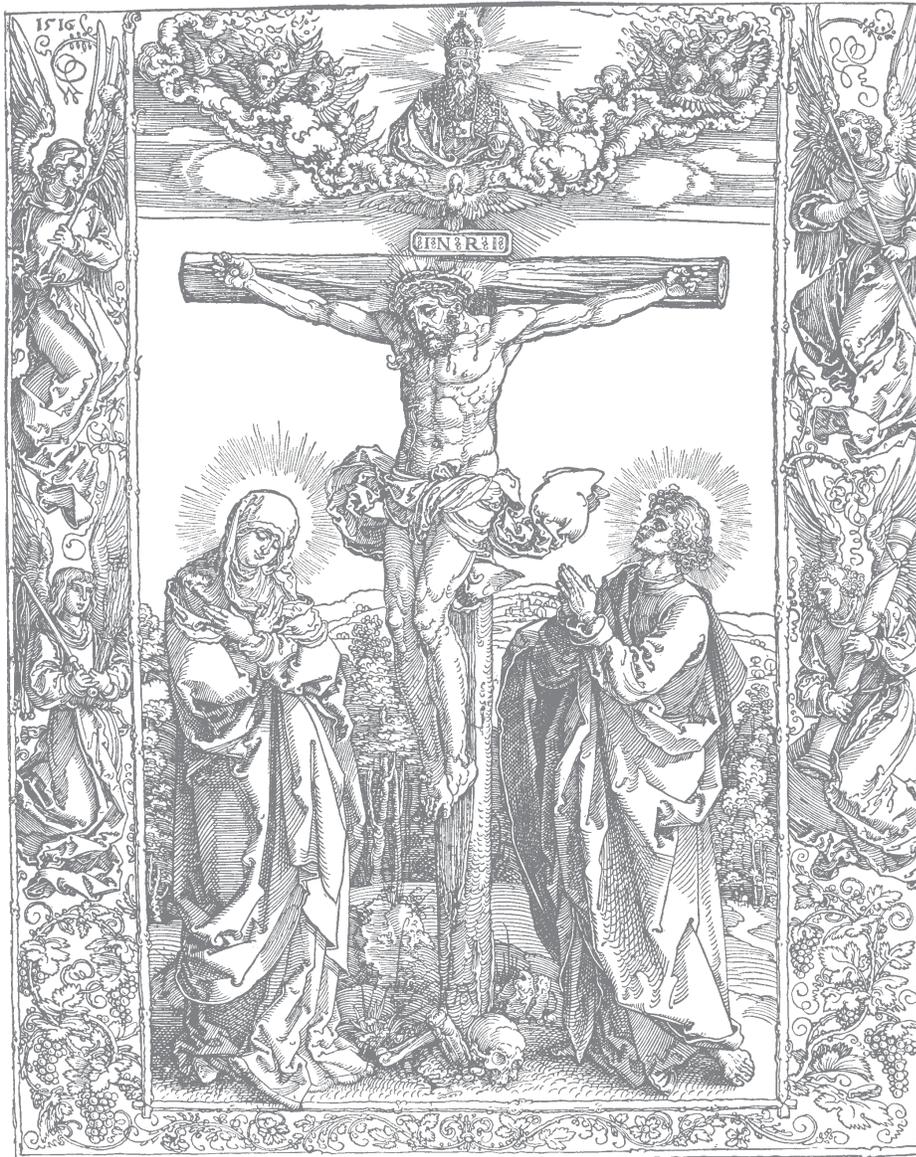


# CALVARY EPISCOPAL CHURCH

Pittsburgh, Pennsylvania

*A faithful Episcopal Church welcoming all in the name of Christ*



**Good Friday**  
**April 3, 2015**

**The Solemn Good Friday Liturgy**  
**12 o'clock in the afternoon**



*Cruce Fidelis*

*Cruce fidelis, inter omnes  
arbor una nobilis:  
nulla silva talem profert,  
fronde, flore, germine.  
Dulce lignum, dulces clavos,  
dulce pondus sustinet.*

*attr.* John IV of Portugal

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

—*Venantius Fortunatus, tr. John Mason Neale*

Anthems of the Cross

BOOK OF COMMON PRAYER, page 281

*All join in reading the italicized portion of each Anthem.*

Hymn

*Sing, my tongue, the glorious battle  
All stand and sing the hymn together.*

HYMNAL, 166

COMMUNION FROM THE RESERVED SACRAMENT

*There is by tradition no Prayer of Consecration on this day.  
Communion is administered from the reserved Sacrament,  
hosts consecrated at the Maundy Thursday liturgy and kept  
at an Altar of Repose in the All Saints Chapel.*

*As only the Bread is reserved, Communion today is in one kind, or element, only.  
During the following music, the Sacrament is brought reverently to the High Altar.*

*Adoramus te, Christe*

John W. Becker

*Adoramus te, Christe,  
et benedicimus tibi:  
quia per sanctam crucem  
tuam redemisti mundum.*

We adore thee, O Christ,  
and we bless thee:  
because by thy holy cross  
thou hast redeemed the world.

—*Antiphon of the Holy Cross*

Confession of Sin

*Priest* Let us humbly confess our sins unto Almighty God.

*Silence is kept.*

*All then pray together:*

Almighty and most merciful Father;  
we have erred and strayed from thy ways like lost sheep,  
we have followed too much  
the devices and desires of our own hearts,  
we have offended against thy holy laws,  
we have left undone those things which we ought to have done,  
and we have done those things which we ought not to have done.  
But thou, O Lord, have mercy upon us,  
spare thou those who confess their faults,  
restore thou those that are penitent,  
according to thy promises declared unto mankind  
in Christ Jesus our Lord;  
and grant, O most merciful Father, for his sake,  
that we may hereafter live a godly, righteous, and sober life,  
to the glory of thy holy Name. Amen.

The Lord's Prayer *all together:*

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.

*All baptized persons are welcome to receive Holy Communion,  
An usher will guide you to the Altar rail, or to the station at the pulpit.  
Those not wishing to receive Communion may come forward for a blessing.  
Gluten-free wafers are available by request at the pulpit station.*

Music during Communion: *Ave verum corpus* William Byrd

<i>Ave verum Corpus, natum de Maria Virgine, vere passum immolatum in cruce pro homine, cujus latus perforatum unda fluxit sanguine: Esto nobis praegustatum in mortis examine. O dulcis, O pie, O Jesu fili Mariae, miserere mei. Amen.</i>	Hail, true Body, born of the Virgin Mary, that has suffered, sacrificed upon a cross for humankind from whose pierced side flowed blood and water: Be to us a defense in death's trial. O sweet, O holy, O Jesus, Son of Mary, have mercy on me. Amen.
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—Thirteenth-century Eucharistic devotion

*The Celebrant concludes with the following prayer:*

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 follows. The ministers leave in silence.  
All who wish to remain in the Nave for silent meditation are welcome to do so.*

## MUSIC FOR MEDITATION

From *Quartet for the End of Time* Olivier Messiaen

V. "Praise to the eternity of Jesus"

*Charlotta Klein Ross, violoncello Russ Ayres, piano*

*Organ music by Dieterich Buxtehude,  
Johann Sebastian Bach, & Johannes Brahms*

## SACRED POETRY: DANTE'S *PURGATORY*, concluded

Cantos 28—33, read by Conroy Guyer, Sondra Krimmel, Jan McKeag,  
Elizabeth Pentin, Michael Saporito, and Jamie McMahon

*The Tower Bell tolls thirty-three times at the close of the Reading.*

Please join us this evening at 8 P.M. for a concert entitled, “God So Loved the World,” featuring Chatham Baroque and the Calvary Choir and soloists, singing music by Bach and some of his Germanic antecedents, Schütz, Rosenmüller, and Buxtehude. A freewill offering will be received.

***Easter Liturgies at Calvary***

**The Great Vigil of Easter  
with Baptisms and the First Eucharist of Easter**

Saturday, April 4, at 8 P.M.

The Rt. Rev. Dorsey McConnell, Bishop of Pittsburgh, *celebrant*  
*Music by E. C. Bairstow and William Byrd*

**The Sunday of the Resurrection, or Easter Day**

Sunday, April 5

8 A.M. Said Eucharist (Lady Chapel)

9 A.M. & 11 A.M. (Nave)

The Holy Eucharist

The Rev. Jonathon W. Jensen, *preacher*

*Music for choir, brass, and organ at the 9 and 11 o'clock services.*

■ **PARTICIPANTS IN TODAY'S SERVICE**

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*Celebrant* . . . . .The Reverend Jonathon W. Jensen

*Preacher* . . . . .The Reverend T.J. Freeman

*Verger* . . . . .Sarah Wilson

*Lectors* . . . . .Lawrence Knapp, Liz Pentin

*Altar Guild* . . . . .William Stevens' Team



# CALVARY

## EPISCOPAL CHURCH

315 Shady Avenue ♦ Pittsburgh, Pennsylvania 15206  
 phone – 412.661.0120 ♦ email – calvary@calvarypgh.org  
 website – www.calvarypgh.org  
 Office Hours – 9 A.M. to 5 P.M., Monday through Friday

### ■ CALVARY'S CLERGY AND STAFF

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The Reverend Jonathon W. Jensen, <i>Rector</i>	Catherine Davidson, <i>Senior Warden</i>
The Reverend Leslie G. Reimer, <i>Associate Rector</i>	G. Frederic Roth, <i>Junior Warden</i>
The Reverend T.J. Freeman, <i>Curate</i>	Robert Eley, <i>Treasurer</i>
The Reverend Carol Henley, <i>Assisting Priest</i>	Adele Eley, <i>Coordinator for Christian Formation</i>
The Reverend Ruth Bosch Becker, <i>Assisting Pastor</i>	Lynda Kennedy, <i>Director of Finance</i>
The Reverend John J. Fetterman, <i>Theologian-in-Residence</i>	Peggy Morycz, <i>Director, Beginnings</i>
Shane Siciliano, <i>Seminarian</i>	Louise Wells, <i>Events Coordinator</i>
Dr. Alan Lewis, <i>Director of Music</i>	Kenneth Smith, <i>Director of Communications</i>
Bill Gesin, <i>Assistant Organist</i>	Jeff Rutkowski, <i>Head Sexton</i>
	Andrea Edwards, Dave Farren, Ron Johnston, James Knight, Tim Martin, <i>Sextons</i>
	Marsha Morris, <i>Parish Secretary</i>

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#### – The Vestry –

2015	2016	2017	2018
Nancy Bromall Barry	Catherine Davidson	Karen Clay	Pamela Golden
Gordon Fisher	Anne Kamstra Keeler	Matt Muldoon	Brianne Jacoby
Matt Lancaster	Tim Randall	Greg Norton	G. Frederic Roth
Jamie McMahan	Nevin Woodside	Kenneth Stiles	Michael Saporito

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#### – The Parish Council –

2015	2016	2017	2018
Pamela Abdalla	Jennifer De Rosa	Pam Hess	James Lee Houston
Pat Standing	Ann Gouirand	Bob King	Anne Robb
	Stephen Shandor, <i>president</i>		Timothy Thompson

# Good Friday

April 3, 2015

## THE COLLECT OF THE DAY

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.*

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## A Reading from the Book of Isaiah [52:13–53:12]

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of mortals – so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through

his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

*Reader:* The Word of the LORD.

*Congregation:* Thanks be to God.

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**Psalm 22:1-11**

- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.
- 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.”
- 9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near, \*  
and there is none to help.

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

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**A Reading from the Letter to the Hebrews [10:16-25]**

“This is the covenant that I will make with them after those days, says the LORD: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since

we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Reader:* The Word of the LORD.

*Congregation:* Thanks be to God.

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### **The Passion of Our Lord Jesus Christ According to John**

[18:1–19:42]

*Response before the Gospel:* Glory to you, LORD Christ.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other

disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a

custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier.

They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*Response after the Gospel:* Praise to you, LORD Christ.