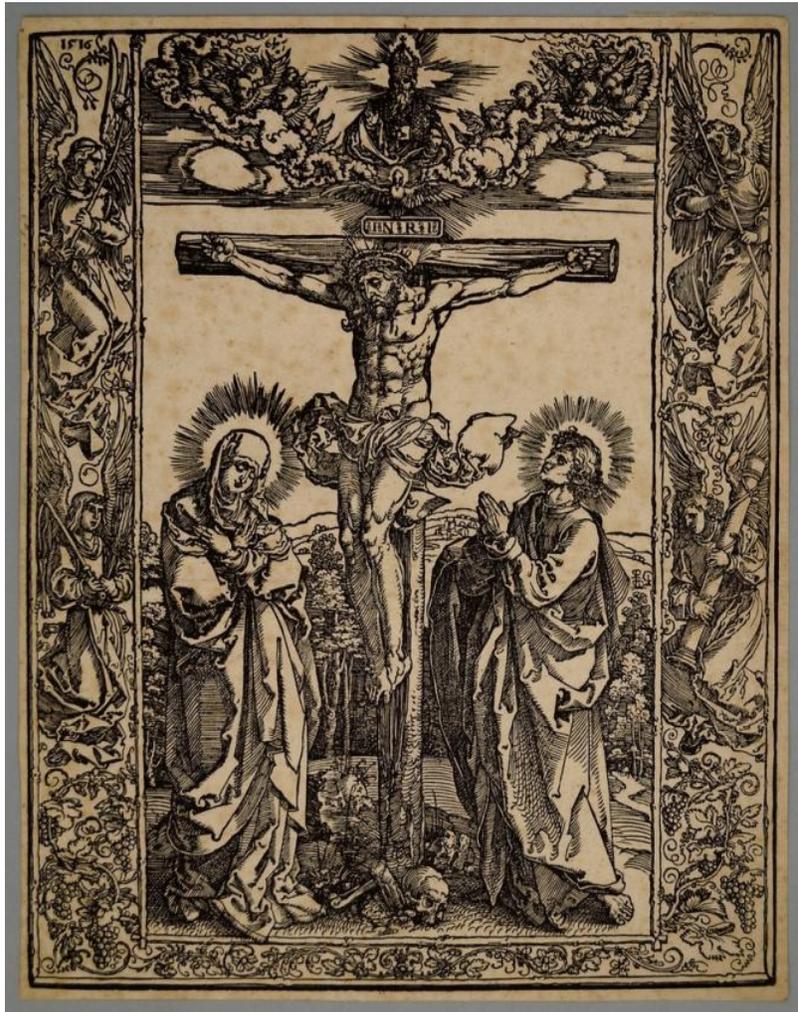


Good Friday

April 10, 2019

5:00 p.m.



Albrecht Dürer, German 1471-1528- Crucifixion, (Bartsch 56), www.bing.com/images/

**Trinity Church,
Swarthmore**

A parish of the Episcopal Diocese of Pennsylvania

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor."

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

[Participants are encouraged to rise.]

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 Sermon

Aria: "Ich will dir mein Herze schenken" (*St. Matthew Passion*) J.S. Bach

"I offer you my heart; sink yourself in it, my Savior. I will sink into you, though the whole world is too small for you. You alone shall be for me more than heaven and earth."

Veneration of the Cross

Anthems

Cantor: Behold the wood of the Cross, on which hung the salvation of the world. O come, let us adore.

Anthem 1 (chanted by the choir)

*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.*

Anthem 2

Officiant We adore you, O Christ, and we bless you,
People **because by your holy cross you have redeemed the world.**
Officiant If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.
People **We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.**

Anthem 3

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

The Trisagion (*chanted by the choir*)

"Holy God, Holy and Mighty, Holy Immortal One, have mercy upon us."

Hymn

"Sing, my tongue, the glorious battle"

(1982 hymnal 166)

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| <p>1. Sing, my tongue, the glorious battle
of the mighty conflict sing;
tell the triumph of the victim,
to his cross thy tribute bring.
Jesus Christ, the world's Redeemer
from that cross now reigns as King.</p> <p>4. Faithful cross! Above all other,
one and only noble tree!
None in foliage, none in blossom,
none in fruit thy peer may be:
sweetest wood and sweetest iron!
Sweetest weight is hung on thee.</p> | <p>5. Bend thy boughs, o tree of glory!
Thy relaxing sinews bend;
for a while the ancient rigor
that thy birth bestowed, suspend;
and the King of heavenly beauty
gently on thine arms extend.</p> <p>6. Praise and honor to the Father,
praise and honor to the Son,
praise and honor to the Spirit,
ever Three and ever One:
one in might and one in glory
while eternal ages run. Amen.</p> |
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The Lord's Prayer

Concluding Prayer

Following the prayer, the service ends in silence.

Assisting in worship this evening:

Lectors

Organist and Choirmaster
James Smith

Singers

Tracy Sturgis, Kerry Robinson, Caleb Connor, Matthew Maisano

Preacher and Officiant

The Rev. Dr. Edward E. B. Thompson, rector

Easter Day Service

The Great Vigil readings are available [here](#) and on our website (www.trinity-swarthmore.org).

Sunday, April 12 ([click here](#))

- + 10:00 am Ringing of the bell
- + Prelude
- + Easter Acclamation and Holy Eucharist, Rite II



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