

# Stations of the Cross

## The Way of the Cross

(p. 47)

### **Hymn** – Sing my tongue the glorious battle

1 Sing, my tongue, the glorious battle; sing the ending of the fray.  
Now above the cross, the trophy, sound the loud triumphant lay:  
tell how Christ, the world's Redeemer, as a victim won the day.

2 Tell how, when at length the fullness of th'appointed time was come,  
He, the Word, was born of woman, left for us His Father's home,  
blazed the path of true obedience, shone as light amidst the gloom.

3 Thus, with thirty years accomplished, He went forth from Nazareth,  
destined, dedicated, willing, did His work, and met His death;  
like a lamb He humbly yielded on the cross His dying breath.

4 Faithful cross, true sign of triumph, be for all the noblest tree;  
none in foliage, none in blossom, none in fruit your equal be;  
symbol of the world's redemption, for the weight that hung on thee!

5 Unto God be praise and glory: to the Father and the Son,  
to th'eternal Spirit honor now and evermore be done;  
praise and glory in the highest, while the timeless ages run.

### **Anthem** – Drop, Drop slow tears – Gibbons

1 Drop, drop, slow tears,  
and bathe those beauteous feet,  
which brought from heaven  
the news and Prince of Peace.

2 Cease not, wet eyes,  
his mercies to entreat;  
to cry for vengeance  
sin doth never cease.

3 In your deep floods  
drown all my faults and fears;  
nor let his eye  
see sin, but through my tears.

## Hymn 170 - To mock your reign – Green / Tallis

1 To mock your reign, O dearest Lord, they made a crown of thorns;  
set you with taunts along that road from which no one returns.  
They did not know, as we do now, that glorious is your crown;  
that thorns would flower upon your brow, your sorrows heal our own.

2 In mock acclaim, O gracious Lord, they snatched a purple cloak,  
your passion turned, for all they cared, into a soldier's joke.  
They did not know, as we do now, that though we merit blame  
you will your robe of mercy throw around our naked shame.

3 A sceptered reed, O patient Lord, they thrust into your hand,  
and acted out their grim charade to its appointed end.  
They did not know, as we do now, though empires rise and fall,  
your Kingdom shall not cease to grow till love embraces all.

## The Liturgy of Good Friday

### The Salutation and Collect of the Day

*Officiant* Blessed be our God.  
*All* For ever and ever. Amen.

*Officiant* Let us pray.

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 Liturgy of the Word

#### Old Testament

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.

### Gradual Psalm

### Psalm 22

- 1 My God, my God, look upon me; why hast thou forsaken me \*  
and art so far from my health, and from the words of my complaint?
- 2 O my God, I cry in the day-time, but thou hearest not \*  
and in the night-season also I take no rest.
- 3 And thou continuest holy \*  
O thou worship of Israel.
- 4 Our fathers hoped in thee \*  
they trusted in thee, and thou didst deliver them.
- 5 They called upon thee, and were holpen \*  
they put their trust in thee, and were not confounded.
- 6 But as for me, I am a worm, and no man \*  
a very scorn of men, and the out-cast of the people.
- 7 All they that see me laugh me to scorn \*  
they shoot out their lips, and shake their heads, saying,
- 8 He trusted in God, that he would deliver him \*  
let him deliver him, if he will have him.
- 9 But thou art he that took me out of my mother's womb \*  
thou wast my hope, when I hanged yet upon my mother's breasts.
- 10 I have been left unto thee ever since I was born \*  
thou art my God even from my mother's womb.
- 11 O go not from me, for trouble is hard at hand \*  
and there is none to help me.
- 12 Many oxen are come about me \*  
fat bulls of Basan close me in on every side.
- 13 They gape upon me with their mouths \*  
as it were a ramping and a roaring lion.
- 14 I am poured out like water, and all my bones are out of joint \*  
my heart also in the midst of my body is even like melting wax.
- 15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums \*  
and thou shalt bring me into the dust of death.
- 16 For many dogs are come about me \*  
and the council of the wicked layeth siege against me.

- 17 They pierced my hands and my feet; I may tell all my bones \*  
they stand staring and looking upon me.
- 18 They part my garments among them \*  
and cast lots upon my vesture.
- 19 But be not thou far from me, O Lord \*  
thou art my succour, haste thee to help me.
- 20 Deliver my soul from the sword \*  
my darling from the power of the dog.
- 21 Save me from the lion's mouth \*  
thou hast heard me also from among the horns of the unicorns.
- 22 I will declare thy Name unto my brethren \*  
in the midst of the congregation will I praise thee.
- 23 O praise the Lord, ye that fear him \*  
magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;
- 24 For he hath not despised, nor abhorred, the low estate of the poor \*  
he hath not hid his face from him, but when he called unto him he heard him.
- 25 My praise is of thee in the great congregation \*  
my vows will I perform in the sight of them that fear him.
- 26 The poor shall eat, and be satisfied \*  
they that seek after the Lord shall praise him; your heart shall live for ever.
- 27 All the ends of the world shall remember themselves, and be turned unto the Lord \*  
and all the kindreds of the nations shall worship before him.
- 28 For the kingdom is the Lord's \*  
and he is the Governor among the people.
- 29 All such as be fat upon earth \*  
have eaten, and worshipped.
- 30 All they that go down into the dust shall kneel before him \*  
and no man hath quickened his own soul.
- 31 My seed shall serve him \*  
they shall be counted unto the Lord for a generation.
- 32 They shall come, and the heavens shall declare his righteousness \*  
unto a people that shall be born, whom the Lord hath made.

### The Epistle

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

**Anthem** – Crucifixus – Lotti - *Crucifixus etiam pro nobis; sub Pontio Pilato passus et sepultus est.*

*Trans.* He was crucified also for us, under Pontius Pilate he suffered and was buried.

## The Passion of Our Lord Jesus Christ according to John

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.

## The Sermon

Jessica Harmon

### Hymn – O sacred head sore wounded

1 O sacred head, sore wounded, Defiled and put to scorn:  
O kingly head, surrounded With mocking crown of thorn;  
What sorrow mars thy grandeur? Can death thy bloom deflow'r?  
O countenance whose splendor The hosts of heav'n adore!

2 Thy beauty, long desired, Hath vanished from our sight:  
Thy pow'r is all expired, And quenched the light of light.  
Ah me! for whom thou diest, Hide not so far thy grace:  
Show me, O Love most highest, The brightness of thy face.

3 In thy most bitter passion My heart to share doth cry.  
With thee for my salvation Upon the cross to die.  
Ah, keep my heart thus moved To stand thy cross beneath,  
To mourn thee, well-beloved, Yet thank thee for thy death.

(4 What language shall I borrow To thank thee, dearest friend,  
For this thy dying sorrow, Thy pity without end?  
Oh, make me thine forever! And should I fainting be,  
Lord, let me never, never outlive my love for thee.

5 My days are few, O fail not, With thine immortal pow'r,  
To hold me that I quail not in death's most fearful hour:  
That I may fight befriended, And see in my last strife  
To me thine arms extended upon the cross of life.)

## The Solemn Collects

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.

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

For its unity in witness and service  
For all bishops and other ministers  
and the people whom they serve  
For all bishops and all the people of their dioceses  
For all Christians in this community  
For those about to be baptized

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

*Silence*

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.*

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

For Donald, 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.

*Silence*

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.*

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

*Silence*



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.*

Let us pray for all 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.

*Silence*

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.*

Let us commit ourselves to 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.

*Silence*

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.*

## **Reproaches and Crux Fidelis**

Poule meus (Victoria)

Popule meus, quid feci tibi?  
Aut in quo contristavi te? Responde mihi.  
Quia eduxi te de terra Ægypti:  
parasti Crucem Salvatori tuo.  
Hagios o Theos.  
Sanctus Deus.  
Hagios Ischyros.  
Sanctus Fortis.  
Hagios Athanatos, eleison hymas.  
Sanctus Immortalis, miserere nobis.

My people, what have I done to you?  
How have I offended you? Answer me!  
I led you out of Egypt, from slavery to freedom,  
but you led your Saviour to the cross.  
Holy is God!  
Holy is God!  
Holy and strong!  
Holy and strong!  
Holy immortal One, have mercy on us  
Holy immortal One, have mercy on us

Crux Fidelis (King John of Portugal)

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

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!

**The Lord's Prayer**

**Concluding Collect**

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.*