

Good Friday

Friday, March 29, 2024, 12:30 PM

**The Church of Saint Mary the Virgin
in the City of New York**



About Good Friday

On Monday, March 11, in his weekly letter to the diocese, Bishop Matthew Heyd spoke about “an alternative Good Friday liturgy for use in our congregations. . . [that is] being considered for trial use across the Episcopal Church.” This liturgy has been developed to address persistent concerns about either subtle or blatant anti-Jewish or anti-Semitic elements in the Good Friday liturgy, particularly in the Passion according to Saint John, the Solemn Collects, and the Reproaches. As Bishop Heyd notes in his letter, it is too late for many congregations, including Saint Mary’s, to consider using this liturgy, or elements of this liturgy, this year.

In the meantime, several points are worth mentioning. The translation of Saint John’s Passion which we will hear today frequently employs the phrase “the Jews.” It has long been noted that such a usage is problematic and reflects certain historic realities either during Jesus’ ministry or at the time of the editing of John’s gospel, perhaps in the 80s or early 90s CE. It seems unlikely that it would have been a phrase used by Jesus himself. It must be stressed, therefore, that Jesus and his followers were Jews. Any conflict between Jesus and the religious leaders of his time is a family argument. It is not an interfaith quarrel or dispute.

Second, in recent years the Solemn Reproaches have come to be regarded in some quarters as particularly problematic, since they can, and sometimes have been, interpreted as a “reproach” directed to the Jewish people and not to the Church. Here at Saint Mary’s, we have long depended on the work of the late Reverend Dr. Louis Weil, who had studied this issue and who once wrote for us as follows:

In conclusion I want to dare to add another piece to this discussion. Last year at Passover I was invited to celebrate with friends at Congregation Beth-El here in Berkeley. As we moved through the ritual, I turned a page and realized that we had arrived at the Dayenu. Immediately, of course, the issue of the Reproaches came into my mind. It occurred to me to ask, Why should we look at these texts as divisive? Why can we not look upon them, as is true of other elements in the Judeo-Christian liturgical tradition, as part of a common ritual language? That these texts remind us, whether we be Jewish or Christian, that God’s grace and generosity to us reaches beyond anything we deserve. And that all of us, whether Jewish or Christian

need to hear the reproach: “What more could I have done? Now turn to me again in faith.” Surely this is a common ground upon which we can stand together.

Father Weil wrote these words nearly twenty years ago. They cannot be considered the last word on the matter, a matter that no doubt warrants further discussion. In the meantime, we might consider the words of *Herzliebster Jesu*, our final hymn last Sunday, “Who was the guilty? Who brought this upon thee? Alas, my treason, Jesus, hath undone thee. ’Twas I, Lord Jesus, I it was denied thee: I crucified thee. — JRS

About the Liturgy

The worship and ceremonies of the Church on Good Friday are for many Christians the most powerful of the Church year. The liturgy begins with the clergy prostrate before the altar and the people kneeling. Following the Liturgy of the Word, the Church offers its prayers in a form used by the ancient Church, a form now used only on Good Friday.

Then we are invited to participate in the Veneration of the Cross to praise the resurrection of the Lord. All who wish to participate in the Veneration are invited and encouraged to do so. Those who do not wish to kneel, or who are unable to do so, may simply bow. Those who do not wish to kiss the cross, or cannot do so, may simply touch the cross. Those who are unable to leave their pews in order to take part in the Veneration should feel free to inform an usher. We would be happy to bring the cross into the nave for veneration. Finally, we receive Holy Communion from the Sacrament consecrated at the liturgy of Maundy Thursday. Silence is observed before and after the liturgy. The clergy do not greet the people until the conclusion of the Great Vigil of Easter.

About the Music

The music of Good Friday comes from the Church’s ancient chants appointed for the day. It includes traditional forms for the singing of prayers, acclamations, psalms, and scripture, including the Passion according to Saint John, as well as choral offerings.

The singing of *The Reproaches* as the cross is venerated by the congregation is a traditional devotion for Good Friday. *The Reproaches* are a liturgical text reflective of Psalm 78 in which God’s repeated acts of faithfulness toward his people are met with their continuing rebellion against him. In the text, Christ’s words citing the

waywardness of the people are recited in alternation with the response, “Holy God, Holy and Mighty” (*Trisagion*), with its praise and closing petition for God’s mercy. *The Draft Proposed Book of Common Prayer* of 1975 included a form for *The Reproaches*, but it was supplanted in the *Proposed Book of Common Prayer* of 1976 by a rubric saying, “Appropriate devotions may follow, which may include...suitable anthems.” In 2021, a newly composed musical setting by David Hurd of Part I of the 1975 text, was sung by a quartet at Saint Mary’s on Good Friday during a simplified period of Veneration of the Cross. The following year, that setting of Part I and the newly composed Part II were sung by the full choir as the cross was venerated. In Part II the refrain is changed to “O my people, what have I done to thee,” which is also the Antiphon at the beginning of Part I. In the present expanded and revised version, the opening and closing antiphons and the recurring refrains are sung by the full choir while the words of the Savior are assigned to soloists whose lines often overlap.

The Communion motet is a choral setting for four voices of a modern text derived from the eight-stanza seventeenth-century German *O Traurigkeit!* The source text has evolved over time, having been translated to English by Catherine Winkworth for her 1863 collection *Chorale Book for England*. Further translation work by Winfred Douglas (1867–1944) and James Waring McCrady (b.1938) has been merged to yield the four-stanza form of *O Traurigkeit!* which is found at 173 in *The Hymnal 1982*. It is this four-stanza form of the text which was set as *O Sorrow Deep* by David Hurd in 1997. The setting was composed in memory of Donald Joyce, whom Dr. Hurd had recently succeeded as Director of Music at the Church of the Holy Apostles, Chelsea, and where it was first sung shortly after his death. — *David Hurd*

**Confessions are heard by members of
the parish clergy
following the Good Friday liturgy.**

COPYRIGHT ACKNOWLEDGMENTS

The words to *Sing, my tongue, the glorious battle* are traditional from Venantius Honorius Fortunatus (540?–600?) and arranged in part by John Mason Neale (1818–1866). The hymn is used with permission from *The Hymnal 1982*. Copyright © 1985 by the Church Pension Fund. The hymn *Were you there when they crucified my Lord?* is an African American spiritual. The music is harmonized by Charles Winfred Douglas (1867–1944) and used with permission from *The Hymnal 1982*, Copyright © 1985 by the Church Pension Fund. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

GOOD FRIDAY

All stand at the entrance of the ministers of the assembly. The People kneel as the Celebrant and the other members of the clergy lie prostrate before the altar as they are able. All stand as the Celebrant rises.

The Collect of the Day

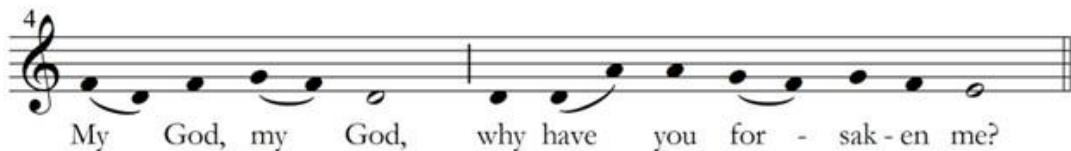
The Celebrant sings the opening prayer, without salutation.

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.*

The Lessons

All are seated. The first Lesson, Isaiah 52:13–53:12, is now read.

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and

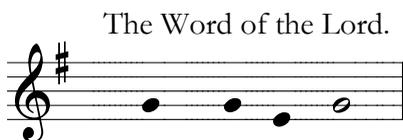


- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.” *Refrain*
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-herd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave. *Refrain*
- 16 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.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing. *Refrain*
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog. *Refrain*

The second Lesson, Hebrews 10:12–25, is now sung.

When Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering, he has perfected for all time those who are sanctified. And the Holy Spirit also bears witness 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 on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their misdeeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

After the Lesson, the Reader sings



People Thanks be to God.

The Verse before the Gospel

All stand, and the Choir sings the appointed verse, Philippians 2:8, to plainsong Mode 5.

Christus factus est pro nobis
obediens usque ad mortem:
mortem autem crucis.

*Christ became obedient for us
unto death,
even death on a cross.*

The Passion of Our Lord Jesus Christ according to John

All stand. The Passion, John 18:1–19:37, is sung by the appointed Ministers.

After the Minister announces the Passion, the People are seated.

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, “Whom do you seek?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” 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, “Whom do you seek?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he; so, if you seek me, let these men go.” This was to fulfil 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, “Put your sword into its sheath; shall I not drink the cup which the Father has given me?”

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 Ca’iaphas, who was high priest that year. It was Ca’iaphas 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 this 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, “Are not you also one of this man’s disciples?” He said, “I am not.” Now the servants and 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, “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.” When he had said this, one of the officers standing by struck

Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Ca'iaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Ca'iaphas 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, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil 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, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "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 the world." Pilate said to him, "So you are a king?" Jesus answered, "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." Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "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?" They cried out again, "Not this man, but Barab'bas!" Now Barab'bas was a robber.

Then 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, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the

purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not 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 he who delivered me to you has the greater sin."

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar." 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, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

All stand.

So they took Jesus, and he went out, bearing his own cross, to the place called 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, "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 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, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil 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 Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother,

“Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “I thirst.” A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

**All kneel for silent prayer.
All stand when the Narrator rises.**

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 shall look on him whom they have pierced.”

The Sermon

The Reverend James Ross Smith

The Solemn Collects

All stand. The Celebrant and another Minister sing the collects. The Celebrant begins, singing

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.

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

For its unity in witness and service
For Michael, our presiding bishop, for all bishops and
other ministers and the people whom they serve
For Matthew, our own bishop,
and all the clergy and people of this diocese
For all Christians in this community
For those about to be baptized, especially Claudia

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

Minister Let us kneel in silent prayer.

All pray in silence.

Minister Arise.

Celebrant 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.*

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

For Joseph, 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.

Minister Let us kneel in silent prayer.

All pray in silence.

Minister Arise.

Celebrant 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.

Minister Let us pray for all who suffer and are afflicted in body or 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.

Minister Let us kneel in silent prayer.

All pray in silence.

Minister Arise.

Celebrant 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.*

Minister Let us pray for those 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.

Minister Let us kneel in silent prayer.

All pray in silence.

Minister Arise.

Celebrant 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.

Minister 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.

Minister Let us kneel in silent prayer.

All pray in silence.

Minister Arise.

Celebrant 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.*

The Showing of the Cross

The assembly is seated while the appointed ministers go to the narthex. There a Minister takes up the Cross. Lighted candles accompany the Cross. As the Cross enters the church all stand. As the procession makes its way to the chancel, three stations are made. At each station the following verse is sung, and the Congregation sings the response.

Minister

Be-hold, the wood ____ of ____ the ____ Cross,
where - on was hung ____ the world's ____
Sal - va - - - - tion. ____

People

O ____ come, ____
let ____ us wor - - - ship. ____

**All kneel for silent prayer after each response.
All stand as the Minister stands.**

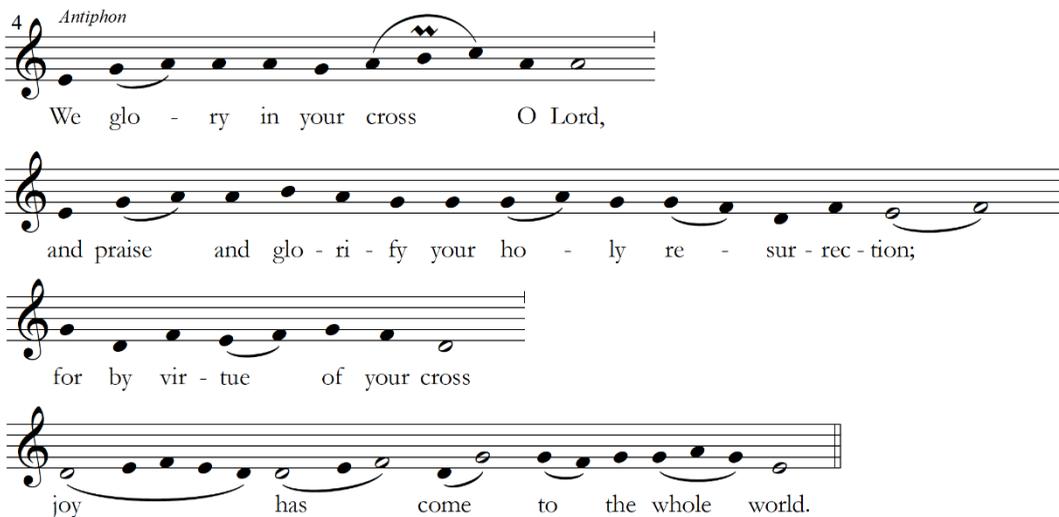
The Veneration of the Cross

Two persons venerate at the same time; those who are able, follow the pattern of the ministers of the assembly. The following music is sung at the Veneration.

The Responsory

The Congregation and Choir sing Psalm 67:1–3 with the appointed refrain. As the Choir begins, the Cantor will intone the first line of the refrain, and the Congregation will then join in. When the Choir sings the Psalm verses, the Congregation will join the Choir in singing the refrain in its entirety.

4 *Antiphon*



We glo - ry in your cross O Lord,
and praise and glo - ri - fy your ho - ly re - sur - rec - tion;
for by vir - tue of your cross
joy has come to the whole world.

- 1 May God be merciful to us and bless us, *
show us the light of his countenance, and come to us. *Refrain*
- 2 Let your ways be known upon earth, *
your saving health among all nations. *Refrain*
- 3 Let the peoples praise you, O God; *
let all the peoples praise you. *Refrain*

The Reproaches

David Hurd (b. 1950)

The following text is sung during the Veneration of the Cross.

Part I

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

Because I led thee forth from the land of Egypt,
thou hast prepared a cross for thy Savior.

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

Because I led thee forth 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 Savior.

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

What more could I have done unto thee
that I have not done?
I indeed did plant thee,
O my chosen and my fairest vine,
and thou art become very bitter unto me.
When I was thirsty, thou gavest me vinegar to drink,
And thou hast pierced with a spear the side of thy Savior.

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

Part II

I scourged Egypt with its firstborn for thy sake,
and thou hast scourged me and delivered me up.

I led thee out of Egypt, drowning Pharaoh in the Red Sea,
and thou hast delivered me to the chief priests.

I opened the sea before thee,
and thou hast opened my side with a spear.

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

I went before thee in a pillar of cloud,
and thou hast led me to the judgment hall of Pilate.

I fed thee with manna in the desert,
and thou hast beaten me with blows and scourges.

I gave thee to drink the water of salvation from the rock,
and thou hast given me to drink gall and vinegar.

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

I struck down the kings of Canaan for thy sake,
and thou hast struck my head with a reed.

I gave thee a royal scepter,
and thou hast given my head a crown of thorns.

I raised thee on high with great power,
and thou hast hanged me on the gibbet of the cross.

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

Text: Greek and Latin; ninth century; Roman Ordo, fourteenth century

Hymn: Sing, my tongue, the glorious battle

After the Cross is placed on the Altar, the Congregation kneels and sings the following hymn.



1. Sing, my tongue, the glo - rious bat - - - tle,
2. Thir - ty years he dwelt a - mong us,
3. He en - dured the nails, the spit - - - ting,
4. Faith - ful cross! a - bove all oth - - - er,
5. Bend thy boughs, O tree of glo - - - ry!
6. To the Trin - i - ty be glo - - - ry



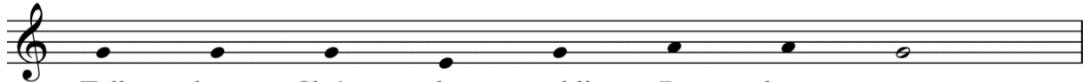
Sing the win - ning of the fray;
His ap - point - ed time ful - filled;
Vin - - - e - gar, and spear, and reed;
One and on - ly no - ble tree!
Thy re - lax - ing sin - ews bend;
Ev - - - er - last - ing, as is meet;



Now a - bove the cross, the tro - phy,
Born for this, he met his pas - sion,
From that ho - ly bo - dy brok - en
None in fo - liage, none in blos - som,
For a - while the an - cient ri - gor
E - qual to the Fa - ther, e - qual



Sound the high tri - umph - al lay:
This the Sav - ior free - ly willed:
Blood and wa - ter forth pro - ceed:
None in fruit thy peer may be:
That thy birth be - stowed, sus - pend;
To the Son, and Par - a - clete:



Tell how Christ, the world's Re - deem - er,
On the cross the Lamb was lift - ed,
Earth, and stars, and sky, and o - cean,
Sweet - est wood, and sweet - est i - ron!
And the King of heav'n - ly beau - ty
God the Three in One, whose prais - es



As a vic - tim won the day.
Where his pre - cious blood was spilled.
By that flood from stain are freed.
Sweet - est weight is hung on thee.
On thy bos - om gen - tly tend!
All cre - at - ed things re - peat.

Words: attributed to Venantius Fortunatus (540?–600?); version from *Hymnal 1940*,
after John M. Neale (1818–1866), revised. Music: *Pange lingua*, Plainsong, Mode 3

The Holy Communion

The People remain kneeling as the Altar is prepared for the ministration of Holy Communion and the Sacrament is brought from the Altar of Repose.

The Confession of Sin

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

Celebrant and People

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 says

Almighty God have mercy on you, forgive ✠ you all your sins
through our Lord Jesus Christ, strengthen you in all goodness,
and by the power of the Holy Spirit keep you in eternal life.
Amen.

The Lord's Prayer

The People continue kneeling, and join in saying

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,
for ever and ever. Amen.

The Invitation to Holy Communion

Facing the People, the Celebrant makes the following invitation.

The Gifts of God for the People of God.
Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed
to the Communion rail, guided by the ushers.
At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body of Christ.

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.

The Motet

As the ministration of Communion begins, the motet, O Sorrow deep, by David Hurd (b.1950)

O sorrow deep! Who would not weep with heartfelt pain and sighing!
God the Father's only Son in the tomb is lying.
The Paschal Lamb, like Isaac's ram, in blood was offered for us,
pouring out his life that he might to life restore us.
Blest shall they be eternally who ponder in their weeping
that the glorious Prince of Life should in death be sleeping.
O Jesus blest, my help and rest, with tears I pray thee,
hear me: now, and even unto death, dearest Lord, be near me.

Hymn: Were you there when they crucified my Lord?

Following Communion, the People stand and sing the following hymn.

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in the key of D major (two sharps) and 4/4 time. It consists of two systems of music. The first system contains the first four lines of the hymn, and the second system contains the final four lines. Each line of lyrics is aligned with the corresponding notes in the vocal staves. The bass line provides harmonic support with chords and single notes. The final line of the hymn, 'Oh!', is followed by a double bar line and a repeat sign in the bass line, indicating a final cadence.

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.

The Prayer after Communion

The Celebrant sings

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.*

No blessing or dismissal is added. The People remain standing as the ministers of the assembly depart. On Good Friday, the Clergy do not greet the Congregation after the liturgy. Silence is maintained in the church. The Cross at the Altar is traditionally revered with a genuflection by the People on this day as they leave the church. ‘

The Church of Saint Mary the Virgin

145 West Forty-sixth Street
New York, New York 10036-8502

Web: www.stmvirgin.org

Phone: 212.869.5830

The Parish Clergy

The Reverend Sammy Wood, *priest-in-charge*

The Reverend James Ross Smith, *associate rector*

The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*

The Reverend Dr. Peter Ross Powell, *assisting priest*

The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

Mr. Shalim Peña, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

Ms. MaryJane Boland, *assistant to the priest-in-charge for special projects*

The Board of Trustees

Ms. Patricia Ahearn; Mr. Steven Eldredge;

Mr. Steven Heffner, *treasurer*; Ms. Katherine Hoyt;

Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;

Ms. Renee Pecquex-Burroughs; Mr. Dale Reynolds;

Ms. Mary Robison, *secretary*; Ms. Reha Sterbin;

The Reverend Sammy Wood, *president*

**Saint Mary's ministries are supported
by the financial gifts of those who worship here.**