

**GOOD FRIDAY LITURGY
AND
STATIONS OF THE CROSS**



Church of the Heavenly Rest
New York City

Friday, April 19, 2019
12:00 pm – 3:00 pm

The Episcopal Church of the Heavenly Rest

in the City and Diocese of New York



All may stand.

Procession

All may kneel.

Silent Prayer

Organ Meditation Chorale Prelude on “Erbarme dich mein, O Herre Gott” *Johann Sebastian Bach* (1685-1750)

Opening Acclamation

Officiant Blessed be our God.

People **For ever and ever, Amen.**

The Collect for Good Friday

Priest 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 may sit.

Anthem

Thomas Morley (1577–1602)

Nolo mortem peccatoris, haec sunt verba Salvatoris. Father, I am thine only Son, sent down from heaven mankind to save. Father, all things fulfilled and done according to thy will, I have. Father, my will now all is this: *Nolo mortem peccatoris.* Father, behold my painful smart, taken for man on every side; even from my birth to death most tart, no kind of pain I have denied, but suffered all, and all for this: *Nolo mortem peccatoris.* *(Text from a medieval carol)*

The Old Testament 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.

Lector The Word of the Lord.

People **Thanks be to God.**

Silent Prayer

All may stand.

Hymn 474

When I survey the wondrous cross

ROCKINGHAM

All may sit.

The Psalter

Psalm 22:1-2, 7- 8, 14-21

The Cantor intones the Antiphon, then all repeat.



My God, my God, why have you for - sak - en me?

Choir My God, my God, why have you forsaken me?
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. **Antiphon**

Choir All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
“He trusted in the LORD; let him deliver him;
let him rescue him, if he delights in him.” **Antiphon**

Choir 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 potsherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave. **Antiphon**

Choir 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. **Antiphon**

Choir 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. **Antiphon**

Choir 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. **Antiphon**

Homily

The Honorable Kevin Rudd

The Honorable Kevin Rudd is a former Prime Minister of Australia and President of the Asia Society Policy Institute.

Silent Prayer

Meditation

Erbarme dich from “St. Matthew Passion”

Johann Sebastian Bach

Have mercy, my God, for the sake of my tears! See here, before you heart and eyes weep bitterly.

Have mercy, my God.

Margo Grib, mezzo soprano

The Epistle

Hebrews 10:15-25

And the Holy Spirit also testifies to us, for after 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.

Lector The Word of the Lord.

People **Thanks be to God.**

Silent Meditation

Meditation

Ave Maria
Victor Ziccardi, Tenor

Franz Schubert (1797-1828)

This anthem is offered as a prayer for the people of Paris and the congregation of the Cathedral of Notre Dame.

All may sit.

Homily

The Rev. Matthew Heyd

Silent Meditation

All may stand.

Hymn 158

Ah, holy Jesus

HERZLIEBSTER JESU

During Holy Week our scripture readings make frequent reference to “the Jews.” These words are broadly understood as referring to some of the Judean authorities of the time who were opposed to Jesus, and not to Jews as a people, then or now.

All may sit for the beginning of the Passion.

The Passion According to John

John 18:1-19:42

The customary responses before and after the Gospel are omitted.

Narrator Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them,

Jesus Whom do you seek?

Narrator They answered him,

Soldier Jesus of Nazareth.

Narrator Jesus said to them,

Jesus I am he.

Narrator Judas, who betrayed him, was standing with them. When he said to them, “I am he,” they drew back and fell to the ground. Again he asked them,

Jesus Whom do you seek?

Narrator And they said,

Soldier Jesus of Nazareth.

Narrator Jesus answered them,

Jesus I told you that I am he; so, if you seek me, let these men go.

Narrator This was to fulfill the word which he had spoken, “Of those whom thou gavest me I lost not one.” Then Simon Peter, having a sword, drew it and struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

Jesus Put your sword into its sheath; shall I not drink the cup which the Father has given me?

Narrator So the band of soldiers and their captain, and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As the disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter,

Maid Are not you also one of this man’s disciples?

Narrator And he said,

Peter I am not.

Narrator Now the servants and the officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

Jesus I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

Narrator When he had said this, one of the officers standing by struck Jesus with his hand, saying,

Soldier Is that how you answer the high priest?

Narrator Jesus answered him,

Jesus If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

Narrator Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him,

Crowd Are not you also one of his disciples?

Narrator He denied it and said,

Peter I am not.

Narrator One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked,

High Priest's

Servant Did I not see you in the garden with him?

Narrator Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said,

Pilate What accusation do you bring against this man?

Narrator They answered him,

Chief Priest If this man were not an evildoer, we would not have handed him over.

Narrator Pilate said to them,

Pilate Take him yourselves and judge him by your own law.

Narrator The Jews said to him,

Crowd It is not lawful for us to put any man to death.

Narrator This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him,

Pilate Are you the King of the Jews?

Narrator Jesus answered him,

Jesus Do you say this of your own accord, or did others say it to you about me?

Narrator Pilate answered,

Pilate Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?

Narrator Jesus answered him,

Jesus My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from this world.

Narrator Pilate said to him,

Pilate So you are a king?

Narrator Jesus answered,

Jesus You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.

Narrator Pilate said to him,

Pilate What is truth?

Narrator After he had said this, he went out to the Jews again, and told them,

Pilate I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?

Narrator They cried out again,

Crowd Not this man, but Barab'bas!

Narrator Now Barab'bas was a robber. Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying,

Soldier Hail, King of the Jews!

Narrator And struck him with their hands. Pilate went out again, and said to them,

Pilate See, I am bringing him out to you, that you may know that I find no crime in him.

Narrator So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate Behold the man!

Narrator When the chief priests and the officers saw him, they cried out, saying,

Chief Priests Crucify him! Crucify him!

Narrator Pilate said to them,

Pilate Take him yourselves and crucify him for I find no crime in him.

Narrator The Jews answered him,

Crowd We have a law, and by that law he ought to die, because he has made himself the Son of God.

Narrator When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus,

Pilate Where are you from?

Narrator But Jesus gave no answer. Pilate therefore said to him,

Pilate You will not speak to me? Do you not know that I have power to release you, and power to crucify you?

Narrator Jesus answered him,

Jesus You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.

Narrator Upon this Pilate sought to release him, but the Jews cried out,

Crowd If you release this man, you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar.

Narrator When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews,

Pilate Behold your King!

Narrator They cried out,

Crowd Away with him! Away with him! Crucify him!

Narrator Pilate said to them,

Pilate Shall I crucify your King?

Narrator The chief priests answered,

Chief Priest We have no king but Caesar.

Narrator Then he handed him over to them to be crucified.

All stand.

Narrator So they took Jesus; and he went out, bearing his own cross, to the place of a skull, which is called in Hebrew Gol'gotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate,

Chief Priest Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

Narrator Pilate answered,

Pilate What I have written I have written.

Narrator When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,

Soldier Let us not tear it, but cast lots for it to see whose it shall be.

Narrator This was to fulfill the scripture, “They parted my garments among them, and for my clothing they cast lots.” So the soldiers did this. But standing by 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 near, he said to his mother,

Jesus Woman, behold your son!

Narrator Then he said to the disciple,

Jesus Behold, your mother!

Narrator And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, to fulfill the scripture said,

Jesus I thirst.

Narrator A bowl full of vinegar stood there; so they put a sponge full of vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said,

Jesus It is finished.

Narrator And he bowed his head and gave up his spirit.

Silence

Narrator Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And again another scripture says, “They will look on him whom they have pierced.”

Hymn 172

Were you there when they crucified my Lord?

WERE YOU THERE

All may sit.

Homily

Lisha Epperson

Lisha Epperson is a senior at Union Theological Seminary.

Silent Prayer

Anthem

Blute nur, du liebes Herz from Matthäus-Passion, BWV 244

Johann Sebastian Bach (1685-1750)

Bleed and break, thou loving heart. Ah! A child whom Thou didst nourish, a friend whom Thou didst cherish,
He doth gather foes around Thee, and like a serpent did wound Thee.

Andrea Reichenbach, *soprano*

All may kneel.

The Solemn Collects

Prayer Book, p. 277

All may sit.

Organ Meditation

Adagio for Strings

Samuel Barber (1910-1981)

The Veneration of the Cross

Officiant: Behold the wood of the cross on which hung the Savior of the world.

People: **O come, let us worship.**

Silent Prayer

The Reproaches

Tómas Luis da Victoria (1549–1611)

O my people, what have I done unto thee? Or wherein have I wearied thee? Testify against me. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour. Hagios o Theos. (Holy God.) Hagios, ischyros. (Holy, mighty.) Hagios athanotos, eleison imas. (Holy and immortal, have mercy upon us.)

Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

What more could I have done for thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and has pierced with a spear the side of thy Saviour.

The Lord's Prayer

The musical score for 'The Lord's Prayer' is written in a single system with two parts: 'Cantor' and 'People'. The music is in a 2/4 time signature with a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The score consists of eight staves of music, each with a corresponding line of lyrics. The lyrics are: 'Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will be done, on earth as it is in hea - ven. Give us this day our dai - ly bread. And for - give us our tres - pas - ses, as we for - give those who tres - pass a - gainst us. And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil. For thine is the king - dom, and the power, and the glo - ry, for ev - er and ev - er. A - men.'

Collect

Organ Meditation

Improvisation on "Herzliebster Jesu"

Justin Bischof

The Way of the Cross

The devotion known as The Way of the Cross is an adaptation to local usage of a custom widely observed by pilgrims to Jerusalem: the offering of prayer at a series of places in that city traditionally associated with our Lord's passion and death. The number of stations, which at first varied widely, finally became fixed at fourteen.

All may stand.

V. In the name of the Father, Son, and Holy Spi - it. R. Amen.

V. Lord have mer - cy. R. Christ have mer - cy. V. Lord have mer - cy.

V. We will glory in the cross of our Lord Je - sus Christ.

R. In whom is our salvation, our life and resurrec - tion.

Collect

Hymn in Procession 168

O sacred head, sore wounded

HERZLICH TUT MICH VERLANGEN

The Stations

The First Station: Jesus is condemned to death

Acclamation

V. We adore you, O Christ, and we bless you:

R. **Because by your holy cross you have redeemed the world.**

Reading

V. God did not spare his own Son:

R. **But delivered him up for us all.**

Collect

At each station shall be sung:

Trisagion

Znamenny Chant

Ho - ly God, Ho - ly Migh - ty,
Ho - ly Im - mor - tal, have mer - cy on us.

The Second Station: Jesus takes up his cross

Acclamation

Reading

V. The Lord has laid on him the iniquity of us all:

R. **For the transgression of my people was he stricken.**

Anthem

Agnus Dei

Thomas Morley (1557–1602)

Collect

Trisagion

The Third Station: Jesus falls the first time

Acclamation

Reading

V. Surely he has borne our griefs:

R. **And carried our sorrows.**

Collect

Trisagion

The Fourth Station: Jesus meets his afflicted mother

Acclamation

V. We adore you, O Christ, and we bless you:

R. **Because by your holy cross you have redeemed the world.**

Reading

V. A sword will pierce your own soul also:

R. **And fill your heart with bitter pain.**

Collect

Trisagion

The Fifth Station: The cross is laid on Simon of Cyrene

Acclamation

Reading

V. Whoever does not bear his own cross and come after me:

R. **Cannot be my disciple.**

Anthem

Crux fidelis

John IV, King of Portugal (1604-1656)

Faithful cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peers may be: Sweetest wood and sweetest iron, Sweetest weight is hung on thee. Amen.

Collect

Trisagion

The Sixth Station: A woman wipes the face of Jesus

Acclamation

Reading

V. Restore us, O Lord God of hosts:

R. **Show the light of your countenance, and we shall be saved.**

Collect

Trisagion

The Seventh Station: Jesus falls a second time

Acclamation

Reading

V. But as for me, I am a worm and no man:

R. **Scorned by all and despised by the people.**

Collect

Trisagion

The Eighth Station: Jesus comforts the women of Jerusalem

Acclamation

Reading

V. Those who sowed with tears:

R. **Will reap with songs of joy.**

Collect

Trisagion

The Ninth Station: Jesus falls a third time

Acclamation

Reading

V. He was led like a lamb to the slaughter:

R. **And like a sheep that is before its shearer is mute, so he opened not his mouth.**

Collect

Trisagion

The Tenth Station: Jesus is stripped of his garments

Acclamation

Reading

V. They gave me gall to eat:

R. **And when I was thirsty they gave me vinegar to drink.**

Collect

Trisagion

The Eleventh Station: Jesus is nailed to the cross

Acclamation

V. We adore you, O Christ, and we bless you:

R. **Because by your holy cross you have redeemed the world.**

Reading

V. They pierce my hands and my feet:

R. **They stare and gloat over me.**

Collect

Trisagion

The Twelfth Station: Jesus dies on the cross

Acclamation

Reading

V. Christ for us became obedient unto death:

R. **Even death on a cross.**

The tower bell is tolled 33 times.

Collect

Trisagion

The Thirteenth Station: The body of Jesus is placed in the arms of his mother

Acclamation

Reading

V. Her tears run down her cheeks:

R. **And she has none to comfort her.**

Collect

Trisagion

The Fourteenth Station: Jesus is laid in the tomb

Acclamation

Reading

V. You will not abandon me to the grave:

R. **Nor let your holy One see corruption.**

Anthem

God so loved the world

Bob Chilcott (b. 1955)

God so loved the world that he gave his only begotten Son, that whoso believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

John 3:16-17

Concluding Prayers Before the Altar

V. Savior of the world, by your cross and precious blood you have redeemed us:

R. **Save us and help us, we humbly beseech you, O Lord.**

Collect

All may stand.

Silent Procession

The paintings of the Stations of the Cross are the creation of James DeWoody.

Since 1922, Episcopalians have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the annual Good Friday Offering, symbolizing unity with the passionate concern for those who witness to Christ throughout that region. Support received through the Good Friday Offering translates into operating hospitals, schools, orphanages, and many other programs, accomplished for the benefit of all people in the province regardless of religious commitment.



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The Choir of the Church of the Heavenly Rest

Justin Bischof, Organ