

GOOD FRIDAY

+ April 3, 2026 +
7:00 pm



Redeemer Lutheran Church

*300 O'Neal Road
Greer, South Carolina
Office (864) 877-5876*



Ministers
Pastor
Parish Administrator
Director of Music Ministries

The People of Redeemer
The Rev. Elise T. Stringer
Mrs. Jackie Pitts
Mrs. Donna Cotter

Welcome to Redeemer Lutheran Church in the name of Christ our Lord.

WE WELCOME YOU WARMLY into our family of faith on this holy night. As we remember together our Lord's reconciling love acted out on this night, it is our prayer that we may grow closer to Him and to one another. May this Crucified and Risen Christ touch and transform your life-through these Three Days and all year long!

IF YOU ARE SEEKING A CHURCH HOME, we invite you to consider making Redeemer that home. For more information about the Church, becoming a member, and sharing your gifts in ministry, please speak with Pastor Elise or contact the Church Office at (864) 877-5876.

LIFE AND DEATH STAND SIDE BY SIDE as we enter into Good Friday. In Matthew's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we gather is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

JOIN US FOR EASTER SUNRISE SERVICE at 7:00 am this Sunday, April 5. We will celebrate Holy Communion and an abbreviated Worship at the Scatter Garden or in the Picnic Shelter if it rains.

YOU'RE INVITED TO ENJOY AN EASTER BREAKFAST between the services, beginning at 8:30am. Gather in the Fellowship Hall for a Potluck Breakfast with your church family, juice and coffee will be provided. If you are willing and able, you're invited to bring other simple breakfast dishes to share. Clean-up will be a community effort. Thank you!

JOIN US FOR EASTER FESTIVAL WORSHIP at 10:00 am this Sunday, April 5. We will celebrate Holy Communion, Flower the beautiful Cross outside the main entrance doors, and welcome new members! The Pray Grounds (quiet play areas in the back corners of the Church) will be open and refreshed on Easter Day! The nursery is also available for children under four years old, who may need a break from Worship.

It Is Finished

Throughout his ministry Jesus turned things on their heads: the last became first, the poor were blessed, the blind could see. In parable and miracle Jesus brought a dominion that was set against the kingdoms of this world. In the circumstances of his death, he did away with the accepted structures of power and weakness, justice and retribution. Jesus' crucifixion was the ultimate manifestation of the paradox of the dominion of God: the king who only days before rode triumphantly into the royal city is crucified as a criminal. The Messiah is a suffering servant. The Son of God is willing to die so that we can live.

John's gospel tells the story of how God accomplished, in Jesus, the fulfillment of scriptural prophecy about the one who would bring God's people into reconciliation with God's own self. In the story of the passion, Jesus' inexorable journey toward the cross, which is the culmination of this prophecy, picks up speed. Then, with Jesus' dying breath, the journey is over. With the words "It is finished," Jesus' mission is complete. His passion and his suffering are finished; the centuries-long wait for the Messiah is finished. God's ultimate disruption of our efforts to save ourselves, and the astounding reversal of human expectations, is accomplished.

On this day, as we meditate on the consequences of God's sacrifice, the church proclaims the good news that the cross of Christ is not only necessary, but also sufficient for our salvation. With the command of Maundy Thursday lingering in our ears and hearts, Good Friday reminds us that the freedom to obey Jesus comes as a gift from God through the cross of Christ. At the cross, our old life of captivity to sin is finished, and our new life of discipleship begins.

TENEBRAE: A SERVICE OF SHADOWS BY HEATHER SORENSON

The word “Tenebrae” is a Latin word meaning “shadow” or “darkness,” and the Tenebrae Service is the only service in the Christian calendar that is not celebratory. This service acts as a discipline in acknowledging Christ’s suffering, a prolonged meditation on His darkest hours. This is a service of grief. Thankfully, we do not grieve as those who have no hope, and so we eagerly await Easter Sunday morning! However, in this service, we honor Christ’s request to stay with Him in His hour of suffering.

This Service of Shadows acquired its name organically. In the old cathedrals a millennium ago, of course, there was no electricity. As each candle was blown out successively, new shadows would emerge throughout the evening until the shadows would finally overtake the congregation, leaving them in complete darkness.

This is a liturgical service. The definition of “liturgy” literally means “of the people” or “participation by the people.” And so there will be moments all throughout the service tonight where you as the congregation will be participating. We will guide you through those times.

Tenebrae is a service filled with symbolism and tradition. As we move through this service tonight, it is important that we not assign more worth to the traditions than they deserve. Traditions do not make us holy. They don’t cleanse our sins. They do not secure our position as a child of God. And yet there is something beautiful, and rich, and grounding when we join saints from the past 1,200 years who met each year - on this night - to stay with Christ in His suffering. This night is deeply rooted in our Christian heritage.

(Optional: Because of the solemnity of this service, there is typically no applause after musical selections or readings. We are walking on holy ground tonight.)

The Prelude is a time for QUIET reflection and prayer.

THE ANNOUNCEMENTS OF THE NIGHT

GATHERING

Paraments, banners, flowers, and other decorations have been removed from the worship space.

GREETING

Congregation standing

Blessed be the name of the Lord our God.

Who redeems us from sin and death.

For us and for our salvation,

Christ became obedient unto death, even death on the cross.

Blessed be the name of the Lord.

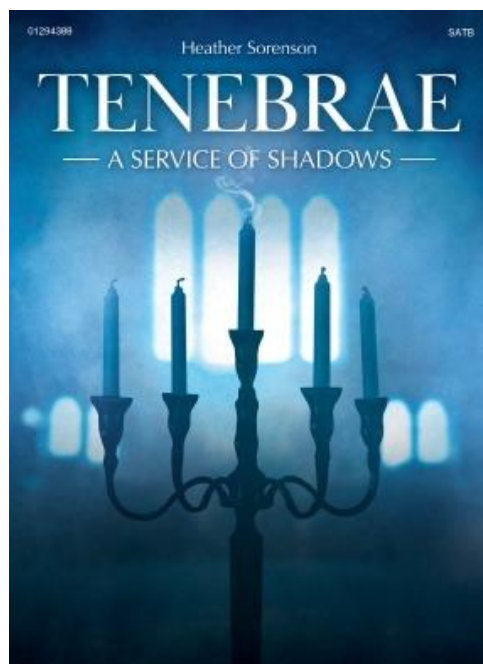
PRAYER OF THE DAY

Let us pray: Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever. **Amen.**

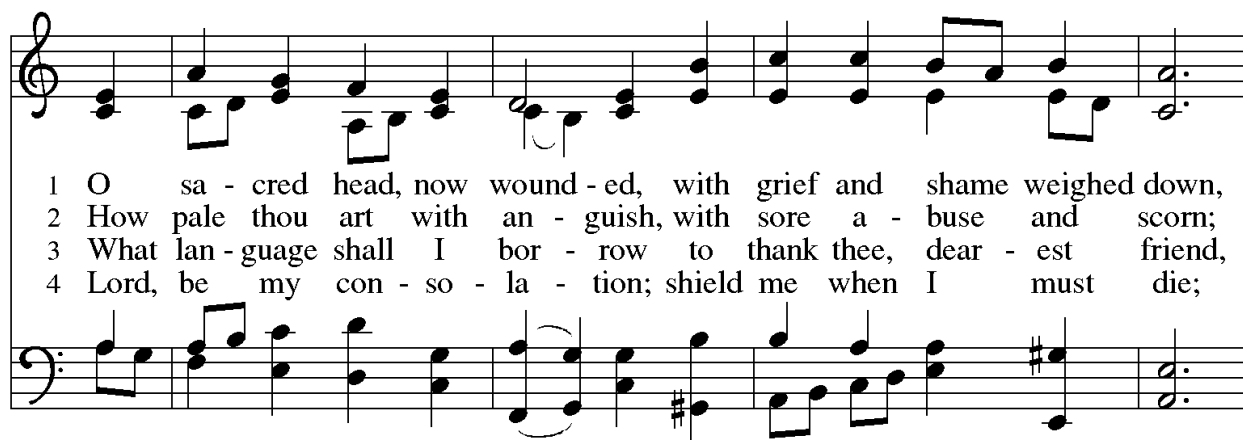
HYMN

O SACRED HEAD, NOW WOUNDED
(printed on next page)

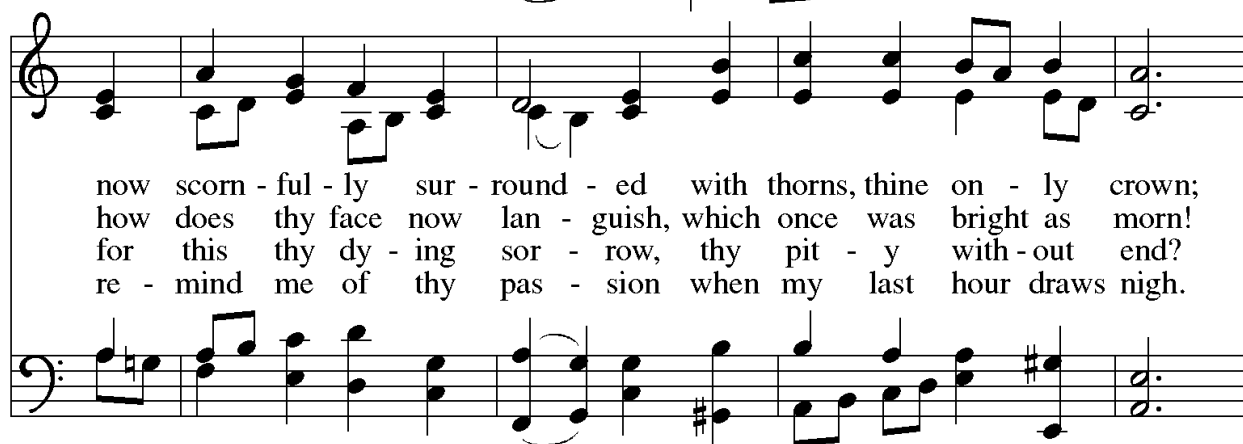
ELW #351



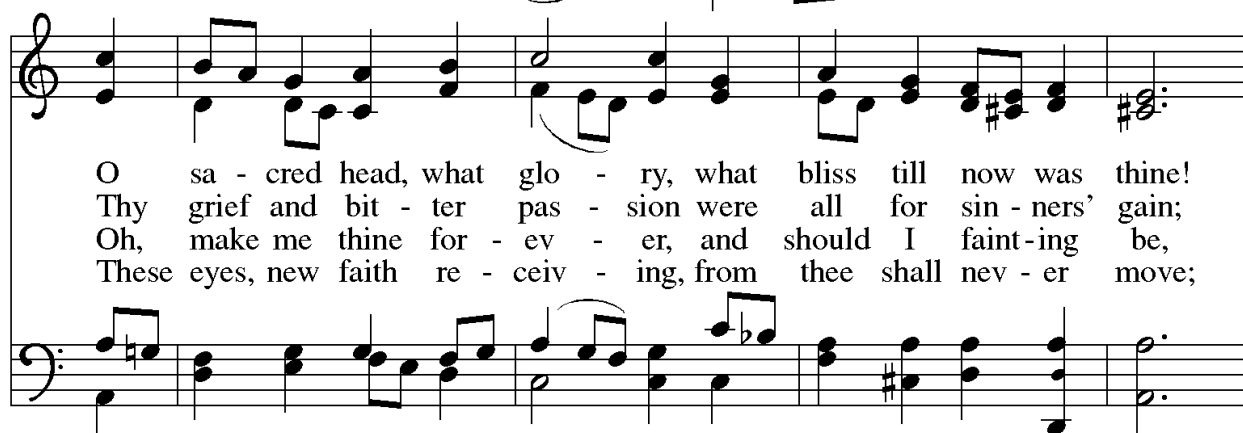
O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

A BIDDING PRAYER

Dear people of God, in this Holy Week let us hear once more of our Lord's passion and death. With heart and mind let us go to Gethsemane, and to the halls of judgment and, yes, even to the hill of Calvary.

Let us hear in Holy Scripture the story of God's loving purpose in Christ's suffering and his ultimate sacrifice for all humankind.

But first, let us pray for the needs of the whole world; for peace and justice on earth; for the unity and mission of the Church for which he died.

Let us remember, in Christ's name, the poor and helpless, the cold, the hungry and the oppressed, all who are sick and who mourn, the lonely and unloved, the aged and little children, as well as those who do not know and love the Lord Jesus Christ.

We remember all those who rejoice with us, but upon another shore, and in a greater light, that multitude which no one can number, whose hope was in the crucified and risen Lord.

Let us pray that we may be taught humility as we remember Christ's humiliation, that we may be taught obedience as we remember Christ's obedience unto death, and that we might be taught to love one another as we remember Christ's love for all people.

Finally, let us pray for all those things for which our Lord would have us ask, as we pray the prayer of his heart:

**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,
forever. Amen**

THE SOLEMN REPROACHES OF THE CROSS

O my people, O my church,
what have I done to you,
or in what have I offended you
that you should testify against me?
I led you forth from the land of Egypt
and delivered you by the waters of Baptism,
but you have prepared a cross for your Savior.

Lord, have mercy upon us.

I led you through the desert forty years,
and fed you manna;
I brought you through tribulation and pestilence,
and gave you my body, the bread of heaven,
but you have prepared a cross for your Savior.

Lord, have mercy upon us.

What more could I have done for you
that I have not done?
I planted you, my chosen and fairest vineyard,
I made you the branches of my vine;
but when I was thirsty, you gave me vinegar to drink
and pierced with a spear the side of your Savior,
and you have prepared a cross for your Savior.

Lord, have mercy upon us.

I went before you in a pillar of cloud,
and you have led me to the judgement hall of Pilate.
I scourged your enemies and brought you to a land of freedom,
but you have scourged, mocked, and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst,
and you have prepared a cross for your Savior.

Lord, have mercy upon us.

I gave you a royal scepter,
and bestowed the keys to the kingdom,
but you have given me a crown of thorns.
I raised you on high with great power,
but you have prepared a cross for your Savior.

Lord, have mercy upon us.

My peace I gave, which the world cannot give,
and washed your feet as a sign of my love,
but you draw the sword to strike in my name
and seek high places in my kingdom.
I offered you my body and blood,
but you scatter and deny and abandon me,
and you have prepared a cross for your Savior.

Lord, have mercy upon us.

I sent the Spirit of truth to guide you,
and you close your heart to the Counselor.
I pray that all may be one in the Father and me,
but you continue to quarrel and divide.
I call you to go and bring forth fruit,
but you cast lots for my clothing,
and you have prepared a cross for your Savior.

Lord, have mercy upon us.

I came to you as the least of your brothers and sisters;
I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
I was a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me,
and you have prepared a cross for your Savior.

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

A SERVICE OF SHADOWS

THE SHADOW OF LONELINESS

READER 1:

Matthew 26:36-41

The Grant Family

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.” He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

Then he returned to his disciples and found them sleeping. “Couldn’t you men keep watch with me for one hour?” he asked Peter. “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

READER 2:

Matthew 26: 42-45

The Childers Family

He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, saying the same thing.

Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners.

ANTHEM

STAY WITH ME

CHOIR

At the conclusion of the Choir Anthem, the Pastor extinguishes the farthest left candle

THE SHADOW OF DESERTION

READER 3:

Matthew 26: 47-51

The Cotter Family

While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him.” Going at once to Jesus, Judas said, “Greetings, Rabbi!” and kissed him.

Jesus replied, “Do what you came for, friend.”

Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus’ companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

READER 4:

Matthew 26: 52-56

The Johnson Family

“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?”

In that hour Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. But this has all taken place that the writings of the prophets might be fulfilled.” Then all the disciples deserted him and fled.

HYMN

MY JESUS, I LOVE THEE

CONGREGATION

(vs. 1 and 2)

(printed on next page)

At the conclusion of the hymn, the Pastor extinguishes the farthest right candle

My Jesus, I Love Thee

1 My Je - sus, I love thee, I know thou art mine; for thee all the
 2 I love thee be - cause thou hast first lov - ed me and pur - chased my
 3 I'll love thee in life, I will love thee in death, and praise thee as
 4 In man - sions of glo - ry and end - less de - light, I'll ev - er a -

fol - lies of sin I re - sign; my gra - cious Re - deem - er, my
 par - don on Cal - va - ry's tree; I love thee for wear - ing the
 long as thou lend - est me breath, and say when the death - dew lies
 dore thee in heav - en so bright; I'll sing with the glit - ter - ing

Sav - ior art thou; if ev - er I loved thee, my Je - sus, 'tis now.
 thorns on thy brow; if ev - er I loved thee, my Je - sus, 'tis now.
 cold on my brow: If ev - er I loved thee, my Je - sus, 'tis now.
 crown on my brow: If ev - er I loved thee, my Je - sus, 'tis now.

THE SHADOW OF ACCUSATION AND DENIAL

READER 5:

Matthew 26 excerpts

The Bristow Family

Those who had arrested Jesus took him to Caiaphas the high priest, where the teachers of the law and the elders had assembled. But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.

The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."

"You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

READER 6:

Matthew 26 excerpts

The Hester Family

Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?" "He is worthy of death," they answered.

Now Peter was sitting out in the courtyard, and a servant girl came to him. "You also were with Jesus of Galilee," she said. But he denied it before them all. "I don't know what you're talking about," he said. Then he went out to the gateway, where another servant girl saw him and said to the people there, "This fellow was with Jesus of Nazareth." He denied it again, with an oath: "I don't know the man!"

After a little while, those standing there went up to Peter and said, "Surely you are one of them; your accent gives you away." Then he began to call down curses, and he swore to them, "I don't know the man!" Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly.

PASTOR:

Each of us can relate to Peter. While it's easy to self-righteously berate this Christ-follower for walking away in fear, have we not all failed? Have there not been times when each of us have fallen in weakness rather than stand in Christ's strength?

Romans 7 acknowledges this common human weakness. It says: "For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing!"

But Scripture also tells us that if we confess our sin, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

So, we are going to do that tonight. We will read a Prayer of Confession together. *(instruct congregation to follow service bulletin or projected slides)* I will start the prayer, and then you as the congregation will join on the words in bold. I will lead us at a slow pace so that our hearts can absorb the words we are praying.

PASTOR AND CONGREGATION: PRAYER OF CONFESSION

P: When we act as though your Gospel does not have the power to change us,
Cong: forgive us, Lord.

P: When we are consumed by Satan's lies,
even though Your truth has set us free,
Cong: forgive us, Lord.

P: For desiring status and power, and yet failing to be Your servant;
For being so quick to accept your grace,

**Cong: but then so slow to extend it to those who have hurt us,
Forgive us, Lord.**

P: For the times when You ran toward us with arms extended,
**Cong: but we treated You like a stranger,
Forgive us, Lord.**

P: Forgive us, Lord, for losing hope in Your goodness,
Cong: for the smallness of our faith.

P: Forgive us for the sins we know and remember;
these sins weigh heavily upon us.

**Cong: And forgive us for the sins which we have forgotten,
which meant almost nothing to us, but cost You so dearly.**

P: In this solemn hour, as we remember Your death,

**Cong: we ask You to break open all the places that have hardened
within us,**

P: every place that is self-satisfied and self-serving,
every attitude that is superior and smug.

**Cong: We come before you, Lord, asking You to forgive us for loving
You so little. We are guilty.
Forgive us, Lord. Amen.**

P: Nehemiah 9:17 “But you are a God ready to forgive, gracious and merciful,
slow to anger and abounding in steadfast love.”

ANTHEM

SEARCH ME, O GOD: A PSALM OF HUMILITY

REDEEMER CHOIR AND ENSEMBLE

At the conclusion of the hymn, the Pastor extinguishes the left candle

THE SHADOW OF HUMILIATION AND CRUCIFIXION
--

READER 7:

Mark 15:12-20, 29-32

Marilyn Barr

And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” And they cried out again, “Crucify him.” And Pilate said to them, “Why? What evil has he done?” But they shouted all the more, “Crucify him.” So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

And the soldiers led him away inside the palace (that is, the governor’s headquarters), and they called together the whole battalion. And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. And they began to salute him, “Hail, King of the Jews!” And they were striking his head with a reed and spitting on him and kneeling down in homage to him. And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!" So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.

HYMN

MY JESUS, I LOVE THEE

CONGREGATION

(vs. 3 and 4)

1 My Je - sus, I love thee, I know thou art mine; for thee all the
 2 I love thee be - cause thou hast first lov - ed me and pur - chased my
 3 I'll love thee in life, I will love thee in death, and praise thee as
 4 In man - sions of glo - ry and end - less de - light, I'll ev - er a -

fol - lies of sin I re - sign; my gra - cious Re - deem - er, my
 par - don on Cal - va - ry's tree; I love thee for wear - ing the
 long as thou lend - est me breath, and say when the death - dew lies
 dore thee in heav - en so bright; I'll sing with the glit - ter - ing

Sav - ior art thou; if ev - er I loved thee, my Je - sus, 'tis now.
 thorns on thy brow; if ev - er I loved thee, my Je - sus, 'tis now.
 cold on my brow: If ev - er I loved thee, my Je - sus, 'tis now.
 crown on my brow: If ev - er I loved thee, my Je - sus, 'tis now.

DRAMATIC READING: I Am Not God

Brook Bristow

Far be it from me to speak on behalf of God the Father. But as we have looked at the Crucifixion story tonight from OUR standpoint, we would be remiss to not consider the Father's viewpoint.

Imagine His heart.

Seeing His CHILD - the One with whom He shared His immeasurable riches; His CHILD who partnered with Him in the creation of the rivers and the stars and the giraffes and the snowflakes; His CHILD who designed the laws of gravity and light;

His CHILD who taught the birds how to sing, and what song to sing! His CHILD who was the beloved Prince of Heaven..... to see HIS CHILD tortured and mocked, to see His CHILD'S body broken.

To hear His child's dying wish: that His Father would forgive the ones who murdered Him.

What is a Father to do?

If I were the father, there would be no forgiveness. There would be no mercy. There would be prosecution to the fullest extent of the law. If I could eternally damn someone to hell, that's what I would do for torturing and murdering MY CHILD in the most brutal fashion known to man.

It would never cross my mind then... to turn my back on my son, in favor of the ones who killed him. Killed Him with their nails, killed Him with their words. Their pride, their self-righteousness. The ones who killed Him with indifference and greed. The ones who killed Him with their lust and their envy.

It would never cross my mind to bathe them in love, to bind their wounds, and to heal their diseases. To call them my children and to clothe them in my Son's robes. I would never invite them to share in his inheritance. I would never desire their friendship. Or to be their Gentle Shepherd and anoint them with oil.

It would never cross my mind.

But I am not God.

At the conclusion of the reading, the Pastor extinguishes the right candle

(Sung to the tune of Amazing Grace)

Far reaching is the Father's love, beyond all height and depth,
Way past the sin that others see and secrets we have kept.

Wide ranging is the Father's love, extensive, boundless, vast.
He draws His children in His arms, forgiving all their past.

Expansive is the Father's love, around below, above
In every place, at any time, in all things God is love.

PASTOR: Explanation of end of service symbolism

At the end of a Tenebrae Service, you will hear a loud noise called a "strepitus." This loud noise symbolizes the earthquake when the veil – the curtain in the Temple – was torn when Jesus took His final breath. This tearing of the curtain is significant because, from that point on, all of humankind was given direct access to God. We no longer need a human intercessor on our behalf! The New Testament tells us that there is now one mediator between God and humankind, and that is Christ Jesus.

After the strepitus, we will honor Christ's request for His followers to stay and pray with Him in His hour of darkness.

During this time of darkness, it is appropriate to reflect on Christ's sacrifice and pray. At the end of three minutes of darkness (which symbolizes three days in the grave), a handbell will ring, and dim house lights will come up, indicating the end of the service. At this point you may quietly leave the room. However, you are free to stay and pray as long as you wish.

We may be tempted to rush these three minutes of silent darkness; yet the eternal significance of these few moments keeps our impatience in check. May we discipline our hearts into gratefulness and contrition during this time.

Historically, as believers would leave the Tenebrae service, they would remain in complete silence, not speaking for the rest of the evening – even in their own homes – out of reverence and brokenness over what they had just experienced. Of course, we will not ask you to keep silent after you leave for your homes. But we will ask you to exit the building in silence rather than fellowship with other congregants.

For the past 1,200 years, Christ-followers have gathered on this night to sit with Jesus in His darkest hour. We are joining generations of saints and believers tonight. And so now, we enter into the Shadow of Death.

THE SHADOW OF DEATH

READER 8:

Matthew 27 excerpts

The Meloon Family

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.

When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

ANTHEM

UNTIL YOU SAVE THE WORLD

KIM COLON, SOLOIST

At the conclusion of the reading, the Pastor extinguishes the last candle

THE DISMISSAL

STREPITUS

Pastor: It is finished. **Amen**

SILENCE

HANDBELL

Congregation stands

May Jesus Christ who for our sake became obedient unto death, yes, even death on a cross, keep you and strengthen you this night, and forevermore.

(All leave in silence)

Thank you to our guest musicians.

*Lisa Hastings, Cello
Kim Colon, Vocalist
Isabelle Colon, Vocalist
Amelia Colon, Vocalist
Hayes Oliver, Vocalist
Jeffrey Stringer, Vocalist
Sara Owens, Vocalist*

Conductor: Thomas Cotter

A very thank you to Redeemer Choir for their hard work and dedication.