

Saturday Vigil & Easter Services

Saturday Vigil • April 19

7:30 pm – Begins Outdoors at the Labyrinth

Easter Sunday • April 20

6 am – Sunrise Service with Communion | Outdoors

Led by the Youth Leadership Team | Youth Choir

Sanctuary Services


8 am & 9:30 am – Classic Worship | Choir, Orchestra;
singing of Hallelujah Chorus from Handel's *Messiah*

11 am – Modern Worship | Crowded Table Collective

8 am • Nursery/Childcare through age 5

9:30 am & 11 am • Nursery and Kids Programming

We invite you to bring fresh flowers to adorn our living cross.

 7:30 am – 12:30 pm • Photo Booth

Worship Team

Rev. Mark Feldmeir – Senior Pastor

Rev. Amy Stapleton – Executive Pastor

Rev. Jerry Butler – Pastor of Education
and Formation

Rev. Barb Sholis – Pastor of Senior Adult
Ministries | Wind Crest

Mark Zwilling – Director of Music and Arts

Larry Scalfari – Assoc. Director of Music

Justin Bullis – Director of Modern Music

Carlee Andrus – Director of Hospitality

and Community Life


Micah Besaw – Production


St. Andrew

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GOOD FRIDAY

APRIL 18 • 7:30 PM



Order of Worship

*Prelude – Selections..... Hillary Scheffer, Harp

** “Lord of All Goodness” Taizé

Musical score for "Lord of All Goodness" by Taizé. The score is in 4/4 time with a tempo of 50. It features a treble and bass staff. The lyrics are: "Lord of all good-ness, Son of the Fa-ther, may your peace sur-round us." The bass staff includes a "(hum)" instruction with a long note.

*Scripture Reading: John 18:1–38

*A Time of Silence

** “Give to Us Your Peace” Taizé

Musical score for "Give to Us Your Peace" by Taizé. The score is in 4/4 time with a tempo of 72. It features a treble and bass staff. The lyrics are: "Give to us your peace, O Je-sus Christ." The score includes a mezzo-piano (*mp*) dynamic marking.

Scripture Reading: John 19:1–19

**A Time of Silence*

Requiem John Rutter

Adult Festival Choir and Orchestra

Requiem

John Rutter

1. REQUIEM AETERNAM

Requiem aeternam dona eis Domine:	Rest eternal grant to them, O Lord,
Et lux perpetua luceat eis.	And let perpetual light shine upon them.
Te decet hymnus Deus in Sion:	A hymn befits thee, O God in Zion
Et tibi reddetur votum in Jerusalem.	And to thee a vow shall be fulfilled in Jerusalem.
Exaudi orationem meam,	Hear my prayer.
Ad te omnis caro veniet.	For unto thee all flesh shall come.
Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.

2. OUT OF THE DEEP (Psalm 130)

Cello Soloist – Susan R. Bowles

Out of the deep have I called unto thee, O Lord; Lord, hear my voice.
O let thine ears consider well the voice of my complaint.
If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?
For there is mercy with thee: therefore shalt thou be feared.
I look for the Lord, my soul doth wait for Him; and in His word is my trust.
My soul fleeth unto the Lord before the morning watch; I say, before the morning watch.
O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.
And he shall redeem Israel from all his sins.

3. PIE JESU

Soloist – Marge Harper

Pie Jesu Domine, dona eis requiem	Blessed Jesu, grant them rest.
Pie Jesu Domine, dona eis sempiternam	Blessed Jesu, grant them everlasting rest.

From "Dies Irae," *Missa pro defunctis*

4. SANCTUS

Trio – Eapen Leubner, Alison Miller and JoAnn Buckman

Sanctus, Sanctus, Sanctus,	Holy, Holy, Holy,
Dominus Deus Sabaoth.	Lord God of Hosts.
Pleni sunt caeli et terra Gloria tua.	Heaven and earth are full of Thy glory.
Hosanna in excelsis.	Hosanna in the highest.
Benedictus qui venit in nomine Domini.	Blessed is he who comes in the name of the Lord.
Hosanna in excelsis.	Hosanna in the highest.

5. AGNUS DEI

Agnus Dei, qui tollis peccata mundi,	<i>Lamb of God who takest away the sin of the world,</i>
Dona eis requiem	<i>Grant them rest.</i>

Man that is born of a woman hath but a short time to live, and is full of misery,
He cometh up, and is cut down like a flower; he fleeth as it were a shadow.

Agnus Dei, qui tollis peccata mundi,	<i>Lamb of God who takest away the sin of the world,</i>
Dona eis requiem.	<i>Grant them rest.</i>

In the midst of life we are in death: of whom may we seek succor?

Agnus Dei, qui tollis peccata mundi,	<i>Lamb of God who takest away the sin of the world,</i>
Dona eis requiem sempiternam	<i>Grant them rest everlasting.</i>

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead,
yet shall he live: and whosoever liveth and believeth in me shall never die.

Latin text from *Missa pro defunctis*;
English texts from the Burial Service, 1662 Book of Common Prayer

6. THE LORD IS MY SHEPHERD (Psalm 23)

The Lord is my shepherd: therefore can I lack nothing.
He shall feed me in a green pasture: and lead me forth beside the waters of comfort.
He shall convert my soul; and bring me forth in the paths of righteousness, for his Name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil;
For thou art with me; thy rod and thy staff comfort me.
Thou shalt prepare a table before me against them that trouble me:
Thou hast anointed my head with oil, and my cup shall be full.
But thy loving-kindness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever.

7. LUX AETERNA

Soloist – Colleen Heldt

I heard a voice from heaven saying unto me,
Blessed are the dead who die in the Lord,
For they rest from their labors;
Even so saith the Spirit, for they rest.

Lux aeterna luceat eis Domine:	<i>Light eternal shine upon them, Lord, we pray:</i>
Cum sanctis tuis in aeternum, quia Pius es.	<i>With saints and angels ever dwelling, for thy mercy's sake, may they rest in peace.</i>

Requiem aeternam dona eis Domine:	<i>Grant them rest eternal, Lord our God, we pray to thee:</i>
Et lux perpetua luceat eis.	<i>And light perpetual shine on them forever.</i>

English text from the Burial Service (slightly altered)
Latin text, *Missa pro defunctis*

English translations by John Rutter

*A Time of Silence

** "Stay with Me" Taizé

Stay with me, re-main here with me, watch and
pray, watch and pray.

Scripture Reading: John 19:25–42

The Crucifixion and Death of Jesus

The hammer will strike 33 times, to mark the 33 years of Jesus' time on earth.

Please depart in silence.

**You are invited to come forward at this time to light a candle as a sacred act of prayer for yourself or others, or as a sign of commitment, remembrance, confession, or lament.*

***Songs sung in the Taizé style are repeated several times to create a meditative, contemplative atmosphere, allowing for deeper focus on the lyrics and the meaning behind them.*

Special Thanks to Lisa Kriss, Orchestra Coordinator, all of our musicians, Rob Polete, Ollie Seibert, Micah Besaw and the Production Team.

Contributions to the St. Andrew Music Department are appreciated but not expected. Text SAMusic to 28950 or scan QR Code.



Scripture Reading from Service: John 18–19

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. 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. 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. 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. 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." Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 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?" 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. Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" 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." 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, "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. 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. 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, they laid Jesus there.