



- 4 I sought the LORD, and he answered me \*  
and delivered me out of all my terror.
- 5 Look upon him and be radiant, \*  
and let not your faces be ashamed.
- 6 I called in my affliction and the LORD heard me \*  
and saved me from all my troubles.
- 7 The angel of the LORD encompasses those who fear him, \*  
and he will deliver them.
- 8 Taste and see that the LORD is good; \*  
happy are they who trust in him!

Concluding *Gloria Patri*: Glory to the Father, and to the Son, and to the Holy Spirit:

**Response: As it was in the beginning, is now and will be forever. Amen**

**A reading from the Book of Philippians**

2:4-13

Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

*Officiant*: The word of the Lord.

*Response*: **Thanks be to God.**

**The Mystery of Christ—A Litany for the Holy Cross of Christ\***

Jesus was baptized as one of us,

**but was revealed as one with God.**

Jesus was tempted as fully human,

**but conquered sin as one with God.**

Jesus wants us to rejoice,

**for Christ has overcome the world.**

Jesus hungered, but fed thousands.

**Christ is the living bread that comes down from heaven.**

Jesus thirsted, and yet proclaimed,

**"If anyone thirsts, let them come to me and drink."**

Jesus was wearied,

**but Christ is rest for those who are weary and heavy-laden.**

The demons acknowledge Jesus,

**but Jesus drives them out.**

Jesus plunges legions of foul spirits into the sea,

**and sees the prince of demons falling like lightning.**

Jesus prays, and hears prayer.

**Jesus weeps, and makes tears to cease.**

Jesus asks where Lazarus was laid because he was fully human;

**but raises Lazarus as one with God.**

Nonetheless, Jesus is sold, and very cheap—for only thirty pieces of silver;

**but redeems the world at a great price—the cost of his own blood.**

As sheep Jesus is led to the slaughter,

**but as the Christ, is the Shepherd of Israel—and now of the whole world.**

Jesus is bruised and wounded,

**but the Christ heals every disease and infirmity.**

Jesus is lifted up and nailed to the tree,

**but the Christ restores us by the tree of life.**

Jesus lays down his life,

**and has the power to take it up again.**

Jesus dies, but gives life;

**and by Jesus' death he destroys death.**

Jesus is buried, but rises again.

**Jesus descends into hell, and raises souls from death.**

Jesus ascends to heaven,

**and will come again to judge the living and the dead. Amen.**

Lord, Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace:

So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you, for the honor your Name. *Amen.*

Collect for James Otis Sargent Huntington

**Loving God, by your grace your servant James Huntington gathered a community dedicated to love, disciplined service, and devotion to the Holy Cross of our Savior Jesus Christ: send your blessing on all who proclaim Christ crucified, and move the hearts of many to look upon him and be saved: who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.**

*Intercessions, petitions and thanksgivings may be offered at this time.*

*The Officiant and People say together*

**Our Father in heaven,**

**hallowed be your Name,**

**your kingdom come,**

**your will be done,**

on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins,  
as we forgive those who sin against us.  
Save us in the time of trial  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and forever. *Amen.*

*The Officiant concludes with the following*

Let us pray.

Blessed are you, O Lord, the God of our fathers, creator of the changes of day and night, giving rest to the weary, renewing the strength of those who are spent, bestowing upon us occasions of song in the evening. As you have protected us in the day that is past, so be with us in the coming night; keep us from every sin, every evil and every fear; for you are our light and salvation, and the strength of our life. To you be glory for endless ages. *Amen.*

**Closing Hymn #477** All praise to thee, for thou, O King Divine vss. 1-4

*Engelberg*

**All praise to thee, for thou, O King divine,  
didst yield the glory that of right was thine,  
that in our darkened hearts thy grace might shine. Alleluia!**

**Thou cam'st to us in lowliness of thought;  
by thee the outcast and the poor were sought;  
and by thy death was God's salvation wrought. Alleluia!**

**Let this mind be in us which was in thee,  
who wast a servant that we might be free,  
humbling thyself to death on Calvary. Alleluia!**

**Wherefore, by God's eternal purpose, thou  
art high exalted o'er all creatures now,  
and given the Name to which all knees shall bow. Alleluia! Amen.**

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

Officiant: Let us bless the Lord.

People: **Thanks be to God.**

**Postlude:** Adagio in C für Glasharmonika K. 356

W. A. Mozart

\*St. Gregory the Theologian, translated and adapted by Christopher Beeley, from *The Wideness of God's Mercy*, Revised and Updated Edition. Collected by Jeffrey Rowthorn and Alfred Tisdale, Church Publishing Inc.. 2007.

**James Otis Sargent Huntington, Priest and Monk, d.1935**

In the Rule for the Order of the Holy Cross, James Huntington wrote: "Holiness is the brightness of divine love, and love is never idle; it must accomplish great things." Commitment to active ministry rooted in the spiritual life was the guiding principle for the founder of the first permanent Episcopal monastic community for men in the United States.

James Otis Sargent Huntington was born in Boston in 1854. After graduation from Harvard, he studied theology at St. Andrew's Divinity School in Syracuse, New York, and was ordained deacon and priest by his father, the first Bishop of Central New York. In 1880 and 1881 he ministered in a working-class congregation at Calvary Mission, Syracuse.

While attending a retreat at St. Clement's Church, Philadelphia, Huntington received a call to the religious life. He considered joining the Society of St. John the Evangelist, which had by that time established a province in the United States, but he resolved to found an indigenous American community.

Huntington and two other priests began their common life at Holy Cross Mission on New York's Lower East Side, ministering with the Sisters of St. John Baptist among poor immigrants. The taxing daily regimen of Eucharist, prayer, and long hours of pastoral work soon forced one priest to leave for reason of health. The other dropped out for lack of a vocation. Huntington went on alone; and on November 25, 1884, his life vow was received by Bishop Potter of New York.

As Huntington continued his work among the immigrants, with emphasis on helping young people, he became increasingly committed to the social witness of the Church. His early involvements in the single-tax movement and the labor union movement were instrumental in the eventual commitment of the Episcopal Church to social ministries.

The Order attracted vocations, and as it grew in the ensuing years the community moved, first to Maryland, and, in 1902, to West Park, New York, where it established the monastery which is its mother house. Huntington served as Superior on several occasions, continuing his energetic round of preaching, teaching and spiritual counsel until his death on June 28, 1935.