



# St. Luke's Episcopal Church

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The Rev. Dr. Tyler J. Parry, Priest-in-Charge

**Our Mission Statement:**

*To spread the Gospel to all people through hospitality, service, and spiritual growth.*



**GOOD FRIDAY: THE CRUCIFIXION OF JESUS**

April 3, 2026

**Friday 12:00pm – 3:00pm**

*Please silence all cell-phones & digital devices until after the Service! Thank you.*

SUNG LITURGY FOR THE CRUCIFIXION OF JESUS

*The Rev. Dr. Tyler J. Parry, Celebrant*

The Musicians of St. Luke's:

*Gabriella Tolerico, Soprano*

*Meredith Hudak, Alto*

*Max Roche, Tenor*

*Christopher Gallo, Bass*

*Maria Zengion, Organist and Choirmaster*

Hymns, in numerical order, are in the 1982 Hymnal; service music is listed on the service leaflet and may be found in the front of the 1982 Hymnal, with "S" before the number. "BCP" with a page number refers to The Book of Common Prayer.

*If you are unable to remain for the entire service, optimal departure times are marked in the service leaflet.*

*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.*

## **THE COLLECT OF THE DAY**

**BCP page 276**

*Celebrant*      Blessed be our God.  
**People**        **Forever 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.*

## **THE LITURGY OF THE WORD**

*All sit.*

### **THE FIRST READING      Isaiah 52:13-53:12**

*Reader*        A reading from the Book of 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.

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

**THE SECOND READING Hebrews 10:16-25**

*Reader* 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,"

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.

*Reader* The Word of the Lord.

**People** **Thanks be to God.**

**\*SEQUENCE HYMN #164 Alone thou goest forth, O Lord**

*Bangor*

## THE PASSION GOSPEL

John 18:1-19:42

*The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.*

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

**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, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill 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, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

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.

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, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "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." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

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, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "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." Pilate asked him, "So you are a king?" Jesus answered, "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." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "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?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

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 Jews 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 Jews 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 Jews, "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 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, "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.

*All kneel in body or in spirit, silence is kept for a moment.*

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 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 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.

## SOLEMN REFLECTION

### THE HOMILY

Father Parry

*All sit.*

ALTO SOLO: O cruor sanguinis

Hildegard von Bingen (1098-1179)

*O cruor sanguinis  
qui in alto sonuisti,  
cum omnia elementa  
se implicuerunt  
in lamentabilem vocem  
cum tremore,  
quia sanguis Creatoris sui  
illa tetigit,  
ungue nos  
de languoribus nostris.*

*O stream of blood  
which you cried on high  
when all the elements  
enfolded themselves  
within the voice wailing  
with dread,  
because the blood of their Creator  
had spattered them:  
anoint us  
against our frailty.*

*Those who need may now exit quietly.*

## **THE SOLEMN COLLECTS (Sung)**

*All standing, the person appointed sings to the people:*

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 Kevin, 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, 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 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.

**HYMN #458 My song is love unknown**

*Love Unknown*

*Those who need may now exit quietly.*

### **VENERATION OF THE CROSS**

*A cross is brought into the church, as the following antiphon is said three times.*

*Celebrant* This is the wood of the cross, on which hung the savior of the world.  
*People* **Come, let us worship.**

*The people are invited to come forward to venerate during the anthems.*

**HYMN #159 At the cross her station keeping**

*Stabat Mater*



HYMN #74 (The Hymnal 1940) O come and mourn with me awhile *St. Cross*

ST. CROSS JOHN B. DYKES, 1861  
*Moderately slow*

1 O come and mourn with me a - while; And tar - ry here the cross be - side;  
2 Have we no tears to shed for him, While soldiers scoff and foes de - ride?

O come, to - geth - er let us mourn; Je - sus, our Lord, is cru - ci - fied.  
Ah! look how pa - tient - ly he hangs; Je - sus, our Lord, is cru - ci - fied.

3 Sev'n times he spake, sev'n words of love;  
And all three hours his silence cried  
For mercy on the souls of men;  
Jesus, our Lord, is crucified.

4 O love of God! O sin of man!  
In this dread act your strength is tried;  
And victory remains with love;  
For thou, our Lord, art crucified!

FREDERICK WILLIAM FABER, 1849, *alt.*

*Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.*

**Anthem 1 †**

Is it nothing to you, all you who pass by?  
Look and see if there is any sorrow like my sorrow  
which was brought upon me,  
which the Lord inflicted on the day of his fierce anger.

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

O my people, O my Church,  
What have I done to you,  
or in what have I offended you?  
Testify against me.

I led you forth from the land of Egypt,  
and delivered you by the waters of baptism,  
but you have prepared a cross for your Saviour.

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

I led you through the desert forty years,  
and fed you with manna.  
I brought you through tribulation and penitence,  
and gave you my body, the bread of heaven,  
but you have prepared a cross for your Saviour.

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

What more could I have done for you  
that I have not done?  
I planted you, my chosen and fairest vineyard,  
I made you the branches of my vine;  
but when I was thirsty, you gave me vinegar to drink,  
and pierced with a spear the side of your Saviour.

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

I went before you in a pillar of cloud,  
and you have led me to the judgement hall of Pilate.  
I scourged your enemies and brought you  
to a land of freedom,  
but you have scourged, mocked, and beaten me.  
I gave you the water of salvation from the rock,  
but you have given me gall and left me to thirst.

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

I gave you a royal sceptre,  
and bestowed the keys to the kingdom,  
but you have given me a crown of thorns.  
I raised you on high with great power,  
but you have hanged me on the cross.

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

My peace I gave, which the world cannot give,  
and washed your feet as a sign of my love,  
but you draw the sword to strike in my name,  
and seek high places in my kingdom.

I offered you my body and blood,  
but you scatter and deny and abandon me.

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

I sent the Spirit of truth to guide you,  
and you close your hearts to the Counsellor.  
I pray that all may be as one in the Father and me,  
but you continue to quarrel and divide.  
I call you to go and bring forth fruit,  
but you cast lots for my clothing.

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

I grafted you into the tree of my chosen Israel,  
and you turned on them with persecution  
and mass murder.

I made you joint heirs with them of my covenants,  
but you made them scapegoats for your own guilt.

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

I came to you as the least of your brothers and sisters;  
I was hungry and you gave me no food,  
I was thirsty and you gave me no drink,  
I was a stranger and you did not welcome me,  
naked and you did not clothe me,  
sick and in prison and you did not visit me.

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

**HYMN #170 To mock your reign, O dearest Lord**

*The Third Tune*

**SOPRANO SOLO #168 O sacred head, sore wounded**

*Herzlich tut mich verlangen*

## **Anthem 2**

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.*

**HYMN #474 When I survey the wondrous cross**

*Rockingham*

**HYMN #498 Beneath the Cross of Jesus**

*St. Christopher*

## **Anthem 3**

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

If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

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

**BASS SOLO #172 Were you there**

*Were you there*

1. Faith - ful cross, a - bove all o - ther: one and on - ly  
*1. Crux fi - de - lis in - ter om - nes, ar - bor u - na*  
 2. Bend thy boughs, O tree of glo - ry! Thy re - lax - ing  
 3. Praise and hon - or to the Fa - ther, praise and hon - or

no - ble tree! None in fol - iage, none in blos - som,  
*no - bi - lis: Nul - la ta - lem sil - va, pro - fert,*  
 sin - ews bend; for a - while the an - cient ri - gor  
 to the Son, praise and hon - or to the Spi - rit,

none in fruit thy peer may be: sweet - est wood and  
*fron - de, flo - re, ger - mi - ne: dul - ce li - gnum,*  
 that thy birth be - stowed, sus - pend; and the King of  
 ev - er Three and ev - er One: one in might and

sweet - est i - ron, sweet - est weight is hung on thee.  
*dul - ces cla - vos, dul - ce pon - dus sus - ti - net.*  
 heaven - ly beau - ty gent - ly on thine arms ex - tend.  
 one in glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540-600?) tr. ver. *Hymnal 1982* after John Mason Neale (1818-1866)  
 © Church Pension Fund  
 Music: *Monrovia*, Randall Giles (b. 1950); © 1994 Paraclete Press

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## **Anthem 4**

O Savior of the world,  
who by thy cross and precious blood hast redeemed us:  
*Save us and help us, we humbly beseech thee, O Lord.*

### **CHOIR ANTHEM Sing My Tongue, The Glorious Battle Sir Charles Wood (1866-1926)**

*Sing, my tongue, the glorious battle;  
of the mighty conflict sing;  
tell the triumph of the victim,  
to his cross thy tribute bring.  
Jesus Christ, the world's Redeemer  
from that cross now reigns as King.*

*Bend thy boughs, O tree of glory!  
Thy relaxing sinews bend;  
for awhile the ancient rigor  
that thy birth bestowed, suspend;  
and the King of heavenly beauty  
gently on thine arms extend.*

*Thirty years among us dwelling,  
his appointed time fulfilled,  
born for this, he meets his passion,  
this the Savior freely willed:  
on the cross the Lamb is lifted,  
where his precious blood is spilled.*

*Praise and honor to the Father,  
praise and honor to the Son  
praise and honor to the Spirit,  
ever Three and ever One:  
one in might and one in glory  
while eternal ages run.*

*Those who need may now exit quietly.*

## **THE GOOD FRIDAY OFFERING**

*The people remain seated while an offering is received. This Good Friday, as for the past 103 years, The Episcopal Church will receive an offering for the Episcopal Diocese of Jerusalem and the Middle East, symbolizing unity with and concern for those who witness to Christ through that region. Funds received through the Good Friday offering are used to run hospitals, schools, orphanages, and many other programs for the benefit of people of all faiths.*

### **OFFERTORY ORGAN SOLO Auf meinen lieben Gott Joh. Nic. Hanff (1665-1711/12)**

## **MINISTRATION OF HOLY COMMUNION FROM THE RESERVED SACRAMENT**

### **THE CONFESSION OF SIN**

**BCP page 359**

### **THE LORD'S PRAYER**

**BCP page 364**

*Holy Communion is administered from the reserved Sacrament.*

*The following hymn may be sung, as needed*

**HYMN #167    There is a green hill far away**

*Horsley*

*The service concludes with the following prayer.*

*Celebrant*        **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.

**People**        **Amen.**

*The Congregation remain in place while the Celebrant and altar party depart in silence. The bell is tolled 33 times, once for each year of Jesus' earthly life. All are invited to remain for silent reflection and prayer before departing in silence. Immediately following this service the Rite of Reconciliation is offered at the altar rail.*

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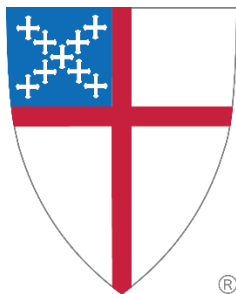
### **SPECIAL MINISTERS**

Lectors: K. DeSanto, M. Hudak

Anthem Readers: D. Kraus, TBD

Diane Kraus, Verger





The Reverend Doctor Tyler J. Parry, Priest-in-Charge

Maria Zengion, Organist and Choirmaster

All Are Welcome.

Our Service Schedule:

**11:00am Sunday**

**Sung Holy Eucharist**

*Followed by Easter Tea*

**12:10pm Wednesday**

**Said Healing Eucharist**

*with prayers and anointing*

**5:00pm Saturday**

**Said Holy Eucharist**

*Coffee hour following the first Saturday of the month*

Contact Us

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**St. Luke's**  
EPISCOPAL CHURCH



StLukeScranton.org

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