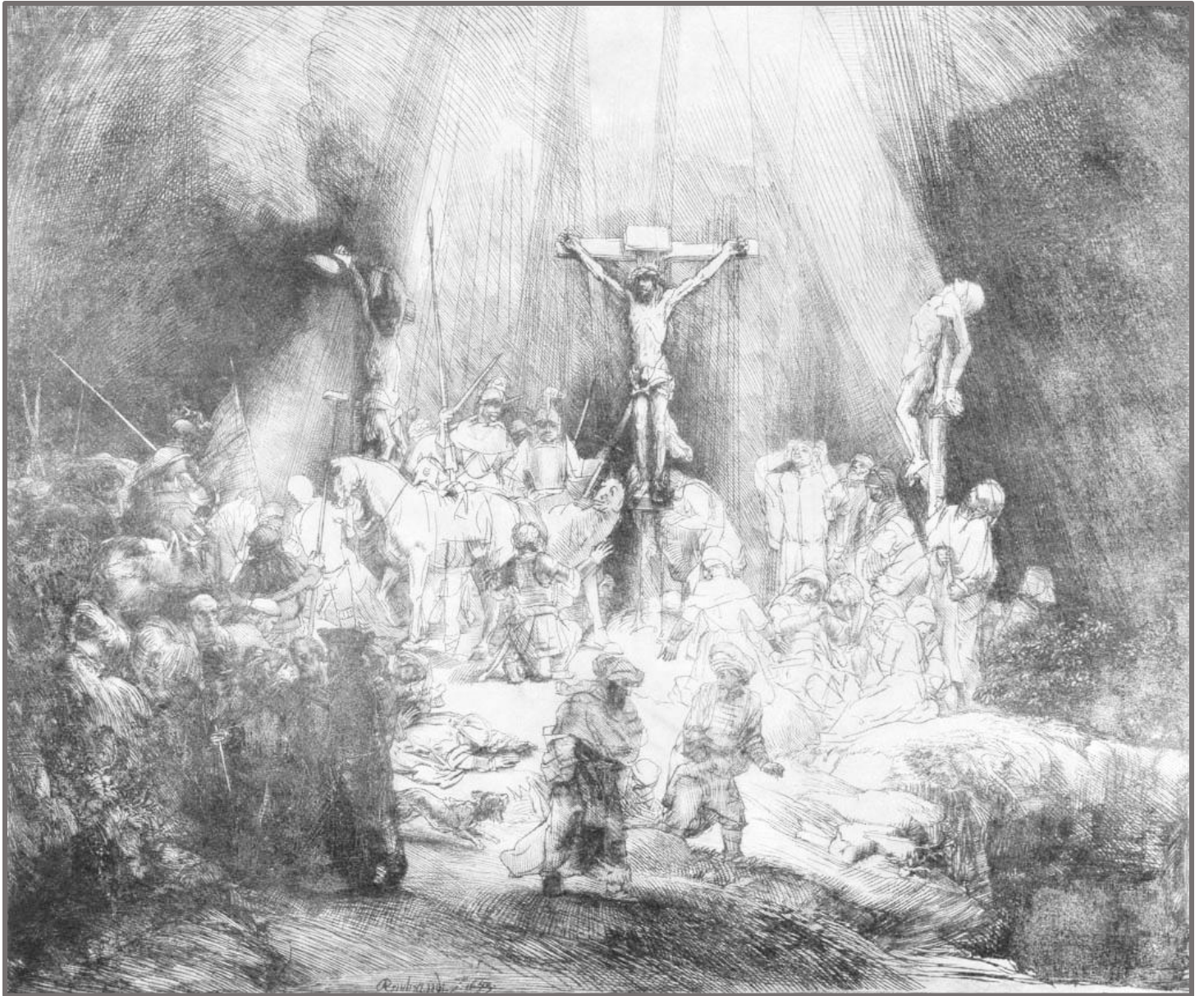


Emmanuel Church

The Episcopal Church on Mercer Island



The Three Crosses, Rembrandt, 1650s, Fitzwilliam Museum, Cambridge, England

SOLEMN LITURGY OF GOOD FRIDAY

APRIL 3, 2026

7:00 P.M.

Welcome Guests & Visitors

+ Welcome to the Episcopal Church. The mission of the Episcopal Church, as stated in our Book of Common Prayer, is “*to restore all people to unity with God and each other in Christ.*” We seek to follow Jesus in loving and life-giving relationships with God, with one another, with all people, and with all God’s creation. Our worship, beliefs and practices are diverse and reflect influences from Roman Catholic, Protestant and Orthodox traditions as well as on going reflection and prayer about what it means to believe in and follow Jesus Christ in a rapidly changing world. We Episcopalians are also known as Anglicans, part of the worldwide Anglican Communion with origins and ongoing ties to the Church of England.

+ Welcome to Emmanuel Episcopal Church. We trace our history on Mercer Island to a first worship service in 1909 and to a prior church building, built in 1914, in an area of the island once known as East Seattle. We have met, worshiped, served at and gone forth in faith from the present church since 1959.

+ Welcome to Our Worship Today. The order for worship that we call the Holy Eucharist is printed, with music, on the following pages. It begins with the Liturgy of the Word: Bible readings, a sermon, an affirmation of faith, prayers, and greeting one another at the Peace. All this prepares us for the Eucharist itself — the word is derived from the biblical Greek word for thanksgiving. Here and elsewhere it may also be called Holy Communion, the Lord’s Supper or the Mass.

+ Welcome to Communion. The Real Presence of Christ in the blessed bread and wine is a primary belief in our Anglican tradition. Here at Emmanuel, any and all who are drawn to do so may receive Communion. Additional notes may be found at the appropriate place in today’s printed order of worship.

+ Welcome to Getting Around Here.

◆ **Our nursery and ministries with young children** are offered in various ways at various times. Please inquire with an usher, the clergy or other parents, or look for information on our website.

◆ **An accessible restroom** may be found across from the stairway outside the west doors of the narthex (the gathering area just beyond the doors of the church proper). Other restrooms may be found up the ramp and stairs at the east side of the narthex.

◆ **Hearing assistance devices**, with related instructions, may be found in and borrowed from a basket on a narthex table.

Please let us know how we may better welcome you.

Worship and Pastoral Notes

✠ This evening’s worship continues the discipline of *anamnesis*, a remembering that is more than remembering, a re-enactment in which we seek, by faith and imagination, to take part ourselves in the events of what we Christians call our salvation history. The related, unique participatory elements of our worship this evening include the following:

✠ **Prostration by the clergy.** As a sign of humility before God’s final authority the clergy typically prostrate, kneel or bow at the start of the liturgy.

✠ **St. John’s Passion.** Whereas on Palm Sunday we hear the Passion from one of the three ‘synoptic’ gospels (this year, Luke), the Passion narrative for Good Friday is always taken from John’s gospel.

✠ **The Solemn Collects**, unique to Good Friday, are used in lieu of the Prayers of the People.

✠ **The *Improperia* (Reproaches)** The Reproaches (Latin: *Improperia*) used today are derived from biblical texts and were used in a similar form as early as the eleventh century. In his manual for the church’s worship in our own day (*A Priest’s Handbook*, p. 196), Dennis Michno observes: “*The traditional Improperia have been criticized for having anti-Semitic overtones. However, it is appropriate to use these, especially with the response of the Trisagion, as long as the people understand that the texts are directed to all of humanity, and that we all, through our sins, are brought to the judgment of the cross, and there are forgiven and saved through Jesus Christ.*”

✠ **The Veneration of the Cross** presents an opportunity to focus particularly on the instrument of Christ’s death. Veneration is an ancient custom that can be expressed in a variety of forms and is purely optional. Veneration may be done by kneeling in front of the cross and saying a brief prayer, touching or kissing the cross, and/or placing a pinch of incense on the coals in the bowl in front of the cross. We will use the crucifix that normally hangs in our chapel.

✠ **There is no consecration of bread and wine** on Good Friday. Instead we share an abbreviated Communion service consisting solely of a Confession and Absolution and the Lord’s Prayer.



The Rev. Patrick Raymond,
Interim Rector

THE HOLY EUCHARIST – RITE TWO

There is silence as the People gather for worship.

On this day the ministers enter in silence. All kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Celebrant Blessed be our God.

People **For ever and ever. Amen.**

Celebrant Let us pray.

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

THE LESSONS

A READING FROM THE OLD TESTAMENT – Isaiah 52:13-53:12

Lector 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.

Continued ...

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.

Lector The Word of the Lord.

People **Thanks be to God.**

THE PSALM – 22

Sung by the Choir

My God, my God,
why have you forsaken me? *
and are so far from my cry
and from the words of my distress?

O my God, I cry in the daytime, but you do
not answer; *
by night as well, but I find no rest.

Yet you are the Holy One, *
enthroned upon the praises of Israel.

Our forefathers put their trust in you; *
they trusted, and you delivered them.

They cried out to you and were delivered; *
they trusted in you and were
not put to shame.

But as for me, I am a worm and no man, *
scorned by all and despised by the people.

All who see me laugh me to scorn; *
they curl their lips and wag their heads,
saying,

"He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him."

Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.

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.

I have been entrusted to you
ever since I was born; *
you were my God when I was
still in my mother's womb.

Be not far from me, for trouble is near, *
and there is none to help.

Many young bulls encircle me; *
strong bulls of Bashan surround me.

They open wide their jaws at me, *
like a ravening and a roaring lion.

I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the
dust of the grave.

Packs of dogs close me in, and gangs of
evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.

They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

Be not far away, O Lord; *
 you are my strength; hasten to help me.
 Save me from the sword, *
 my life from the power of the dog.
 Save me from the lion's mouth, *
 my wretched body from the
 horns of wild bulls.
 I will declare your Name to my brethren; *
 in the midst of the congregation
 I will praise you.
 Praise the Lord, you that fear him; *
 stand in awe of him, O offspring of Israel;
 all you of Jacob's line, give glory.
 For he does not despise nor abhor the poor in
 their poverty; neither does he hide his face
 from them; *
 but when they cry to him he hears them.
 My praise is of him in the great assembly; *
 I will perform my vows in the presence of
 those who worship him.

The poor shall eat and be satisfied, and
 those who seek the Lord shall praise him: *
 "May your heart live for ever!"
 All the ends of the earth shall remember and
 turn to the Lord, *
 and all the families of the nations shall
 bow before him.
 For kingship belongs to the Lord; *
 he rules over the nations.
 To him alone all who sleep in the earth bow
 down in worship; *
 all who go down to the dust fall before him.
 My soul shall live for him;
 my descendants shall serve him; *
 they shall be known as the Lord's for ever.
 They shall come and make known
 to a people yet unborn *
 the saving deeds that he has done.

A READING FROM THE EPISTLES – Hebrews 10:16-25

Lector A reading from the Epistle 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.

Lector The Word of the Lord.

People **Thanks be to God.**

THE PASSION OF OUR LORD JESUS CHRIST – John 18:1-19:42 *Remain seated.*

The Passion Gospel is announced in the following manner

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 stand, as able.

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, as able. Silence is kept.

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.

THE SERMON The Rev. Patrick Raymond

THE SOLEMN COLLECTS

The People stand. The Celebrant says 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.

Intercessor 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 our Presiding Bishop, Sean; Our Bishop, Phil; and all the people of this diocese

For all Christians in this community and those preparing for baptism.

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

All Kneel. A period of silence is kept.

At the bidding of the Celebrant, all stand, as able, and all may pray

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.**

Intercessor 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, and for all elected officials and public servants
in our nation, our state and our communities

For the Congress and the Supreme Court and all legislators and judges

For all who serve in the armed forces of our nation, and all who seek, advocate for, and pursue
peace, in all nations, communities and households

For the Members and Representatives of the United Nations

For all who pursue and serve the common good

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

All Kneel. A period of silence is kept.

At the bidding of the Celebrant, all stand, as able, and all may pray

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.**



Intercessor 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, or disabled in body, mind, or spirit
For those living 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.

All Kneel. A period of silence is kept.

At the bidding of the Celebrant, all stand, as able, and all may pray

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.**

Intercessor Let us pray for all who do not yet know God's mercy and love;

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.

All Kneel. A period of silence is kept.

At the bidding of the Celebrant, all stand, as able, and all may pray

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 you; 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.**

The Celebrant concludes with the following bidding and prayer

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

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.

THE VENERATION OF THE CROSS

A wooden cross is now brought into the church and placed in the sight of the people. Three times the procession stops and the Presider and People pray responsively

Presider Behold, the wood of the cross, on which is hung our salvation.

People **Come, let us adore.**

All are invited to come forward to venerate the cross. To venerate means to show great reverence or respect and may be shown in different ways: simply standing close to the cross, touching, hugging or kissing it, kneeling before it. This is a personal time for each person to engage as they see fit.

THE REPROACHES

Sung by the Choir to a setting by James J. Richardson

My people, what have I done to you? Or how have I grieved you? Answer me!
Because I led you out of the land of Egypt, you have prepared a Cross for your Savior.

*Hagios O Theos,
Hagios Ischyros,
Hagios Athanatos, eleison ymas.*

Holy is God,
Holy and Mighty,
Holy and Immortal One, have mercy on us.

Because I led you through the desert forty years and fed you with manna and brought you into a land of plenty, you have prepared a Cross for your Savior.

I opened up the sea before you, and you opened my side with a lance.
I went before you in a pillar of cloud, and you led me into Pilate's cave.

What more should I have done for you and have not done? Indeed, I planted you as my beautiful chosen vine and you have turned very bitter for me, for in my thirst you gave me vinegar to drink and with a lance you pierced your Savior's side.

I fed you with manna in the desert, and on me you rained blows and lashes.

I scourged Egypt for your sake with its first-born sons, and you scourged me and handed me over.

I gave you saving water from the rock to drink, and for drink you gave me gall and vinegar.

I led you out from Egypt and Pharaoh lay sunk in the red sea, and you handed me over to the chief priests.

I struck down for you the kings of the Canaanites, and you struck my head with a reed.

I put in your hand a royal scepter, and you put on my head a crown of thorns.

I exalted to you great power, and you hung me on the scaffold of the Cross.

HYMN – “Sing, my tongue, the glorious battle”

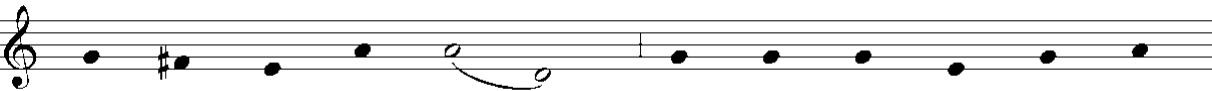
Tune: *Pange Lingua*



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews



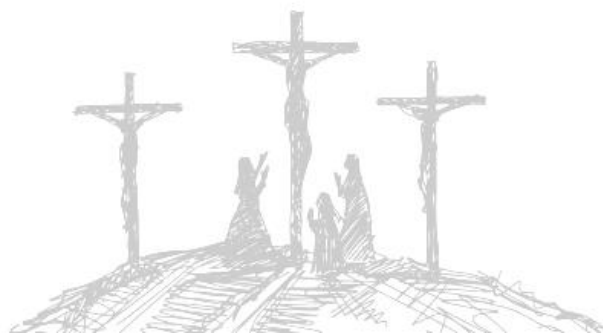
1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.



PROCESSION TO THE ALTAR OF REPOSE

HYMN – “O saving Victim, opening wide”

Tune: *Verbum supernum prodiens*

The musical score consists of four staves of music in G major, 4/4 time. The melody is simple and hymn-like, with a final cadence. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes. The first two lines of lyrics are numbered 1 and 2, indicating two different vocal parts.

1 O sav - ing and Vic - tim, o - pening wide
2 All praise and thanks to thee a - scend
the gate of heaven to us be - low,
for ev - er - more, blest One in Three;
our foes press on from ev - ery side,
O grant us life that shall not end
thine aid sup - ply, thy strength be - stow.
in our true na - tive land with thee.

The consecrated bread and wine are brought back to the main altar in silence.

Once the altar is prepared, the Celebrant says

Let us confess our sins against God and our neighbor.

Minister and People Most merciful God, our Creator,
we have erred and strayed from your ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against your holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
Even so, have mercy on us,
spare all who confess their faults,
restore all who are penitent,
according to your promises declared unto us
in Christ Jesus our Savior;
and grant, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of your holy Name. Amen.

The Celebrant pronounces the Absolution

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.**

Celebrant 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

The People Receive Communion at the rail.

HYMN – “Were you there when they crucified my Lord”

Tune: *Were you there*

1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
there when they nailed him to the tree? Oh!
there when they laid him in the tomb? Oh!

— Some-times it caus - es me to trem - ble, trem - ble,
— Some-times it caus - es me to trem - ble, trem - ble,
— Some-times it caus - es me to trem - ble, trem - ble,

trem - ble. Were you there when they cru - ci - fied my Lord?
trem - ble. Were you there when they nailed him to the tree?
trem - ble. Were you there when they laid him in the tomb?

The service concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgement and our souls, now and in this 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 forever. **Amen.**



At the cross her vigil keeping, stood the mournful
mother weeping, where he hung, the dying Lord:
there she waited in her anguish, seeing Christ in
torment languish, in her heart the piercing sword.

With what pain and desolation, with what grief and
resignation, Mary watched her dying son.
Deep the woe of her affliction, when she saw the
crucifixion of the sole begotten one.

Him she saw for our salvation mocked with cruel
acclamation, scourged, and crowned with thorns entwined;
Saw him then from judgment taken, and in death by
all forsaken, till his spirit he resigned.

Who, on Christ's dear mother gazing, pierced by anguish
so amazing, born of woman, would not weep?
Who, on Christ's dear mother thinking, such a cup of
sorrow drinking, would not share her sorrows deep?

Jesus, may her deep devotion stir in me the
same emotion, Fount of love, Redeemer kind;
that my heart fresh ardor gaining, and a purer
love attaining, may with thee acceptance find.

Sabat Mater dolorosa, 13th century



Covenant for Our Common Life and Witness

We, the members, staff, and clergy of Emmanuel Episcopal Church, aspire to personally and collectively demonstrate and advocate the following principles in all of our relationships.

- 1. We Demonstrate Christ's Command to Love One Another**, treating all with generosity, kindness, and empathy. *"My command is this: Love each other as I have loved you."* John 15:12
- 2. We Respect the Dignity of Every Person**, listening to one another and honoring differences.
Jesus said, *"In everything do to others as you would have them do to you; for this is the law and the prophets."* Matthew 7:12
- 3. We Speak Truth in Love**, sharing our hopes, concerns, and perspectives in a spirit of collaboration.
"Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body." Ephesians 4:25
- 4. We Promptly Address Conflicts and Pursue Reconciliation**, whenever and with whomever it is needed, seeking to heal and restore broken relationships.
"Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." Ephesians 4:32
- 5. We Promote Unity**, acknowledging that we share a love for this community and its future.
"Make every effort to keep the unity of the Spirit through the bond of peace." Ephesians 4:3
- 6. We Practice Humility**, recognizing the needs, concerns and interests of others alongside our own.
"Do nothing out of selfish ambition or vain conceit." Philippians 2:3a. *"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"* Micah 6:8
- 7. We Pray For Each Other, the Church, Our Community, and Our World.**
"I urge, then, first of all, that petitions, prayers, intercessions and thanksgiving be made for all people." 1 Timothy 2:1

By way of this covenant, we seek to share in a parish community that reflects Christ's love and peace to all, where every person is valued and respected, and where we work together for the common good of the church, our community and our world.

Clergy and Staff: The Rev. Patrick Raymond, Interim Rector; The Rev. Marilyn Cornwell, Assisting Priest, Fred McIlroy, Director of Music; Julene Levin, Parish Administrator; John Pritchard, Bookkeeper

2026 Emmanuel Vestry: Michael Spencer, Senior Warden; Pat Angell (Treasurer), Janet Bell, Stacy Dimmich, Nathan Ihle, Sandy Maloof, Leslie Moore, Marcia Palk, Sue Stiles. askvestry@emmanuelmi.org