



ST. LUKE **IN THE FIELDS**
487 HUDSON ST. NYC 10014

Good Friday

18 April 2025

1:00 pm

Holy Week Schedule and Events



Good Friday | April 18

1:00pm Good Friday Liturgy*†

6:30pm Stations of the Cross

Holy Saturday | April 19

8:00pm The Great Vigil of Easter*†

Easter Day | April 20

Services at 9:15 and 11:15am*†

10:30am Easter Egg Hunt

**Service is also livestreamed*

†Childcare available for children ages 6 and under

Easter Offering Donations

Deadline for inclusion in bulletin is April 13.

Easter donation envelopes can be found on the pew ledges and on the parish life table at the rear of the church. You can also donate online by choosing the “Easter Fund” from the dropdown menu on our giving platform (saintlukesnyc.org/donate). Donations received after April 13 will be recorded, but will not be acknowledged in the *Easter bulletins*.

Holy Week Volunteers Needed:

The Parish Life Committee is excited to welcome volunteers to help prepare for Holy Week events. Please sign up to help with prep, set-up, and serving, during the following events by contacting Michael Turner or Fr. Ancona.

- Easter Vigil Reception
- Easter Day Festive Coffee Hour

If you would like more information about volunteering for Parish Life or any of the events above please contact Fr. Ancona.

Good Friday

Please refrain from bringing food or drink (except if for young children) into the church during Mass.

Please silence all mobile phones and electronic devices.


People often wish to take the time before and after worship for silent prayer. Please be considerate of your fellow worshippers by refraining from conversations before Mass and applause at the end of the postlude. Thank you very much for your thoughtfulness.

On this day the ministers enter in silence.

All then kneel for silent prayer. The Celebrant sings

Celebrant:

People:



Bless - ed be our God. For ev-er and ev-er. A-men.

THE COLLECT OF THE DAY

Celebrant

The Lord be with you.

People

And also with you.

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.*

All are seated.

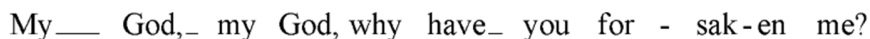
THE FIRST LESSON *Isaiah 52:13-53:12*

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.

All remain seated for the psalm. The refrain is intoned by a cantor, then repeated by the congregation and sung as indicated.

Plainsong, Mode IV



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. *Refrain*

enthroned upon the praises of Israel.

they trusted, and you delivered them.

they trusted in you and were not put to shame. *Refrain*

scorned by all and despised by the people.

they curl their lips and wag their heads, saying,

let him rescue him, if he delights in him.” *Refrain*



My___ God, my God, why have_ you for - sak-en me?

Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was born; *
you were my God when I was still in my
mother's womb. *Refrain*

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. *Refrain*

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. *Refrain*

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. *Refrain*

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. *Refrain*

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. *Refrain*

THE SECOND LESSON *Hebrews 10:16-25*

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.

Reader The Word of the Lord.
People Thanks be to God.

SEQUENCE HYMN 168 • *Herzlich tut mich verlangen* (see pg 20)
All stand.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN
John 18:1–19:42

The usual Gospel responses are not sung. The congregation is seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand.

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.

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

legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.” 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.

At a signal from the preacher, the congregation is seated.

THE SERMON *The Reverend Andrew Ancona*

HYMN 172 • *Were You There (see pg 21)*

Sung by all, standing.

THE SOLEMN COLLECTS

All remain standing, and the person appointed sings

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

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers and the people whom they serve

For Sean, our Presiding Bishop; Matthew, Allen and Mary, our Bishops, and all the people of this diocese.

For all Christians in this community

For those about to be baptized, particularly Luisa and Diana, and for those being confirmed, particularly Jack, Bella and Grady, for those being received, particularly Trent, and for those reaffirming their vows, particularly Mac.

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

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

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

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the 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

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to 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

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.*

DEVOTIONS BEFORE THE CROSS

A wooden cross is now brought forward. The Subdeacon bearing the Cross, leads the procession forward, pausing three times and singing:

Subdeacon Behold the wood of the cross, whereon was hung the world's salvation.

People



O come, let us wor - ship.

At the second and third pause, the Versicle and Response is sung successively a step higher.

The Cross is placed in its stand. All are welcome to come forward and venerate the cross, by kneeling before it, touching it, or kissing it. During the veneration the following anthems are sung.

ANTHEM

John V, King of Portugal (1604-1656)

Crux fidelis, inter omnes,
Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore, germine:
Dulce lignum, dulces clavos,
Dulce pondus sustinet. Amen.

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. Amen.

THE REPROACHES

Tomás Luis de Victoria (1548-1611)

O my people, what have I done to you, or wherein have I wearied you?
Testify against me.

Because I led you forth from the land of Egypt, you have prepared a cross for your Savior.

Agios o Theos.	Sanctus Deus.	(Holy God,
Agios Ischyros.	Sanctus Fortis	Holy and Mighty,
Agios Athanatos,	Sanctus Immortalis,	Holy and Immortal,
eleison imas.	miserere nobis.	have mercy upon us.)

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

Agios o Theos.	Sanctus Deus.	(Holy God,
Agios Ischyros.	Sanctus Fortis	Holy and Mighty,
Agios Athanatos,	Sanctus Immortalis,	Holy and Immortal,
eleison imas.	miserere nobis.	have mercy upon us.)

What more could I have done unto you that I have not done? I indeed did plant you, O my chosen and my fairest vine, and you have become very bitter unto me: When I was thirsty you gave me vinegar to drink, and you have pierced with a spear the side of your Savior.

Agios o Theos.	Sanctus Deus.	(Holy God,
Agios Ischyros.	Sanctus Forties	Holy and Mighty,
Agios Athanatos,	Sanctus Immortalis,	Holy and Immortal,
eleison imas.	miserere nobis.	have mercy upon us.)

I scourged Egypt with its firstborn for your sake, and you have scourged me and delivered me up.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I led you out of Egypt, drowning Pharoah in the Red Sea, and you have delivered me to the chief priests.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I opened the sea before you, and you have opened my side with a spear.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I went before you in a pillar of cloud, and you have led me to the judgment hall of Pilate.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I fed you with manna in the desert, and you have beaten me with scourges.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I gave you to drink the water of salvation from the rock, and you have given me to drink gall and vinegar.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I struck down the kings of Canaan for your sake, and you have struck my head with a reed.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I gave you a royal scepter, and you have given my head a crown of thorns.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

I raised you on high with great power, and you have hanged me on the gibbet of the cross.

*O my people, what have I done to you, or wherein have I wearied you?
Testify against me.*

HYMN 166 • *Pange lingua* (see pg 22)
Sung by all, standing.

The Blessed Sacrament is carried in procession from the Altar of Repose.

CONFESSION OF SIN

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

All kneel or bow, and say together

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

The Celebrant gives the absolution.

THE LORD'S PRAYER *Hymnal S149*
Sung by all.

THE COMMUNION

Communion in one kind is from the reserved sacrament consecrated on Maundy Thursday, since no Eucharist is celebrated between Maundy Thursday and Easter.

HYMN 163 • *Kedron* (see pg 23)
Sung by all, standing.

CLOSING PRAYER

Celebrant Let us pray

The Celebrant says:

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

The ministers depart in silence.

SEQUENCE HYMN 168 • *Herzlich tut mich verlangen*

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750)

HYMN 172 • *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 pierced him in the side? Were you
 4 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 pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

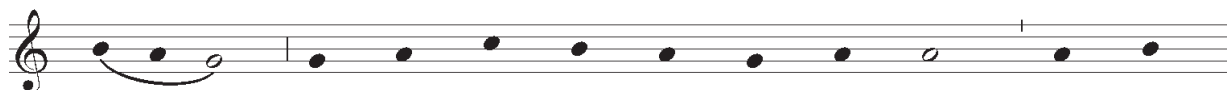
Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

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 pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

HYMN 166 · *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
 *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.

HYMN 163 • *Kedron*

1 Sun - set to sun - rise chang - es now, for
2 E'en though the sun with - holds its light, lo!
3 Here in o'er - whelm - ing fi - nal strife the

God doth make his world a - new; on the Re-deem - er's
a more heaven - ly lamp shines here, and from the cross on
Lord of life hath vic - to - ry, and sin is slain, and

thorn-crowned brow the won - ders of that dawn we view.
Cal - vary's height gleams of e - ter - ni - ty ap - pear.
death brings life, and earth in - her - its hea - ven's key.

Words: Clement of Alexandria (170?-220?); para. Howard Chandler Robbins (1876-1952), alt. Music: *Kedron*, melody att. Elkanah Kelsay Dare (1782-1826); harm. Alec Wyton (b. 1921) Copyright © The Church Pension Fund. All rights reserved. Used with permission.

The Church of St. Luke in the Fields

487 Hudson Street New York, NY 10014 | Telephone: 212.924.0562 | Email: info@stlukeinthefields.org

Please email any clergy member in the event of an emergency.

Website: www.stlukeinthefields.org

The Reverend Caroline Stacey, Rector
212.924.0562 | cstacey@stlukeinthefields.org

The Reverend Andrew Ancona,
Senior Associate | 212.924.9327
aancona@stlukeinthefields.org

The Reverend Victoria Lewis,
School Chaplain & Associate
212.924.5960 | vlewis@stlukeinthefields.org

David Shuler, *Director of Music & Organist*
212.633.2167 | dshuler@stlukeinthefields.org

The Reverend Thomas Miller,
Assisting Clergy

ADMINISTRATION

Craig King, *Director of Business and
Financial Operations* | 212.633.7817
cking@stlukeinthefields.org

Amina Syedullah, *Communications Manager*
212.647.1837
asyedullah@stlukeinthefields.org

Devon Cooper, *Senior Accountant*
212.924.1523
dcooper@stlukeinthefields.org

Andrew Forell, *Archivist*
212.924.0562a
aforell@stlukeinthefields.org

Anthony Serrano, *Facilities Director*
212.924.3080
aserrano@stlukeinthefields.org

Elana Steinberg, *Thrift Shop Manager*
212.924.9364
esteinberg@stlukeinthefields.org

Hannah Sohn, *Outreach & Development
Manager* | 212.414.7442
hsohn@stlukeinthefields.org

Karyna Martin, *Parish Office Administrator*
212.924.0562
kmartin@stlukeinthefields.org

ST. LUKE'S SCHOOL

Tracy Fedonchik, *Head of School*
212.924.5960 | www.stlukeschool.org

ST. LUKE'S VESTRY: Vestry@stlukeinthefields.org

Theresa Goldsborough & Michael
Cudney, *Wardens*

Donald Conrad
Bruce Goerlich
Michael Hudson
Samuel Jordan
Celina Khury-
Morejon

Valerie Komor
Abby McConnell
Jack Spencer
Naveen Thacker,
Clerk

Non Voting
David Moody, *Treasurer*
Doug Houston, *Recording Secretary*

April Vestry On Call:
Donald Conrad 646.884.3145
Jack Spencer 804.307.1355