **J:** “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” **N:** When he had said this, one of the police standing nearby struck Jesus on the face, saying, **O:** “Is that how you answer the high priest?” **N:** Jesus answered, **J:** “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” **N:** Then Annas sent him bound to Caiaphas the high priest. **N:** Now Simon Peter was standing and warming himself. They asked him, **O:** “You are not also one of his disciples, are you?” **N:** He denied it and said, **O:** “I am not.” **N:** One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, **O:** “Did I not see

you in the garden with him?” N: Again Peter denied it, and at that moment the cock crowed.

N: Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, O: “What accusation do you bring against this man?” N: They answered, All: **“If this man were not a criminal, we would not have handed him over to you.”** N: Pilate said to them, O: “Take him yourselves and judge him according to your law.” N: The Jews replied, All: **“We are not permitted to put anyone to death.”** N: (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

N: Then Pilate entered the headquarters again, summoned Jesus, and asked him, O: “Are you the King of the Jews?” N: Jesus answered, J: “Do you ask this on your own, or did others tell you about me?” N: Pilate replied, O: “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” N: Jesus answered, J: “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” N: Pilate asked him, O: “So you are a king?” N: Jesus answered, J: “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” N: Pilate asked him, O: “What is truth?” N: After he had said this, he went out to the Jews again and told them, O: “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” N: They shouted in reply, All: **“Not this man, but Barabbas!”** N: Now Barabbas was a bandit.

N: 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, All: **“Hail, King of the Jews!”** N: and striking him on the face. Pilate went out again and said to them, O: “Look, I am bringing him out to you to let you know that I find no case against him.” N: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, O: “Here is the man!” N: When the chief priests and the police saw him, they shouted, All: **“Crucify him! Crucify him!”** N: Pilate said to them, O: “Take him yourselves and crucify him; I find no case against him.” N: The Jews answered him, All: **“We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”** N: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, O: “Where are you from?” N: But Jesus gave him no answer. Pilate therefore said to him, O: “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” N: Jesus answered him, J: “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.” N: From then on Pilate tried to release him, but the Jews cried out, All: **“If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”** N: 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 Jews, O: “Here is your King!” N: They cried out, All: **“Away with him! Away with him! Crucify him!”** N: Pilate asked them, O: “Shall I crucify your King?” N: The chief priests answered, All: **“We have no king but Caesar.”** N: Then he handed him over to them to be crucified.

N: 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 Jews 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 Jews said to Pilate, All: **“Do not write, 'The King of the Jews', but, 'This man said, I am King of the Jews.'”** N: Pilate answered, O: “What I have written I have written.”

N: 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, All: **“Let us not tear it, but cast lots for it to see who will get it.”** N: This was to fulfil what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did.

N: 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, J: “Woman, here is your son.” N: Then he said to the disciple, J: “Here is your mother.” N: And from that hour the disciple took her into his own home. N: After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), J: “I am thirsty.” N: 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, J: “It is finished.” N: Then he bowed his head and gave up his spirit. [PAUSE]

N: Since it was the day of Preparation, the Jews 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