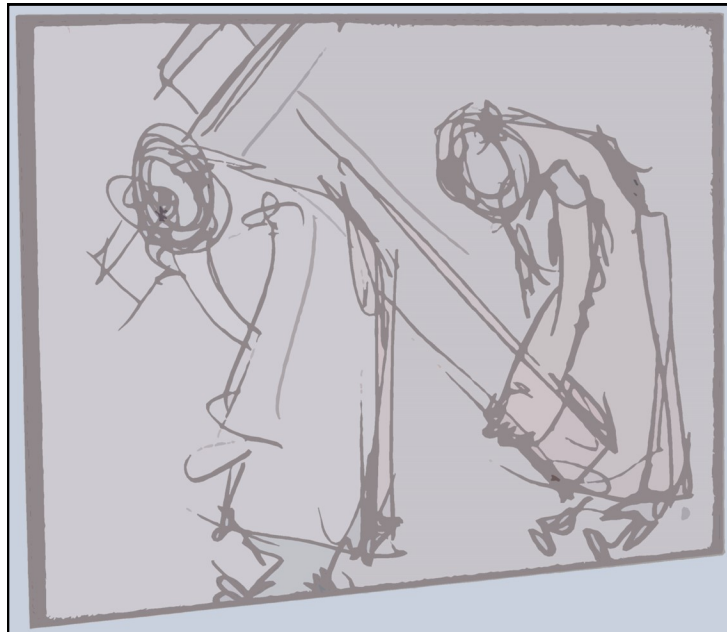


FRIDAY, MARCH 29, 2024

7:30 P.M.

SAINT MARK'S EPISCOPAL CHURCH

COLUMBUS, OHIO



GOOD FRIDAY

“And they crucified him...”

Welcome to Saint Mark's Episcopal Church. Today's liturgy is the second part of a complex series of rites which cover the Three Sacred Days of our redemption. This liturgy began last night and will be concluded on Sunday. We will engage in intense intercessory prayer for the church and for the world. It was on the cross that Jesus made his full intercession for us, and we are united with him through Baptism in that intercession.

The final portions of this liturgy take place before a cross, where we praise Christ for his love, which he demonstrated on the cross. Then we receive Holy Communion from the Sacrament consecrated last night. At the end of the liturgy, the church is left in silence and darkness, as we prepare for the final act, which begins at the Great Vigil on Saturday night. It is as though the church has died and now waits silently to be resurrected out of the baptismal font at the Great Vigil of Easter.

Today we hear John's account in Holy Scripture of the Lord's trial, suffering, and death.

In the first reading, we hear Isaiah's poem describing the suffering of God's faithful servant. Originally referring to the suffering of Israel, which the prophet sees as bearing redemptive meaning for all people, this passage was understood by the first Christians to have been fully realized in Jesus' dying, which was strikingly like the death of God's servant in this poem. We also hear, from the Epistle to the Hebrews, a first-century Christian's interpretation of those events and the complete sacrifice of the new covenant.

From *The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year*. Copyright Michael W. Merriman. Church Publishing Incorporated, New York.

THE ORDER OF PROCESSION

THE VERGER

Bill Silliman

THE CRUCIFER

Elisa B.

THE SAINT MARK'S CHOIR

THE DIRECTOR OF MUSIC

Matthew Bester

THE CHALICE BEARERS

Barb Keyes

Nnedi Obianagha

ASSISTING MINISTER

The Rev. Bruce Smith

THE OFFICIANT

The Rev. Vicki Zust

OTHER PARTICIPANTS IN THE SERVICE

ORGANIST

Michael Schreffler

CANTOR

Andrew LeVan

LECTORS

Jody Porreca

George Reed

USHERS

Jim Keyes

Lynn Glandon

Phil Glandon



On the Cover

Station V—“Simon of Cyrene”

From the original by artist Paul Bourguignon (1906–1988), a former Columbus resident.

“Simon of Cyrene” is part of “Via Crucis”—a series depicting the Way of the Cross that hangs with its companions around the Nave.

*We gather quietly for a period of meditation and reflection.
Kindly silence all mobile devices.*

Please stand as a bell tolls and the chancel party processes to the altar.

*Silent prayer
(kneeling as able)*

Officiant

Blessed be our God.

BCP, p. 276

People

For ever and ever. Amen.

Officiant

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.

People

Amen.

THE FIRST LESSON: ISAIAH 52:13—53:12 *(seated)*

Reader

A reading from the Book of Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader

The Word of the Lord.

People

Thanks be to God.

The antiphon is sung first by the cantor, then repeated by all, then sung by all following verses 2, 5, 8, 10, 13, 15, 17, 19, 21, 23, 25, 28, and 30.



- | | | |
|----|---|-----------------|
| 1 | My God, my God, why have you forsaken me?
and are so far from my cry and from the words of my distress? | |
| 2 | O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest. | ANTIPHON |
| 3 | Yet you are the Holy One,
enthroned upon the praises of Israel. | |
| 4 | Our forefathers put their trust in you;
they trusted, and you delivered them. | |
| 5 | They cried out to you and were delivered;
they trusted in you and were not put to shame. | ANTIPHON |
| 6 | But as for me, I am a worm and no man,
scorned by all and despised by the people. | |
| 7 | All who see me laugh me to scorn;
they curl their lips and wag their heads, saying, | |
| 8 | “He trusted in the LORD; let him deliver him;
let him rescue him, if he delights in him.” | ANTIPHON |
| 9 | Yet you are he who took me out of the womb,
and kept me safe upon my mother’s breast. | |
| 10 | I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb. | ANTIPHON |
| 11 | Be not far from me, for trouble is near,
and there is none to help. | |
| 12 | Many young bulls encircle me;
strong bulls of Bashan surround me. | |
| 13 | They open wide their jaws at me,
like a ravening and a roaring lion. | ANTIPHON |
| 14 | I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax. | |
| 15 | 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. | ANTIPHON |
| 16 | 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. | |
| 17 | They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing. | ANTIPHON |

- 18 Be not far away, O LORD;
you are my strength; hasten to help me.
- 19 Save me from the sword,
my life from the power of the dog. **ANTIPHON**
- 20 Save me from the lion's mouth,
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren;
in the midst of the congregation I will praise you. **ANTIPHON**
- 22 Praise the LORD, you that fear him;
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 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. **ANTIPHON**
- 24 My praise is of him in the great assembly;
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the LORD shall praise him:
"May your heart live for ever!" **ANTIPHON**
- 26 All the ends of the earth shall remember and turn to the LORD,
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD;
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him. **ANTIPHON**
- 29 My soul shall live for him; my descendants shall serve him;
they shall be known as the LORD's for ever.
- 30 They shall come and make known to a people yet unborn
the saving deeds that he has done. **ANTIPHON**

THE SECOND LESSON: HEBREWS 10:16–25 (*seated*)

Reader

A reading from the Letter to the Hebrews.

"This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader
People

Hear what the Spirit is saying to God's people.
Thanks be to God.

GRADUAL HYMN 158 (*standing, sung by all*)

“Ah, holy Jesus, how hast thou offended”

Johann Heermann (1585–1647)

Herzliebster Jesu

Johann Cruger (1598–1662)

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN (JOHN 18:1—19:42)

Officiant The Passion of our Lord Jesus Christ according to John.

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

After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, “Who are you looking for?”

They answered, “Jesus the Nazarene.”

He said to them, “I Am.” (Judas, his betrayer, was standing with them.) When he said, “I Am,” they shrank back and fell to the ground. ⁷ He asked them again, “Who are you looking for?”

They said, “Jesus the Nazarene.”

Jesus answered, “I told you, ‘I Am.’ If you are looking for me, then let these people go.” This was so that the word he had spoken might be fulfilled: “I didn’t lose anyone of those whom you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus told Peter, “Put your sword away! Am I not to drink the cup the Father has given me?” Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into

custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, "Aren't you one of this man's disciples?"

"I'm not," he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said."

After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high priest?" he asked.

Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "Aren't you one of his disciples?"

Peter denied it, saying, "I'm not."

A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "Didn't I see you in the garden with him?" Peter denied it again, and immediately a rooster crowed.

The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure.

So Pilate went out to them and asked, "What charge do you bring against this man?"

They answered, "If he had done nothing wrong, we wouldn't have handed him over to you."

Pilate responded, "Take him yourselves and judge him according to your Law."

The Jewish leaders replied, "The Law doesn't allow us to kill anyone." (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?"

Jesus answered, "Do you say this on your own or have others spoken to you about me?"

Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?"

Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here."

"So you are a king?" Pilate said.

Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice."

"What is truth?" Pilate asked.

After Pilate said this, he returned to the Jewish leaders and said, “I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?”

They shouted, “Not this man! Give us Barabbas!” (Barabbas was an outlaw.)

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, “Greetings, king of the Jews!” And they slapped him in the face.

Pilate came out of the palace again and said to the Jewish leaders, “Look! I’m bringing him out to you to let you know that I find no grounds for a charge against him.” When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, “Here’s the man.”

When the chief priests and their deputies saw him, they shouted out, “Crucify, crucify!”

Pilate told them, “You take him and crucify him. I don’t find any grounds for a charge against him.”

The Jewish leaders replied, “We have a Law, and according to this Law he ought to die because he made himself out to be God’s Son.”

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, “Where are you from?” Jesus didn’t answer. So Pilate said, “You won’t speak to me? Don’t you know that I have authority to release you and also to crucify you?”

Jesus replied, “You would have no authority over me if it had not been given to you from above. That’s why the one who handed me over to you has the greater sin.” From that moment on, Pilate wanted to release Jesus.

However, the Jewish leaders cried out, saying, “If you release this man, you aren’t a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!”

When Pilate heard these words, he led Jesus out and seated him on the judge’s bench at the place called Stone Pavement (in Aramaic, *Gabbatha*). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, “Here’s your king.”

The Jewish leaders cried out, “Take him away! Take him away! Crucify him!”

Pilate responded, “What? Do you want me to crucify your king?”

“We have no king except the emperor,” the chief priests answered. Then Pilate handed Jesus over to be crucified.

Please Stand

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, *Golgotha*). That’s where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read “Jesus the Nazarene, the king of the Jews.” Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, “Don’t write, ‘The king of the Jews’ but ‘This man said, ‘I am the king of the Jews.’””

Pilate answered, “What I’ve written, I’ve written.”

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, “Let’s not tear it. Let’s cast lots to see who will get it.” This was to fulfill the scripture, *They divided my clothes among themselves, and they cast lots for my clothing*. That’s what the soldiers did.

Jesus’ mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, “I am thirsty.” A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, “It is completed.” Bowing his head, he gave up his life.

Silence

It was the Preparation Day and the Jewish leaders didn’t want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn’t break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, *They won’t break any of his bones*. And another scripture says, *They will look at him whom they have pierced*.

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus’ body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

The congregation may be seated.

ANTHEM (*Saint Mark’s Choir*)

O vos omnes

Pablo Casals (1876–1973)

O vos omnes qui transitis per viam,
attendite et videte:
si est dolor similis sicut dolor meus.

O, all you who pass along the way,
look and see
if there is any sorrow like unto my sorrow.

Text: Fifth Responsory for Matins on Holy Saturday

THE SOLEMN COLLECTS

BCP, pp. 277–280

The congregation stands for the invitation.

Officiant

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.

The congregation remains standing or kneels for the prayers that follow.

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 bishops, and all the people of this diocese
For all Christians in this community
For those about to be baptized.

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

Silence

Officiant

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 Joseph Biden, 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

Officiant Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that 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, and the crippled
 For those in loneliness, fear, and anguish
 For those who face temptation, doubt, and despair
 For the sorrowful and bereaved
 For prisoners and captives, and those in mortal danger
 That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.
Silence

Officiant 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 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

Officiant 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.**

Intercessor 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. *Silence*

Officiant

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.**

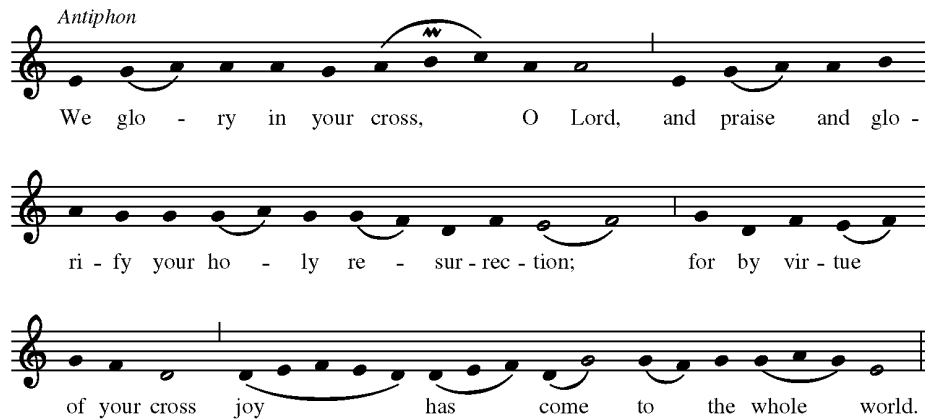
During the singing of the anthems, our attention is focused on the wooden cross.

ANTHEM I (*sung by all*)

Plainsong, Mode 4; adapt. David Hurd (b. 1950)

The antiphon is sung first by the choir, then repeated by all, and then sung by all after each verse.

Antiphon



We glo - ry in your cross, O Lord, and praise and glo -
ri - fy your ho - ly re - sur - rec - tion; for by vir - tue
of your cross joy has come to the whole world.

1 May God be merciful to us and bless us, show us the light of his countenance, and come to us.

ANTIPHON

2 Let your ways be known upon earth, your saving health among all nations.

ANTIPHON

3 Let the peoples praise you, O God; let all the peoples praise you.

ANTIPHON

ANTHEM 2 (*Saint Mark's Choir*)

Adoramus te

Quirino Gasparini (1721–1778)

Adoramus te, Christe, et benedicimus tibi:
quia per sanctam crucem tuam
redemisti mundum.

We adore you, Christ, and we praise you:
because by your holy cross
you have redeemed the world.

Text: Antiphon for Mass on Good Friday

WELCOME

The Rev. Vicki Zust

OFFERING FOR THE MINISTRY OF THE ANGLICAN COMMUNION IN THE HOLY LAND

During the singing of the following hymn a verger will lead a procession to the Altar of Repose in the Narthex.

The reserved sacrament is brought to the altar as the candles are lit.


HYMN 166 *(standing, sung by all)*

“Sing, my tongue, the glorious battle”


Venantius Honorius Fortunatus (c.540–c.600)

Pange lingua


Plainsong, Mode 3 (13th century)




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
*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



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
6 Son, praise and hon - or to the Spi - rit, ev - er



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
6 Three and ev - er One: one in might and one in



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.
6 glo - ry while e - ter - nal a - ges run.

A CONFESSION OF SIN *(standing or kneeling)*

Officiant Let us confess our sins against God and our neighbor.

Silence may be kept.

People 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.

Officiant 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.

People Amen.

THE LORD'S PRAYER

BCP, p. 364

Officiant
People

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

COMMUNION FROM THE RESERVED SACRAMENT

The ushers will direct you to the communion rail. You may stand or kneel at the rail. If you need communion brought to your pew, please let an usher know.

You may receive the bread only or receive the bread and the chalice.

If you are receiving the bread only, please cross your arms over your chest as the chalice comes by.

If you are receiving the chalice, please guide the base of the chalice as you take a sip.

If you are uncomfortable receiving communion, if you come to the rail and cross your arms over your chest, you will receive a blessing.

Please let the priest know if you need a gluten-free wafer.

VOLUNTARY

“Zerfließe, mein Herze” from *St. John Passion*

Johann Sebastian Bach (1685–1750)

Zerfließe, mein Herze, in Fluten der Zähren
dem Höchsten zu Ehren!

Dissolve, my heart, in floods of tears
to honor the Almighty!

Erzähle der Welt und dem Himmel die Not:
dein Jesus ist tot!

Tell the world and heaven your distress:
your Jesus is dead!

Zerfließe, mein Herze (etc.)

Dissolve, my heart (etc.)

Margaret Wells, *soprano*

CONCLUDING COLLECT *(standing or kneeling)*

BCP, p. 282

Officiant

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

People

Amen.

*The altar party will process out during the playing of the voluntary.
The congregation is asked to remain standing in place and then to depart in silence.*

VOLUNTARY

Chorale Prelude on *Herzliebster Jesu*

Johannes Brahms (1833–1897)



Office of the Presiding Bishop of The Episcopal Church

Lent 2024

Dear Sisters, Brothers, and Siblings in the Lord,

I greet you in the name of our loving, liberating, and life-giving Savior, Jesus Christ.

Last May, I had the privilege of meeting the Rev. Canon Faiz Basheer Jerjes and his colleague, Sinan Hanna, of St. George's Anglican Episcopal Church in Baghdad—the only Anglican church in Iraq. After a moving conversation, Fr. Faiz asked one thing of our church: **“Please don’t forget us.”**

I assured him that we would not forget—and I need your help to honor that pledge, not only to him, but to the whole Anglican Province of Jerusalem and the Middle East, which we have supported through the Good Friday Offering for over a century, through conflict, pandemic, and humanitarian disasters. The Episcopal Church will not forget them. We will not forget our siblings in Christ who cannot worship God freely. We will not forget those caught in the crossfire between warring factions in the land where our Lord walked. We will not forget that every human child of God—Palestinian, Israeli, Iraqi, Cypriot, Lebanese, *everyone*—deserves safety and security. As we mark our Lord's passion and death on Good Friday, we remember those whom he loves facing injustice and oppression today, and remember the urgency of love—true, sacrificial love.

On Good Friday, March 29, I invite you to remember the Anglican Province of Jerusalem and the Middle East through a gift to the Good Friday Offering. By supporting life-giving ministries in the province, including St. George's, Baghdad; the eye clinic in Ras Morbat, Yemen; the Al Ahli Arab Hospital in Gaza; and numerous other institutions identified by their dioceses, you are ensuring that our siblings in Christ are not forgotten.

On the evening of Good Friday, we especially look forward to inviting the whole church to a concert of sacred music recorded at Christ and St. Luke's Church, Norfolk, in the Episcopal Diocese of Southern Virginia. You will find more details about this event, instructions on how to make a gift to the Good Friday Offering, and additional resources at iam.ec/goodfridayoffering.

This is my last Good Friday letter to you as your presiding bishop, and I want to both express my gratitude for your gifts in years past and encourage you to give again to support God's beloved in this area of the world. This is what love asks of us. Any questions about the offering may be directed to Archdeacon Paul Fehleley, Middle East partnership officer. He can be reached at (800) 334-7626 x6222 or via email at pfehleley@episcopalchurch.org. I remain



Your brother in Christ,

+ Michael B. Curry

The Most Rev. Michael B. Curry
Presiding Bishop and Primate
The Episcopal Church

Holy Week and Easter

Holy Saturday

March 30

7:30 p.m. – The Great Vigil of Easter with Renewal of Baptismal Vows
with music by the Saint Mark's Choir

Easter Sunday

March 31

9 a.m. – Holy Eucharist Rite II
with music by the Canterbury Choir and Saint Mark's Brass

10 a.m. - Easter Egg Hunt

11 a.m. – Holy Eucharist Rite II
with music by Saint Mark's Choir and Saint Mark's Brass
Incense will be used

SAINT MARK'S

EPISCOPAL CHURCH



2151 DORSET ROAD • COLUMBUS, OHIO 43221 • (614) 486-9452
info@saintmarkscolumbus.org • www.saintmarkscolumbus.org

Staff:

The Rev. Vicki Zust, *Rector*
Dr. Matthew Bester, *Director of Music*
Michael Schreffler, *Organist*
Gary L. Garber, *Organist-Choirmaster Emeritus*
Dr. Michael Murray, *Organist Emeritus*
Bill Silliman, *Head Verger*
Melanie Jacobs, *Office Manager*

Ministers:

The Entire Saint Mark's Family

Vestry Members:

Cheryl Boop, *Senior Warden*
Kevin Fix, *Junior Warden*
Anna M., *Youth Warden*
Dwight Anstaett
Martha Belury
Michael Bowman
Steve Brindza
Betsy Gillespie
Brenda Hammersley
Bruce Johnson
Norman Jones
Barb Keyes
Ted Meyers
Park Zimpher



Phil Glandon, *Treasurer*

Mission Statement:

As a Christ-centered community, the people of Saint Mark's seek a world in which all people share the joy of loving God and each other by...

- *Celebrating worship together with inspiring words, music and traditions*
- *Serving all of our neighbors*
- *Engaging in fellowship and hospitality*
- *Encouraging people in their lifelong spiritual formation*
- *Being a beacon of Christ's presence in the world*

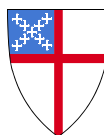
Who We Are:



Part of the Diocese of Southern Ohio, Saint Mark's held its first worship service in 1951 in a converted Methodist church in Grandview. Ground was broken in 1953 for the Parish Hall (now the Education Building) where services were held until the current Nave and Sanctuary was completed in 1958. Office space in an adjacent building was purchased in 1989. Major renovations of the entire facility occurred in 2004 and 2008 creating a campus today that empowers Christ's ministry within and beyond our parish.



Saint Mark's is a member of the Episcopal Church in the United States – a community of 2.4 million members in 114 dioceses in the Americas and abroad. *Episcopal* means a church with bishops. Bishops are the leaders of the church and spiritual descendants of the apostles of Jesus Christ. We are also part of the worldwide Anglican Communion consisting of 82 million members in more than 160 countries. *Anglican* are those churches who trace their history to the Church of England.



Whoever you are, and wherever you may be on the journey of the Spirit,
The Episcopal Church welcomes you.