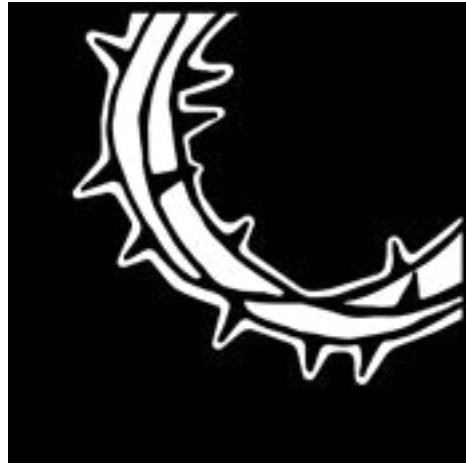


Maundy Thursday & Good Friday Services

April 2 & 3, 2026 - Sanctuary





Maundy Thursday Service

Gathering of God's People

Please note that online worshippers join the livestream at 6:50 p.m.

We invite you to prepare for worship in quiet reflection.

PRELUDE Prelude on "Were You There"

Leo Sowerby

James Kealey, organist

CALL TO WORSHIP

Melanie Hardison

One Jesus said, "I give you a new commandment,

All that you love one another.

One Just as I have loved you,

All you also shall love one another.

One By this, everyone will know you are my disciples,

All if you have love for one another."

PRAYER OF THE DAY

Please stand, if able.

HYMN 206 This Is the Night

MY NEIGHBOR

Capo 1: (Em) (D) (Em) (D)
 Fm Eb Fm Eb

1 This is the night, dear friends, the night for weep - ing,
 2 This night the trai - tor, wolf with - in the sheep - fold,
 3 This night Christ in - sti - tutes his ho - ly sup - per,
 4 This night the Lord by slaves shall be ar - rest - ed,
 5 O make us shar - ers, Sav - ior, of your Pas - sion,

(Em) (C) (G) (Am) (C) (Bsus) (B7)
 Fm Db Ab Bbm Db Csus C7

when powers of dark - ness o - ver - come the day,
 be - trays him - self in - to his vic - tim's will,
 blest food and drink for heart and soul and mind;
 he who de - stroy's our slav - er - y to sin;
 that we may share your glo - ry that shall be;

(G) (Dsus) (D) (Am) (Em) (Bm7)
 Ab Eb/sus Eb Bbm Fm Cm7

the night the faith - ful mourn the weight of e - vil
 the Lamb of God for sac - ri - fice pre - par - ing:
 this night in - jus - tice joins its hand to trea - son's,
 ac - cused of crime, to crim - i - nals be giv - en,
 let us pass through these three dark nights of sor - row

(C) (Am7) (Em) (Am7) (Em) (Bm7) (Em)
 Db Bbm7 Fm Bbm7 Fm Cm7 Fm

where - by our sins the Son of Man be - tray.
 sin brings a - bout the cure for sin's own ill.
 and buys the ran - som - price of hu - man - kind.
 that judg - ment on the righ - teous Judge be - gin.
 to Eas - ter's laugh - ter and its lib - er - ty.

All **Eternal God, whose covenant with us is never broken, we confess that we fail to fulfill your will. Though you have bound yourself to us, we will not bind ourselves to you. In Jesus Christ you serve us freely, but we refuse your love and withhold ourselves from others. We do not love you fully or love one another as you command.**
In your mercy, forgive and cleanse us. Lead us once again to your table and unite us to Christ, who is the bread of life and the vine from which we grow in grace.

A moment of silence for personal reflection and confession.

ASSURANCE OF PARDON

Hearing the Word

PRAYER FOR ILLUMINATION

Melanie Hardison

FIRST LESSON 1 Corinthians 11:23-26

(pg. 173 in pew Bible)

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

ANTHEM Crucifixus

Crucifixus etiam pro nobis,
 sub Pontio Pilato,
 passus et sepultus est.

Antonio Lotti

*He was crucified for us
 under Pontius Pilate,
 he suffered and was buried.*

SECOND LESSON John 13:1-17, 31b-35

(pg. 107 in pew Bible)

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to

the end. The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper Jesus, knowing that the Father had given all things into his hands and that he

had come from God and was going to God, got up from supper, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? You call me

One The Word of the Lord.

All **Thanks be to God.**

Teacher and Lord, and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me, and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

SERMON *Are You Going to Wash My Feet?*

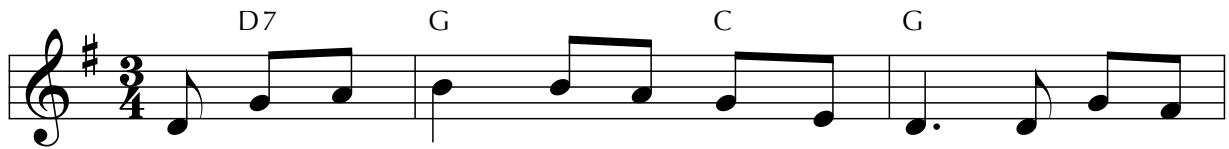
Andy Greenhow

Please stand, if able.

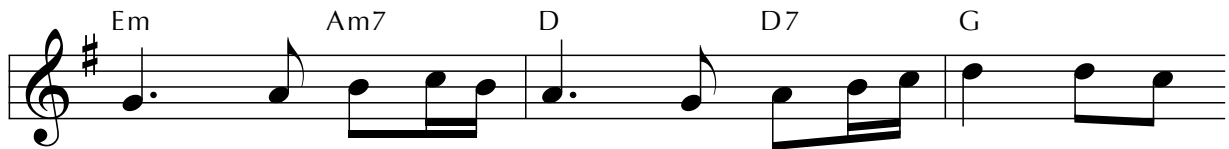
HYMN 202 An Upper Room Did Our Lord Prepare

O WALY WALY

verses 1-3



1 An up - per room did our Lord pre - pare for those he
2 A last - ing gift Je - sus gave his own: to share his
3 And af - ter sup - per he washed their feet, for ser - vice,



loved un - til the end: and his dis - ci - ples still
bread, his lov - ing cup. What - ev - er bur - dens may
too, is sac - ra - ment. In Christ our joy shall be



gath - er there to cel - e - brate their ris - en friend.
bow us down, he by his cross shall lift us up.
made com - plete: sent out to serve, as he was sent.

Acts of Participatory Remembrance

PRAYERS OF INTERCESSION

Melanie Hardison

THE SACRAMENT OF THE LORD'S SUPPER Andy Greenhow and Melanie Hardison

You are invited to come forward, using the center aisle, to partake of the Lord's Supper by intinction (dipping a piece of bread into the cup); return to your seat using the side aisle.

Gluten- and casein-free elements are on the center table.

You are invited to bring your offering when you come forward.

THE INVITATION TO COMMUNION

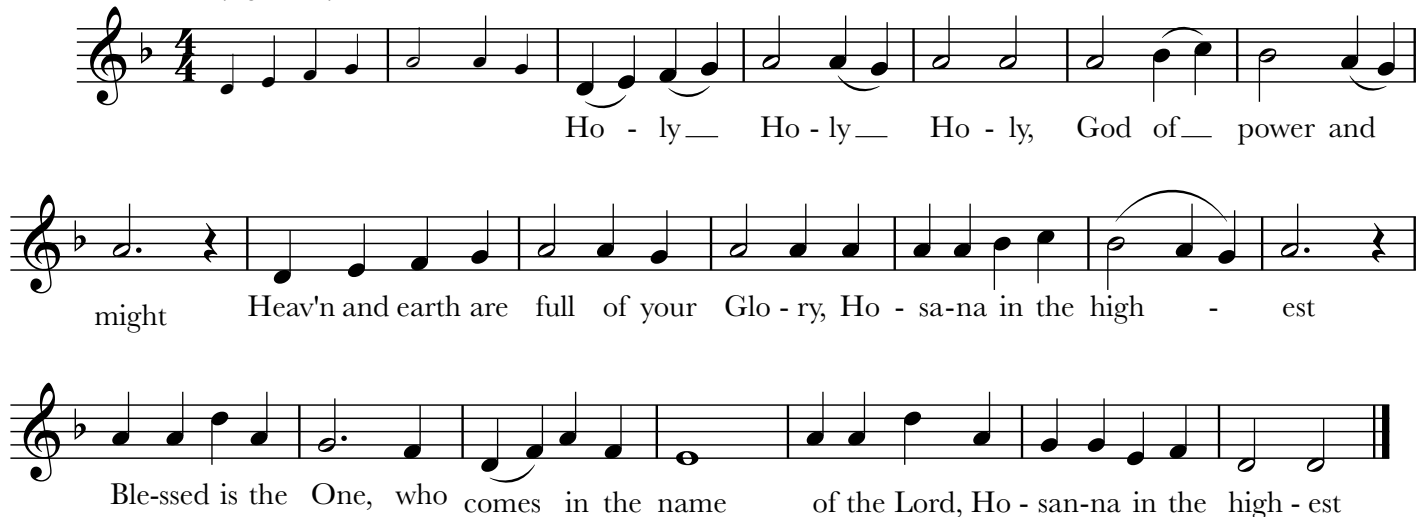
THE GREAT THANKSGIVING

- One** The Lord be with you.
All **And also with you.**
One Lift up your hearts.
All **We lift them to the Lord.**
One Let us give thanks to the Lord our God.
All **It is right to give our thanks and praise.**

SANCTUS

PICARDY

(organ intro)



Ho - ly — Ho - ly — Ho - ly, God of — power and
might Heav'n and earth are full of your Glo - ry, Ho - sa-na in the high - est
Ble-ssed is the One, who comes in the name of the Lord, Ho - san-na in the high - est

MEMORIAL ACCLAMATION

(organ intro)



Christ has died; Christ is — ris'n; Christ will come a - gain

THE LORD'S PRAYER

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, forever. Amen.

COMMUNION OF THE PEOPLE

ANTHEM DURING COMMUNION Solus ad Victimam Kenneth Leighton

Alone to sacrifice thou goest, Lord, giving thyself to Death whom thou hast slain.
For us thy wretched folk is any word? Who know that for our sins this is thy pain?
For they are ours, O Lord, our deeds. Why must thou suffer torture for our sin? Let
our hearts suffer in thy Passion, Lord, that very suffering may thy mercy win. This
is the night of tears, the three days' space, sorrow abiding of the eventide, until
the daybreak with the risen Christ, and hearts that sorrowed shall be satisfied. So
may our hearts share in thine anguish, Lord, that they may sharers of thy glory be;
Heavy with weeping may the three days pass, to win the laughter of thine Easter
Day.

PRAYER AFTER COMMUNION

DARKNESS AND STRIPPING OF THE CHURCH

SOLO Were You There

WERE YOU THERE

Carlyle Quinn, mezzo-soprano

Were you there when they crucified my Lord? Were you there when they crucified
my Lord? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there
when they crucified my Lord? Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb? Oh, sometimes it causes me to
tremble, tremble, tremble. Were you there when they laid him in the tomb? Were
you there?

Please depart in silence.

The service continues tomorrow, Good Friday, at 12 noon.

Please return your bulletin in the Narthex.



Good Friday, Noon Service

Gathering of God's People

Please enter in silence.

Please note that online worshippers join the livestream at 11:50 a.m.

We invite you to prepare for worship in quiet reflection.

OPENING SENTENCES

Clara Prato

One Blessed be the name of the Lord our God,

All **who redeems us from sin and death.**

One For us and for our salvation, Christ became obedient unto death,
even death on a cross.

All **Blessed be the name of the Lord.**

PRAYER OF THE DAY

Please stand, if able.

1 My song is love un - known, my Sav - ior's love to
 2 He came from heav - en's throne sal - va - tion to be -
 3 Some - times we strew his way, and his sweet prais - es
 4 Un - heed - ing, we will have our dear Lord made a -
 5 Here might I stay and sing, no sto - ry so di -

me, love to the love - less shown that they might love - ly
 stow; the world that was his own would not its Sav - ior
 sing, re - sound - ing all the day ho - san - nas to our
 way, a mur - der - er to save, the prince of life to
 vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
 know. But O my Friend, my Friend in - deed, who
 King. Then "Cru - ci - fy!" is all our breath, and
 slay. Yet stead - fast he to suf - fer - ing goes, that
 thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.
 all my days could glad - ly spend.

Hearing the Word

PRAYER FOR ILLUMINATION

Lucas Prato

FIRST LESSON Isaiah 52:13-53:12

(pg. 683 in pew Bible)

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 affliction. 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; 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.

SECOND LESSON John 18

Lindsay Collett

(pg. 112 in pew Bible)

After Jesus had spoken these words, he 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 people 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 does not belong to this world. If my kingdom belonged to 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 rebel.

SOLO Erbarme dich, mein Gott from "St. Matthew Passion" Johann Sebastian Bach
Carlyle Quinn, alto

Erbarme dich, mein Gott,
Um meiner Zähren Willen!
Schaue hier, Herz und Auge
Weint vor dir bitterlich.
Erbarme dich, erbarme dich!

*Have mercy, my God,
for the sake of my tears!
Look here, heart and eyes
weep bitterly before you.
Have mercy, have mercy!*

THIRD LESSON John 19
(pg. 113 in pew Bible)

Meredith Collett

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, "Behold 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 Caesar. Everyone who claims to be a king sets himself against Caesar." 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 Caesar." 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.

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, so that you also may continue to believe.) 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.

One The Word of the Lord.

All Thanks be to God.

HOMILY

Andy Greenhow

Please stand, if able.

HYMN 718 Take Up Your Cross, the Savior Said

BOURBON

1 Take up your cross, the Sav - ior said, if
 2 Take up your cross; let not its weight fill
 3 Take up your cross; heed not the shame, and
 4 Take up your cross, then, in Christ's strength, and

you would my dis - ci - ple be; take up your cross with
 your weak spir - it with a - larm; Christ's strength shall bear your
 let your fool - ish pride be still; the Lord for you ac -
 calm - ly ev - ery dan - ger brave: it guides you to a -

will - ing heart, and hum - bly fol - low af - ter me.
spir - it up and brace your heart and nerve your arm.
cept - ed death up - on a cross, on Cal - vary's hill.
bun - dant life and leads to vic - tory o'er the grave.

THE SOLEMN INTERCESSION

Clara Prato, Lucas Prato, Lindsay Collett
Meredith Collett, and Charlie Collett

THE LORD'S PRAYER

All **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, forever. Amen.**

SOLEMN REPROACHES OF THE CROSS

verses taken from hymn 215

Verse 1 *What wondrous love is this, O my soul, O my soul, what wondrous love is this, O my soul! What wondrous love is this that caused the Lord of bliss to bear the dreadful curse for my soul, for my soul, to bear the dreadful curse for my soul!*

One ... and you have made a cross for your Savior.

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

Verse 2 *When I was sinking down, sinking down, sinking down, when I was sinking down, sinking down, when I was sinking down beneath God's righteous frown, Christ laid aside his crown for my soul, for my soul, Christ laid aside his crown for my soul!*

One ... and you have made a cross for your Savior.

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

Verse 3 *To God and to the Lamb, I will sing, I will sing, to God and to the Lamb, I will sing; to God and to the Lamb who is the great I am, while millions join the theme, I will sing, I will sing; while millions join the theme, I will sing!*

One ... and you have made a cross for your Savior.

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

Verse 4 *And when from death I'm free, I'll sing on, I'll sing on; and when from death I'm free, I'll sing on; and when from death I'm free, I'll sing and joyful be, and through eternity, I'll sing on, I'll sing on; and through eternity I'll sing on.*

One ... and you have made a cross for your Savior.

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

A period of silence.

Please stand, if able.

HYMN 223 When I Survey the Wondrous Cross

HAMBURG

1 When I sur - vey the won - drous cross on which the
2 For - bid it, Lord, that I should boast, save in the
3 See, from his head, his hands, his feet, sor - row and
4 Were the whole realm of na - ture mine, that were a

Prince of glo - ry died, my rich - est gain I
death of Christ my God; all the vain things that
love flow min - gled down; did e'er such love and
pres - ent far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Please depart in silence.

The service continues tonight at 7:30 p.m.

Please return your bulletin in the Narthex.



Good Friday Evening Service

Introduction to Tonight's Music

We might think of Good Friday as the most pivotal and poignant day of the Christian year. Filled with trial, horror, grief, and anxiety, it is coupled with the most selfless act; Christ's death, so that we might have eternal life. This service fits squarely in the middle of the Triduum; the three days marked by the Last Supper, passion, death, and subsequent resurrection of Christ.

To honor this most Holy Day, this service is centered on a musical work by the Estonian composer, Arvo Pärt. *Passio* (1982) sets John's Gospel (chapters 18 and 19) in Latin, from the perspective of various people, allowing us insights into the depth of the account. Jesus (baritone) and Pilate (tenor) are set as soloists, framed by two distinct choirs; a quartet of evangelists, who act as narrators, and a larger choir, sung by the Chamber Singers, of onlookers and bystanders who, throughout the work, punctuate the narrative with questions, and in response.

This seventy-minute work is presented in its entirety and includes a unique set of musical tools to guide the story as it unfolds. The music of Pärt is wholly distinct; he was born in 1935 during the short-lived first Estonian Republic, and just five years later, the Soviet Union effectively annexed the Baltic country. In 1976, he began to experiment with an approach to composition that he termed 'tintinnabulation'. This system is based on the ringing of bells, something that has always captivated Pärt. Simply put, this technique takes two musical lines at one time; one (the melody) singing or playing a scale which moves by stepwise motion (up or down), the other (the so-called tintinnabuli voice) leaps around it with an accompanying broken chord (an arpeggiation of the same chord, but not in any particular pattern).

Furthermore, the text is treated with great respect, sung almost all syllabically, allowing every word to be clearly heard. A translation of the text is provided in this bulletin. There are manifold points of silence throughout the work, each of varying lengths. This corresponds to the punctuation of the text. Commas, colons, and periods are set to progressively slower note values.

Though this might not always be ‘easy listening’, Pärt’s distinct use of modality, the sheer reverence to the text, and the scoring of this score provide a profound framework for our understanding of the events that took place over two millennia ago, and which are still fundamental and foundational to our faith today.

-James Kealey, Director of Music & Fine Arts

Gathering of God’s People

Please note that online worshippers join the livestream at 7:20 p.m.
We invite you to prepare for worship in quiet reflection.

PRELUDE Spiegel im Spiegel
James Kealey, piano; Many Wolman, violin

Arvo Pärt

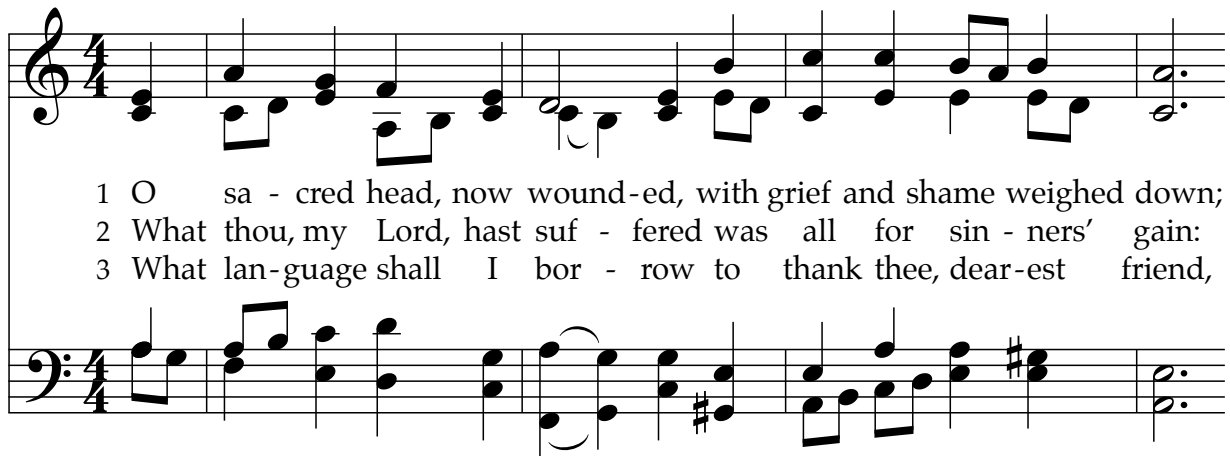
WELCOME

Rebecca Kirkpatrick

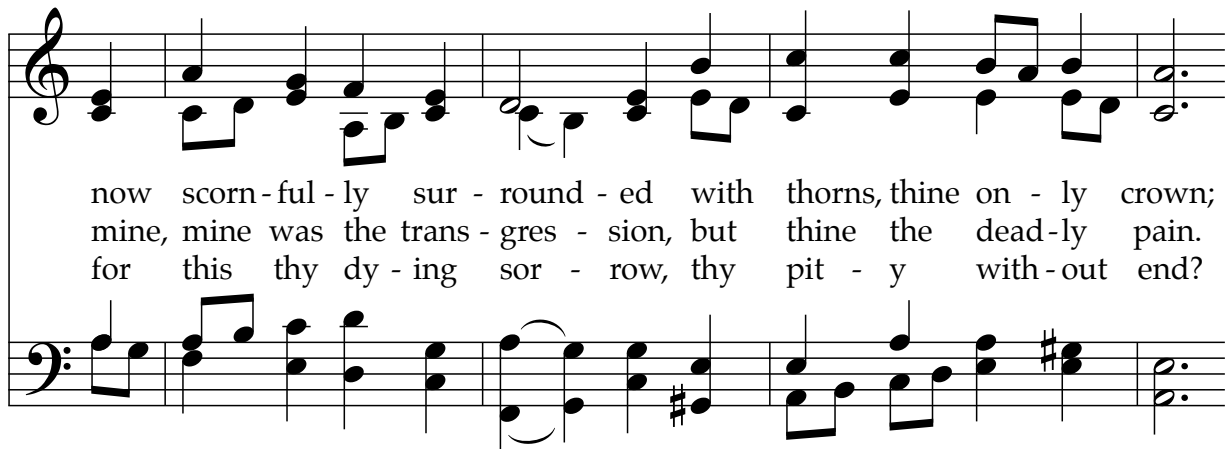
Please stand, if able.

CALL TO WORSHIP

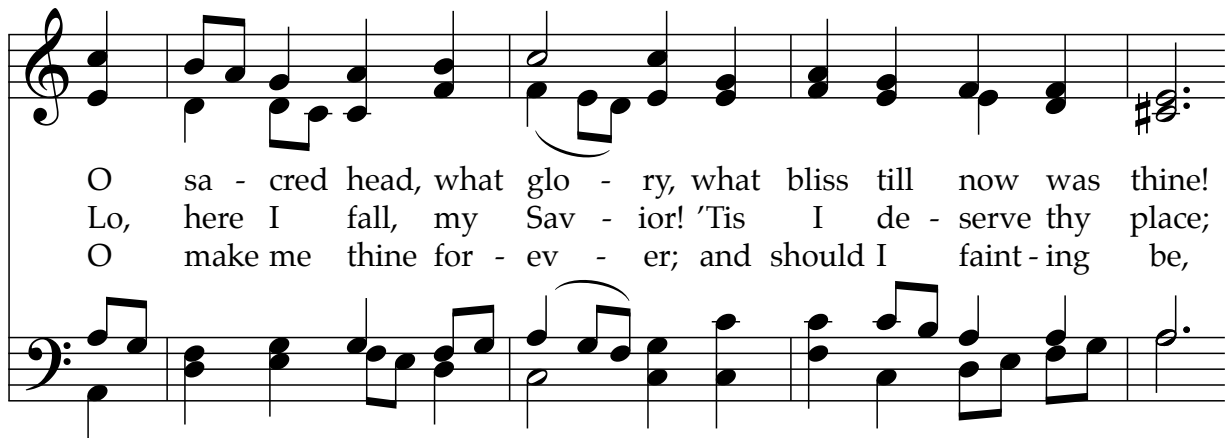
- One Come to the cross – do not turn away in the face of violence.
All We will be a witness of compassion.
One Come to the cross – do not turn away from the sting of betrayal.
All We will be a witness of constancy.
One Come to the cross – do not turn away from the fear of death.
All We will be a witness to the promise.
One Come to the cross. Meet your Savior.



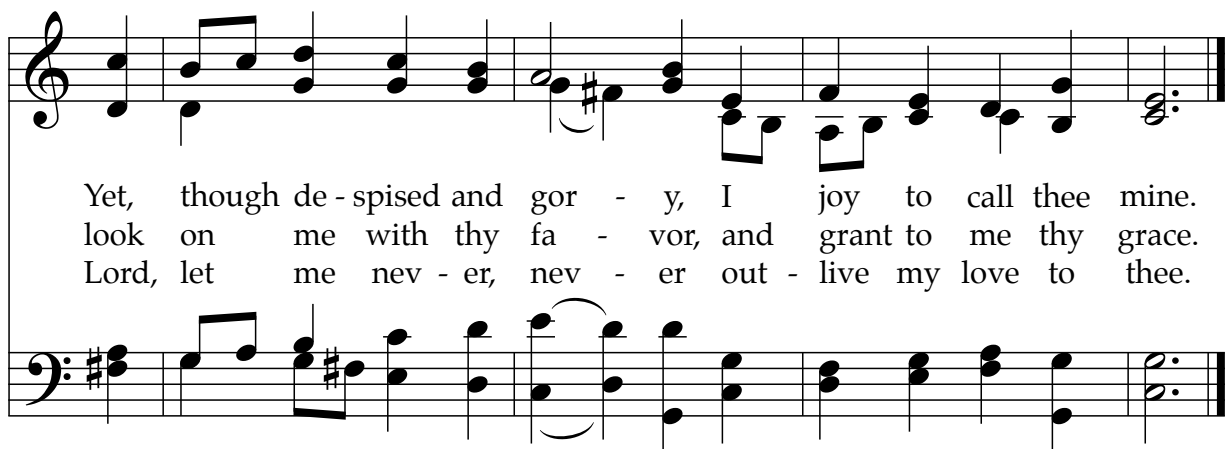
1 O sa - cred head, now wound-ed, with grief and shame weighed down;
 2 What thou, my Lord, hast suf - fered was all for sin - ners' gain:
 3 What lan-guage shall I bor - row to thank thee, dear-est friend,



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 for this thy dy - ing sor - row, thy pit - y with - out end?



O sa - cred head, what glo - ry, what bliss till now was thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
 O make me thine for - ev - er; and should I faint - ing be,



Yet, though de - spised and gor - y, I joy to call thee mine.
 look on me with thy fa - vor, and grant to me thy grace.
 Lord, let me nev - er, nev - er out - live my love to thee.

PRAYERS OF INTERCESSION

One Holy One, we are here. We don't want to turn away from you this night, but our hearts are heavy and our burdens are great. We lay them at the foot of your cross. On the cross, you bore the weight of all our cares, and that good news is heavy on our souls. May we not turn away from the spectacle and tragedy of your death.

All **Draw us to the pain of your cross.**

One When we judge the crowd, caught up in the frenzy and the fervor, help us to recognize our own tendency to follow crowds where we do not want to go. We offer prayers this day for people caught up in crowds, anxiety, fear, and the rush of judgment. May we be nonanxious witnesses to the pain of the world, able to respond in compassion.

All **Draw us to the peace of your cross.**

One We see your body, broken, O Lord, and we remember the brokenness in our community and our lives. Bring your healing, O God, into the broken places, the wounds, the fears, the injuries we don't know how to heal. We seek your wholeness, your shalom, for the people we know to be in need of healing.

All **Draw us to the healing of your cross.**

One Your cross is a symbol for the whole church. For the ways we have divided ourselves and set up walls where you seek bridges, forgive us. When the body of Christ is broken, you are the one who bleeds. Lead us to understanding, to acceptance of differences, and to love our siblings who serve you differently. Bless your church in this place and around the world, that we may represent your love to the world. Bless our siblings and other faith traditions as well, that in our embrace, the world may see a path toward peace.

All **Draw us to the unity of your cross.**

One Your cross embraces all of creation, and we are mindful that we have focused too narrowly on our own salvation, as if we could personally be saved while the world burned. Lead us into a deeper care for this planet we call home. Lead us to seek and savor the majestic beauty all around us, from sunset over jagged mountain peaks to dew on a spiders web in early dawn. Be with people in the path of winds, rains, fires, and floods. As you stretch

out your arms on the cross reach into our lives and need of your rescue.

All **Draw us to the rescue of your cross.**

One We hear your voice crying out in pain on the cross and we remember the voices crying out to day. May we pour out our compassion instead of drowning them out with our indifference. May we recognize and acknowledge the pain of their lives.

All **Draw us to the cries of your cross.**

One Hear our voices now, as we bring all of our prayers, pain, and hope before you, praying together:

THE LORD'S PRAYER

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, forever. Amen.

The Passion of Our Lord

Passio Domini nostri Jesu Christi
secundum Joannem (Arvo Pärt)

...

John 18:1-40

CHORUS:

Passio Domini nostri Jesu Christi
secundum Joannem.

EVANGELISTA:

Haec cum dixisset Jesus, egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum, quia frequenter Jesus convenerat illuc cum

*The Passion of our Lord Jesus Christ
according to St John (Arvo Pärt)*

...

John 18:1-40

CHORUS:

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

EVANGELIST:

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes

discipulis suis. Judas ergo cum accepisset cohortem et a pontificibus et pharisaeis ministros, venit illuc cum lanternis et facibus et armis. Jesus itaque sciens omnia, quae ventura erant super eum, processit et dixit eis:

JESUS:

Quem quaeritis?

EVANGELISTA:

Responderunt ei:

CHORUS:

Jesum Nazarenum.

EVANGELISTA:

Dicit eis Jesus:

JESUS:

Ego sum.

EVANGELISTA:

Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum, abierunt retrorsum et ceciderunt in terram. Iterum ergo interrogavit eos:

JESUS:

Quem quaeritis?

resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them:

JESUS:

Whom seek ye?

EVANGELIST:

They answered him:

CHORUS:

Jesus of Nazareth.

EVANGELIST:

Jesus saith unto them:

JESUS:

I am he.

EVANGELIST:

And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again:

JESUS:

Whom seek ye?

EVANGELISTA:

Illi autem dixerunt:

CHORUS:

Jesum Nazarenum.

EVANGELISTA:

Respondit Jesus:

JESUS:

Dixi vobis, quia ego sum: Si ergo me quaeritis, sinite hos abire.

EVANGELISTA:

Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdiidi ex eis quemquam. Simon ergo Petrus, habens gladium, eduxit eum et percussit pontificis servum et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro:

JESUS:

Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum?

EVANGELISTA:

Cohors ergo et tribunus et ministri Judaeorum comprehenderunt Jesum et ligaverunt eum et adduxerunt eum ad Annam primum; erat enim socer Caiphae, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat

EVANGELIST:

And they said:

CHORUS:

Jesus of Nazareth.

EVANGELIST:

Jesus answered:

JESUS:

I have told you that I am he: if therefore ye seek me, let these go their way:

EVANGELIST:

That the saying might be fulfilled, which he spake: Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter:

JESUS:

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

EVANGELIST:

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which

Judaeis: Quia expedit, unum hominem
mori pro populo. Sequebatur autem
Jesum Simon Petrus, et alius discipulus.
Discipulus autem ille erat notus pontifici
et introivit cum Jesu in atrium pontificis.
Petrus autem stabat ad ostium foris.
Exivit ergo discipulus alius, qui erat
notus pontifici, et dixit ostiariae et
introduxit Petrum. Dixit ergo Petro
ancilla ostiaria:

CHORUS:

Numquid et tu ex discipulis es hominis
istius?

EVANGELISTA:

Dicit ille:

PETRUS:

Non sum.

EVANGELISTA:

Stabant autem servi, et ministri ad
prunas, quia frigus erat, et caleficiebant
se; erat autem cum eis et Petrus stans et
calefaciens se. Pontifex ergo interrogavit
Jesum de discipulis suis, et de doctrina
ejus. Respondit ei Jesus:

*gave counsel to the Jews, that it was
expedient that one man should die for
the people. And Simon Peter followed
Jesus, and so did another disciple: that
disciple was known unto the high priest,
and went in with Jesus into the palace of
the high priest. But Peter stood at the
door without. Then went out that other
disciple, which was known unto the high
priest, and spake unto her that kept the
door, and brought in Peter. Then saith
the damsel that kept the door unto Peter:*

CHORUS:

*Art not thou also one of this man's
disciples?*

EVANGELIST:

He saith:

PETER:

I am not.

EVANGELIST:

*And the servants and officers stood
there, who had made a fire of coals; for it
was cold: and they warmed themselves:
and Peter stood with them, and warmed
himself. The high priest then asked
Jesus of his disciples, and of his
doctrine. Jesus answered him:*

JESUS:

Ego palam locutus sum mundo; ego semper docui in synagoga et in templo, quo omnes Judaei conveniunt, et in occulto locutus sum nihil. Quid me interrogas? Interroga eos, qui audierunt quid locutus sum ipsis; ecce hi sciunt quae dixerim ego.

EVANGELISTA:

Haec autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens:

CHORUS:

Sic respondes pontifici?

EVANGELISTA:

Respondit ei Jesus:

JESUS:

Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me caedis?

EVANGELISTA:

Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei:

CHORUS:

Numquid et tu ex discipulis ejus es?

JESUS:

I spake openly to the world; I ever taught in the synagoga, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

EVANGELIST:

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying:

CHORUS:

Answerest thou the high priest so?

EVANGELIST:

Jesus answered him:

JESUS:

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

EVANGELIST:

Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him,

CHORUS:

Art not thou also one of his disciples?

EVANGELISTA:

Negavit ille, et dixit:

PETRUS:

Non sum.

EVANGELISTA:

Dicit ei unus ex servis pontificis,
cognatus ejus, cujus abscidit Petrus
auriculam:

CHORUS:

Nonne ego te vidi in horto cum illo?

EVANGELISTA:

Iterum ergo negavit Petrus; et statim
gallus cantavit. Adducunt ergo Jesum a
Caipha in praetorium. Erat autem mane
et ipsi non introierunt in praetorium, ut
non contaminarentur, sed manducarent
Pascha. Exivit ergo Pilatus ad eos foras,
et dixit:

PILATUS:

Quam accusationem affertis adversus
hominem hunc?

EVANGELISTA:

Responderunt et dixerunt ei:

CHORUS:

Si non esset hic malefactor, non tibi
tradidissemus eum.

EVANGELIST:

He denied it, and said:

PETER:

I am not.

EVANGELIST:

*One of the servants of the high priest,
being his kinsman whose ear Peter cut
off, saith:*

CHORUS:

*Did not I see thee in the garden with
him?*

EVANGELIST:

*Peter then denied again: and
immediately the cock crew. Then led they Jesus from
Caiaphas unto the hall
of judgment: and it was early; and they
themselves went not into the judgment
hall, lest they should be defiled; but that
they might eat the passover. Pilate then
went out unto them, and said:*

PILATE:

*What accusation bring ye against this
man?*

EVANGELIST:

They answered and said unto him:

CHORUS:

*If he were not a malefactor, we would
not have delivered him up unto thee.*

EVANGELISTA:

Dixit ergo eis Pilatus:

PILATUS:

Accipite eum vos et secundum legem
vestram iudicate eum!

EVANGELISTA:

Dixerunt ergo ei Judaei:

CHORUS:

Nobis non licet interficere quemquam.

EVANGELISTA:

Ut sermo Jesu impleretur, quem dixit,
significans qua morte esset moriturus.
Introivit ergo iterum in praetorium
Pilatus et vocavit Jesum et dixit ei:

PILATUS:

Tu es rex Judaeorum?

EVANGELISTA:

Respondit Jesus:

JESUS:

A temetipso hoc dicis, an alii dixerunt tibi
de me?

EVANGELISTA:

Respondit Pilatus:

EVANGELIST:

Then said Pilate unto them:

PILATE:

*Take ye him, and judge him according to
your law.*

EVANGELIST:

The Jews therefore said unto him:

CHORUS:

*It is not lawful for us to put any man to
death:*

EVANGELIST:

*That the saying of Jesus might be
fulfilled, which he spake, signifying what
death he should die. Then Pilate entered
into the judgment hall again, and called
Jesus, and said unto him:*

PILATE:

Art thou the King of the Jews?

EVANGELIST:

Jesus answered him:

JESUS:

*Sayest thou this thing of thyself, or did
others tell it thee of me?*

EVANGELIST:

Pilate answered:

PILATUS:

Numquid ego Judaeus sum? Gens tua et pontifices tradiderunt te mihi; quid fecisti?

EVANGELISTA:

Respondit Jesus:

JESUS:

Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judaeis; nunc autem regnum meum non est hinc.

EVANGELISTA:

Dixit itaque ei Pilatus:

PILATUS:

Ergo rex es tu?

EVANGELISTA:

Respondit Jesus:

JESUS:

Tu dicis quia rex sum ego. Ego in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati; omnis, qui est ex veritate, audit vocem meam.

EVANGELISTA:

Dicit ei Pilatus:

PILATE:

Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

EVANGELIST:

Jesus answered:

JESUS:

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

EVANGELIST:

Pilate therefore said unto him:

PILATE:

Art thou a king then?

EVANGELIST:

Jesus answered:

JESUS:

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

EVANGELIST:

Pilate saith unto him:

PILATUS:

Quid est veritas?

EVANGELISTA:

Et cum hoc dixisset, iterum exivit ad
Judaeos, et dicit eis:

PILATUS:

Ego nullam invenio in eo causam. Est
autem consuetudo vobis, ut unum
dimittam vobis in Pascha; vultis ergo
dimittam vobis regem Judaeorum?

EVANGELISTA:

Clamaverunt ergo rursum omnes,
dicentes:

CHORUS:

Non hunc, sed Barabbam.

EVANGELISTA:

Erat autem Barabbas latro.

John 19:1-42

EVANGELISTA:

Tunc ergo apprehendit Pilatus Jesum et
flagellavit. Et milites plectentes coronam
de spinis, imposuerunt capiti ejus et
veste purpurea circumdederunt eum. Et
veniebant ad eum, et dicebant:

PILATE:

What is truth?

EVANGELIST:

*And when he had said this, he went out again unto the
Jews, and saith unto
them:*

PILATE:

*I find in him no fault at all. But ye have a
custom, that I should release unto you
one at the passover: will ye therefore
that I release unto you the King of the
Jews?*

EVANGELIST:

Then cried they all again, saying:

CHORUS:

Not this man, but Barabbas.

EVANGELIST:

Now Barabbas was a robber.

John 19:1-42

EVANGELIST:

*Then Pilate therefore took Jesus, and
scourged him. And the soldiers platted a
crown of thorns, and put it on his head,
and they put on him a purple robe. And
said:*

CHORUS:

Ave, rex Judaeorum!

EVANGELISTA:

Et dabant ei alapas. Exivit ergo iterum
Pilatus foras et dicit eis:

PILATUS:

Ecce adduco vobis eum foras, ut
cognoscatis quia nullam invenio in eo
causam.

EVANGELISTA:

Exivit ergo Jesus, portans coronam
spineam et purpureum vestimentum. Et
dicit eis:

PILATUS:

Ecce homo!

EVANGELISTA:

Cum ergo vidissent eum Pontifices et
ministri, clamabant dicentes:

CHORUS:

Crucifige, crucifige eum!

EVANGELISTA:

Dicit eis Pilatus:

PILATUS:

Accipite eum vos et crucifigite; ego enim
non invenio in eo causam.

CHORUS:

Hail, King of the Jews!

EVANGELIST:

*And they smote him with their hands.
Pilate therefore went forth again, and
saith unto them:*

PILATE:

*Behold, I bring him forth to you, that ye
may know that I find no fault in him.*

EVANGELIST:

*Then came Jesus forth, wearing the
crown of thorns, and the purple robe.
And Pilate saith unto them:*

PILATE:

Behold the man!

EVANGELIST:

*When the chief priests therefore and
officers saw him, they cried out, saying:*

CHORUS:

Crucify him, crucify him.

EVANGELIST:

Pilate saith unto them:

PILATE:

*Take ye him, and crucify him: for I find
no fault in him.*

EVANGELISTA:

Responderunt ei Judaei:

CHORUS:

Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit.

EVANGELISTA:

Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum et dixit ad Jesum:

PILATUS:

Unde es tu?

EVANGELISTA:

Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus:

PILATUS:

Mihi non loqueris? Nescis quia potestatem habeo crucifigere te et potestatem habeo dimittere te?

EVANGELISTA:

Respondit Jesus:

JESUS:

Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet.

EVANGELIST:

The Jews answered him:

CHORUS:

We have a law, and by our law he ought to die, because he made himself the Son of God.

EVANGELIST:

When Pilate therefore heard that saying, he was the more afraid. And went again into the judgment hall, and saith unto Jesus:

PILATE:

Whence art thou?

EVANGELIST:

But Jesus gave him no answer. Then saith Pilate unto him:

PILATE:

Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

EVANGELIST:

Jesus answered:

JESUS:

Thou couldst have no power at all against me, except it were given thee from above: therefore he that hath delivered me unto thee hath the greater sin.

EVANGELISTA:

Et exinde quaerebat Pilatus dimittere eum. Judaei autem clamabant dicentes:

CHORUS:

Si hunc dimittis, non es amicus Caesaris. Omnis enim, qui se regem facit, contradicit Caesari.

EVANGELISTA:

Pilatus autem, cum audisset hos sermones, adduxit foras Jesum et sedit pro tribunali, in loco, qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem Parasceve Paschae, hora quasi sexta et dicit Judaeis:

PILATUS:

Ecce rex vester.

EVANGELISTA:

Illi autem clamabant:

CHORUS:

Tolle, tolle, crucifige eum!

EVANGELISTA:

Dicit eis Pilatus:

PILATUS:

Regem vestrum crucifigam?

EVANGELIST:

And from thenceforth Pilate sought to release him: but the Jews cried out, saying:

CHORUS:

If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

EVANGELIST:

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews:

PILATE:

Behold your King!

EVANGELIST:

But they cried out:

CHORUS:

Away with him, away with him, crucify him.

EVANGELIST:

Pilate saith unto them:

PILATE:

Shall I crucify your King?

EVANGELISTA:

Responderunt Pontifices:

CHORUS:

Non habemus regem, nisi Caesarem.

EVANGELISTA:

Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem Jesum et eduxerunt. Et bajulans sibi crucem exivit in eum, qui dicitur Calvariae locum, Hebraice autem Golgotha; ubi crucifixerunt eum, et cum eo alios duos hinc et hinc medium autem Jesum. Scripsit autem et titulum Pilatus et posuit super crucem. Erat autem scriptum: Jesus Nazarenus Rex Judaeorum. Hunc ergo titulum multi Judaeorum legerunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum Hebraice, Graece, et Latine. Dicebant ergo Pilato pontifices Judaeorum:

CHORUS:

Noli scribere, Rex Judaeorum, sed quia ipse dixit: Rex sum Judaeorum.

EVANGELISTA:

Respondit Pilatus:

PILATUS:

Quod scripsi, scripsi.

EVANGELIST:

The chief priests answered:

CHORUS:

We have no king but Caesar.

EVANGELIST:

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate:

CHORUS:

Write not, The King of the Jews; but that he said, I am King of the Jews.

EVANGELIST:

Pilate answered:

PILATE:

What I have written I have written.

EVANGELISTA:

Milites ergo cum crucifixissent eum,
acceperunt vestimenta ejus, et fecerunt
quattuor partes, unicuique militi partem,
et tunicam. Erat autem tunica
inconsutilis, desuper contexta per totum.
Dixerunt ergo ad invicem:

CHORUS:

Non scindamus eam, sed sortiamur de
illa cujus sit.

EVANGELISTA:

Ut Scriptura impleretur, dicens: Partiti
sunt vestimenta mea sibi et in vestem
meam miserunt sortem. Et milites
quidem haec fecerunt. Stabant autem
juxta crucem Jesu mater ejus, et soror
matris ejus, Maria Cleopae, et Maria
Magdalene. Cum vidisset ergo Jesus
matrem, et discipulum stantem, quem
diligebat, dicit matri suae:

JESUS:

Mulier, ecce filius tuus.

EVANGELISTA:

Deinde dicit discipulo:

JESUS:

Ecce mater tua.

EVANGELIST:

*Then the soldiers, when they had
crucified Jesus, took his garments, and
made four parts, to every soldier a part;
and also his coat: now the coat was
without seam, woven from the top
throughout. They said therefore among
themselves:*

CHORUS:

*Let us not rend it, but cast lots for it,
whose it shall be:*

EVANGELIST:

*That the scripture might be fulfilled,
which saith: They parted my raiment
among them, and for my vesture they did
cast lots. These things therefore the
soldiers did. Now there stood by the
cross of Jesus his mother, and his
mother's sister, Mary the wife of
Cleophas, and Mary Magdalene. When Jesus therefore
saw his mother, and the
disciple standing by, whom he loved, he
saith unto his mother:*

JESUS:

Woman, behold thy son!

EVANGELIST:

Then saith he to the disciple.

JESUS:

Behold thy mother!

EVANGELISTA:

Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dicit:

JESUS:

Sitio.

EVANGELISTA:

Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit:

JESUS:

Consummatum est.

EVANGELISTA:

Et inclinato capite tradidit spiritum.

CHORUS:

Qui passus es pro nobis, miserere nobis.

Amen.

EVANGELIST:

And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith:

JESUS:

I thirst.

EVANGELIST:

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said:

JESUS:

It is finished.

EVANGELIST:

And he bowed his head, and gave up the ghost.

CHORUS:

You who have suffered for us, have mercy upon us.

Amen.

LUKE 23:44-49

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed, and the curtain of the temple was torn in two. Then Jesus, crying out with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said,

Please depart in silence.

John Willingham

"Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance watching these things.

Worship and Music Notes

MUSICIANS

Pilate - Brett Hunter*, tenor
Jesus - Nick Provenzale*, baritone
Evangelisti Quartet -
Kara Goodrich*, soprano
Carlyle Quinn*, contralto
Siddhartha Misra*, tenor
Jeff Wilber*, bass

Coro -

William Adelhelm
Devon Bakum
James Beitmann
Bill Bosch
Anthony Brown
Paul Burgmayer
Sharon Burgmayer
Linda Butz
Deb Clarke
MJ Dee
Fred Fletcher
Linda Gamble
Carolyn Gerrish
Christina Hodess

Mike Hogue*

Christian Libson
Elizabeth McQuiston
Lauren Meyer
Brian Middleton*
Raymond Posey
Susan Ricci Rogel
John Rogel
Mindy Rubinlicht*
Lawana Scales
Klaus Volpert

**denotes staff singer*

Many Wolman, violin
Nick Masterson, oboe
Colleen Hood, bassoon
Gozde Tiknaz, cello
Daniel Carroll, organ

James Kealey, conductor

BULLETIN COVER

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Easter Sunday

EASTER SUNDAY - APRIL 5

6:30 a.m. - Sunrise Worship, Front Lawn.

7:00 a.m. - Continental Breakfast, Ed. Bldg. Hall.

9:00 & 11:00 a.m. - Worship, Sanctuary. 9:00 a.m. Service Livestreamed.

The Rev. Dr. John Willingham preaching.

Giving

Your generosity can make a profound difference at Bryn Mawr Presbyterian Church. Join us in spreading love and hope by giving at bit.ly/BMPCGiveOnline or simply scan the QR code to the right. Every donation, no matter the size, fuels our mission to create a more faithful, just, and compassionate community. Together, let's make a lasting impact!



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Worship Staff

John Willingham, Interim Senior Pastor

Andy Greenhow, Associate Pastor for Youth & Their Families

Melanie Hardison, Associate Pastor for Congregational Care

Rebecca Kirkpatrick, Associate Pastor for Adult Education & Mission

Rachel Pedersen, Associate Pastor for Children & Family Ministry

James Kealey, Director of Music & Fine Arts

Daniel Carroll, Organ Scholar