

THE SOLEMN LITURGY FOR GOOD FRIDAY

April 15, 2022
6:30 p.m.



IMMANUEL CHURCH-ON-THE-HILL
Episcopal/Anglican



Page references are for [The Book of Common Prayer](#).

In respect for those wishing to pray before service begins, the congregation is asked to remain as quiet as possible.

Opening Acclamation

p. 276

Clergy: Blessed be our God
People: *For ever and ever. Amen*

The Collect for Good Friday

Let us pray.

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

The First Lesson: Genesis 22:1-18

After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

The angel of the Lord called to Abraham a second time from heaven, and said, “By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.”

The Word of the Lord

Response: *Thanks be to God.*

Psalm 69:1-18 *Salvum me fac*

p. 679

- 1 Save me, O God, *
for the waters have risen up to my neck.
- 2 I am sinking in deep mire, *
and there is no firm ground for my feet.
- 3 I have come into deep waters, *
and the torrent washes over me.
- 4 I have grown weary with my crying;
my throat is inflamed; *
my eyes have failed from looking for my God.
- 5 Those who hate me without a cause are more than the hairs of my head;
my lying foes who would destroy me are mighty. *
Must I then give back what I never stole?
- 6 O God, you know my foolishness, *
and my faults are not hidden from you.
- 7 Let not those who hope in you be put to shame through me,
Lord GOD of hosts; *
let not those who seek you be disgraced because of me,
O God of Israel.
- 8 Surely, for your sake have I suffered reproach, *
and shame has covered my face.
- 9 I have become a stranger to my own kindred, *
an alien to my mother's children.
- 10 Zeal for your house has eaten me up; *
the scorn of those who scorn you has fallen upon me.
- 11 I humbled myself with fasting, *
but that was turned to my reproach.
- 12 I put on sack-cloth also, *
and became a byword among them.

- 13 Those who sit at the gate murmur against me, *
and the drunkards make songs about me.
- 14 But as for me, this is my prayer to you, *
at the time you have set, O LORD:
- 15 "In your great mercy, O God, *
answer me with your unfailing help.
- 16 Save me from the mire; do not let me sink; *
let me be rescued from those who hate me
and out of the deep waters.
- 17 Let not the torrent of waters wash over me,
neither let the deep swallow me up; *
do not let the Pit shut its mouth upon me.
- 18 Answer me, O LORD, for your love is kind; *
in your great compassion, turn to me."

The Epistle: Hebrews 10:1-25

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘See, God, I have come to do your will, O God’ (in the scroll of the book it is written of me).”

When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all.

And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws 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.

The Word of the Lord

Response: *Thanks be to God.*

Silence

Sequence Hymn 168: "O sacred head, sore wounded" verses 1-3 *Herzlich tut mich verlangen*

- | | |
|--|---|
| 1 O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heaven adore! | 2 Thy beauty, long-desired,
hath vanished from our sight;
thy power is all expired,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face. |
| 3 In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus moved
to stand thy cross beneath,
to mourn thee, well-beloved,
yet thank thee for thy death. | |

The Holy Gospel: John 18:1 - 19:37

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.

***All who are able are asked to stand at this time, and remain standing
until the end of the Gospel reading.***

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.) 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."

The Gospel of the Lord
Response: ***Praise to you, Lord Christ***

The Homily: The Rev. Sam Sheridan

Choir Anthem: “Into your hand I surrender my soul”

Michael John Trotta

Into your hand I surrender my whole soul
Not mine but your will be done
May be done

Luke 23:46
Matthew 6:10

The Solemn Collects

p. 277

If you are able, please stand

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

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

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 Michael, our Presiding Bishop; Susan, Jennifer and Porter, our Bishops, and all the people of this diocese

For all Christians in this community

For those about to be baptized; (particularly Ethan, Theodore, and Sham)

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 Joseph, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

silence

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 physically-challenged

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.*

Choir Anthem: “Nunc Dimittus” Canticle 17: The Song of Simeon

Antiphon:
These eyes of mine have seen the Savior,
whom you have prepared for all the world to see.

Lord, you now have set your servant free
to go in peace as you have promised;

For these eyes of mine have seen the Savior,
whom you have prepared for all the world to see;

A Light to enlighten the nations,
and the glory of your people Israel.
Glory to the Father, and to the Son,
and to the Holy Spirit:
As it was in the beginning, is now,
and will be for ever. *Amen. Antiphon*

Hymn 160 “Cross of Jesus, cross of sorrow”

Cross of Jesus

A wooden cross is brought in and laid near the Altar.

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|---|---|---|---|
| 1 | Cross of Jesus, cross of sorrow,
where the blood of Christ was shed,
perfect Man on thee did suffer,
perfect God on thee has bled! | 3 | O mysterious condescending!
O abandonment sublime!
Very God himself is bearing
all the sufferings of time! |
| 2 | Here the King of all the ages,
throned in light ere worlds could be,
robed in mortal flesh is dying,
crucified by sin for me. | 4 | Cross of Jesus, cross of sorrow,
where the blood of Christ was shed,
perfect Man on thee did suffer,
perfect God on thee has bled! |

The Veneration of the Cross

p. 281

During the Veneration, you are invited to retrieve a nail from the central offering basket and place it in one of the side baskets near the cross.

Hymn Sung during The Veneration: Hymn 158 “Ah, Holy Jesus” verses 1,4 and 5

Herzliebster Jesu

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|---|---|---|--|
| 1 | Ah, holy Jesus, how hast thou offended,
that man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted. | 4 | For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation. |
| 5 | Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving. | | |

An extended period of silence is kept.

Anthem 1

*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.*

Anthem 2

*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.*

Anthem 3

*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.*

Hymn 474: “When I survey the wondrous cross”

Rockingham

- | | |
|---|--|
| <p>1 When I survey the wondrous cross
where the young Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.</p> <p>2 Forbid it, Lord, that I should boast,
save in the cross of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.</p> | <p>3 See, from his head, his hands, his feet,
sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?</p> <p>4 Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.</p> |
|---|--|

Communion from the Reserved Sacrament

We are now able to offer Communion in both kinds.

*To receive the consecrated Bread only, kindly extend one outstretched hand, palm up.
To receive the consecrated Bread intincted in the Wine, please extend both hands, palms up.*

Confession of Sin and Absolution

Let us confess our sins against God and our neighbor.

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

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

The Lord's Prayer

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

People and Celebrant:

*Our Father, who art in heaven,
hallowed be thy Name,
Thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom
and the power and the glory,
for ever and ever. Amen.*

Celebrant: Christ our Passover is sacrificed for us

Response: Therefore let us keep the feast.

Offertory Anthem: "Kyrie" arrangement by Gottlob Benedict Bierey Ludwig van Beethoven

Kyrie eleison,	Lord, have mercy,
Christe eleison,	Christ, have mercy,
Kyrie eleison.	Lord, have mercy.

Closing Prayer

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

Hymn 172: "Were you there when they crucified my Lord?" *Were you there*

- | | |
|--|--|
| 1 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? | 3 Were you there when they pierced him in the side?
Were you there when they pierced him in the side Oh!
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side? |
| 2 Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree? Oh!
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree? | 4 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? |

The congregation departs in silence.

SERVING AT THIS EUCHARIST: *Readers:* Harrison Clark, Felicity Amos, Daryl Ott, Tom Kerns
Musicians: Daryl Ott, bass; The Immanuel Choir, Dr. Jane Tavernier
Ushers: David Lambert, Mollie Lambert
Audio-Visual: John Bednar, The Rev. Jan A. Maas, Doug Onley, Sydney Onley

CLERGY AND STAFF

The Rev. J. Randolph Alexander, Jr. (ralexander@icoh.net)	Rector
The Rev. Susan D. Parsons (sparsons@icoh.net)	Associate Rector
The Rev. Sam Sheridan (ssheridan@icoh.net)	Assistant Rector
Dr. Jane Tavernier (jtavernier@icoh.net)	Director of Music
The Rev. Shawn Rutledge (srutledge@vts.edu)	Seminarian
Janettarose Greene (JGreene@vts.edu)	Seminarian
Tom Hewson (thewson@icoh.net)	Treasurer
Laura Snow (lsnow@icoh.net)	Assistant Treasurer
Sughra Bakhtiari (sbakhtiari@icoh.net)	Bookkeeper
Aleta Y. Powell (apowell@icoh.net)	Parish Administrator
Gilma Balcarcel	Nursery Coordinator
John Bednar (jbednar@icoh.net).....	Information Technology Specialist
Stuart Dahlinger	Sexton

THE VESTRY

Darrell Wilson	Senior Warden
Kristi Kubista-Hovis	Junior Warden: Administration
Shawn Whitman	Junior Warden: Building and Grounds, Creation Care Committees
David Atwood	Adult Formation and Discipleship, Social Justice
Harrison Clark	Children, Youth, and Family Ministries
Brad Ashton.....	Stewardship and Planned Giving
Mollie Lambert.....	Outreach
Kathy Lloyd.....	Senior Ministry
Brooke Roberts.....	Communications
Phyllis Sims	Evangelism and New Members
Bob Murray	Worship
Julie Bruns.....	Pastoral Care
Rachel Wilson	Youth Representative (nonvoting member)
The Rev. Sam Sheridan.....	Register (nonvoting member)



MISSION STATEMENT: Immanuel Church-on-the-Hill is a Christian community in the Episcopal tradition, striving to be in relationship with God and each other as Christ has taught us, actively attempting to sense and to serve God’s plan with great love. We are guided by Mark 16:15: “Go ye into all the world and preach the gospel,” to learn, discern, and proclaim the Good News by being active ministers in the various communities where we live and serve.

Parish Office

3606 Seminary Road, Alexandria, VA 22304
 Telephone: 703-370-6555, Fax: 703-370-0837
www.icoh.net

HOLY SATURDAY, April 16		
7:30 p.m.	The Great Vigil of Easter, with Choir	Immanuel Chapel
EASTER SUNDAY, April 17		
7:30 a.m.	Holy Eucharist Rite I	Zabriskie Chapel
9:00 a.m.	Joy Mass	Zabriskie Chapel
9:00 a.m.	Festival Holy Eucharist Rite II with Brass, Choir, and Timpani followed by Children’s Easter Egg Hunt	Immanuel Chapel
11:15 a.m.	Festival Holy Eucharist Rite II with Brass, Choir, and Timpani followed by Children’s Easter Egg Hunt	Immanuel Chapel