

For this I was born,  
and for this I came  
into the world,  
to testify to the truth.

**Good Friday**  
10 April 2020

Noon The Good Friday Liturgy



The Cathedral  
Church of **Saint John**  
the Divine

**125**  
YEARS

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**HOLY WEEK SERVICES****Holy Saturday, 11 April**

Noon Liturgy for Holy Saturday

**Easter Sunday, 12 April**11 AM Easter Sunday

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**THE GOOD FRIDAY LITURGY**The Reverend Canon Patrick Malloy, *Officiant*The Reverend Canon Patti Welch, *Preacher**A message from The Ecumenical & Interfaith Commission, Episcopal Diocese of New York:*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.

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**ORGAN VOLUNTARY**Ich ruf zu Dir, Herr Jesu Christ, Johann Sebastian Bach  
 (“I cry to you, Lord Jesus Christ”) BWV 639 (1685–1750)

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**THE COLLECT OF THE DAY***Officiant* Let us pray.**A**LMIGHTY Father, who gave your only Son to die for our sins and to rise for our justification: Give us grace so to put away the leaven of malice and wickedness, that we may always serve you in pureness of living and truth; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.*People* Amen.

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**A READING FROM THE LETTER OF PAUL TO THE HEBREWS****S**INCE, 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. (4:14–16; 5:7–9)

*Lector* The Word of the Lord.*People* Thanks be to God.

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## PSALM 22

*Said responsively.**Deus, Deus meu*

*Lector* My God, my God, why have you forsaken me?  
*People* and are so far from my cry  
 and from the words of my distress?

*Lector* O my God, I cry in the daytime,  
 but you do not answer;  
*People* by night as well, but I find no rest.

*Lector* Yet you are the Holy One,  
*People* enthroned upon the praises of Israel.

*Lector* Our forefathers put their trust in you;  
*People* they trusted, and you delivered them.

*Lector* They cried out to you and were delivered;  
*People* they trusted in you and were not put to shame.

*Lector* But as for me, I am a worm and no man,  
*People* scorned by all and despised by the people.

*Lector* All who see me laugh me to scorn;  
*People* they curl their lips and wag their heads, saying,

*Lector* “He trusted in the LORD; let him deliver him;  
*People* let him rescue him, if he delights in him.”

*Lector* Yet you are he who took me out of the womb,  
*People* and kept me safe upon my mother’s breast.

*Lector* I have been entrusted to you ever since I was born;  
*People* you were my God when I was still in my  
 mother’s womb.

*Lector* Be not far from me, for trouble is near,  
*People* and there is none to help.

*Lector* Many young bulls encircle me;  
*People* strong bulls of Bashan surround me.

*Lector* They open wide their jaws at me,  
*People* like a ravening and a roaring lion.

*Lector* I am poured out like water;  
 all my bones are out of joint;  
*People* my heart within my breast is melting wax.

*Lector* My mouth is dried out like a pot-sherd;  
 my tongue sticks to the roof of my mouth;  
*People* and you have laid me in the dust of the grave.

*Lector* Packs of dogs close me in,  
 and gangs of evildoers circle around me;  
*People* they pierce my hands and my feet;  
 I can count all my bones.

*Lector* They stare and gloat over me;  
*People* they divide my garments among them;  
 they cast lots for my clothing.

*Lector* Be not far away, O LORD;  
*People* you are my strength; hasten to help me.

*Lector* Save me from the sword,  
*People* my life from the power of the dog.

*Lector* Save me from the lion’s mouth,  
*People* my wretched body from the horns of wild bulls.

*Lector* I will declare your Name to my brethren;  
*People* in the midst of the congregation I will praise you.

*Lector* Praise the LORD, you that fear him;  
*People* stand in awe of him, O offspring of Israel;  
 all you of Jacob’s line, give glory.

*Lector* For he does not despise nor abhor the poor in their  
 poverty; neither does he hide his face from them;  
*People* but when they cry to him he hears them.

*Lector* My praise is of him in the great assembly;  
*People* I will perform my vows in the presence of those who  
 worship him.

*Lector* The poor shall eat and be satisfied,  
 and those who seek the LORD shall praise him:  
*People* “May your heart live for ever!”

*Lector* All the ends of the earth shall remember and turn to  
 the LORD,  
*People* and all the families of the nations bow before him.

*Lector* For kingship belongs to the LORD;  
*People* he rules over the nations.

*Lector* To him alone all who sleep in the earth bow down  
 in worship;  
*People* all who go down to the dust fall before him.

*Lector* My soul shall live for him;  
 my descendants shall serve him;  
*People* they shall be known as the LORD’s for ever.

*Lector* They shall come and make known to a people  
 yet unborn  
*People* the saving deeds that he has done.

*The customary responses before and after the Gospel are omitted.*

## 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. (18:1-19:42)

*Silence is kept.*

## HYMN

Verses 1, 2, and 4 are sung by All,  
led by Jamet Pittman of the Cathedral Choir.  
Jamet then reprises Verse 1.

1 Were you there when they cru - ci - fied my Lord? \_\_\_\_\_ Were you there when they  
2 Were you there when they nailed him to the tree? \_\_\_\_\_ Were you there when they  
3 Were you there when they laid him in the tomb? \_\_\_\_\_ Were you there when they  
4 Were you there when they cru - ci - fied my Lord? \_\_\_\_\_ Were you there when they

cru - ci - fied my Lord? Oh! \_\_\_\_\_ Some - times it cau - ses me to trem - ble,  
nailed him to the tree? Oh! \_\_\_\_\_ Some - times it cau - ses me to trem - ble,  
laid him in the tomb? Oh! \_\_\_\_\_ Some - times it cau - ses me to trem - ble,  
cru - ci - fied my Lord? Oh! \_\_\_\_\_ Some - times it cau - ses me to trem - ble,

trem - ble, trem - ble. \_\_\_\_\_ Were you there when they cru - ci - fied my Lord?  
trem - ble, trem - ble. \_\_\_\_\_ Were you there when they nailed him to the tree?  
trem - ble, trem - ble. \_\_\_\_\_ Were you there when they laid him in the tomb?  
trem - ble, trem - ble. \_\_\_\_\_ Were you there when they cru - ci - fied my Lord?

Words: Traditional African-American spiritual

Music: *Were you There*, African-American spiritual; harm. Charles Winfred Douglas (1867–1944)

## THE SERMON

The Reverend Canon Patti Welch

Chaplain, The Cathedral School & Canon for Education

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**THE SOLEMN COLLECTS**

*The Prayers of the People on Good Friday are prayed using the ancient form used in Western Christianity. A minister bids the people to prayer for the Church, the nations and their leaders, those who are suffering, those who have not received the Good News of Jesus. After a period of silence after each bidding, the presider prays a collect. At the end of each collect, the people respond, "Amen."*

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**THE LORD'S PRAYER**

*Officiant* And now, as our Savior Christ has taught us,  
we are bold to say

*Officiant and People*

**O**UR 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 Officiant says*

**L**ORD 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.

*People* Amen.

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*The liturgy we have just celebrated is the second part of single Easter Triduum: Good Friday, Holy Saturday, and Easter Sunday. The Triduum begins at sundown on Maundy Thursday (which is counted as Friday, since the liturgical day begins at sundown). The Church celebrates these three days as if they were one day, so all the liturgies are really one. The Liturgy we have just celebrated concludes with neither a blessing nor a dismissal, since it is actually the second segment of a three-part liturgy. The liturgy continues Sunday at 11:00.*

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**CLERGY**

The Right Reverend Andrew ML Dietsche, D.D.  
Bishop of New York

The Right Reverend Allen K. Shin  
Bishop Suffragan of New York

The Right Reverend Mary D Glasspool  
Bishop Assistant of New York

The Right Reverend Clifton Daniel III, D.D.  
Dean of the Cathedral

The Reverend Canon Patrick Malloy, Ph.D.  
Sub-Dean and Canon for Liturgy and the Arts

The Reverend Canon Patti Welch, M.Div.  
Chaplain, The Cathedral School & Canon for Education

The Reverend Canon Steven Lee, M.Div.  
Canon Pastor and Vicar, Congregation of Saint Saviour

The Reverend Pamela Cooper-White, Ph.D., Assisting Priest

The Reverend Deacon Kenton J. Curtis, M.S.W. Deacon

The Reverend Deacon George Diaz, M.A. Deacon

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Raymond Nagem, D.M.A., Associate Director of Music

Bryan L. Zaros, M.M., Associate Choirmaster

Peter Ennis, Chief Sacristan

Jennifer Allen, Wisdom Year Resident

Douglass Hunt, Organ Curator

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Christian Mardones, Director, Cathedral Productions

Issac Lopez, Interim Production Coordinator & House Manager

Matthew Jacome, Interim Head Carpenter

Melissa Mizell, Lighting Designer

Kate Conover, Head Electrician

Kelly Wilson, Audio Tech

**ONGOING PROGRAMS AND INITIATIVES****CATHEDRAL ONLINE RESOURCES**

While the Cathedral is temporarily closed, our work transforms and continues. Please visit us online at [stjohndivine.org](http://stjohndivine.org) for a full list of community resources and ways to stay connected. Messages from the Dean, information on streaming worship services, and contact information for Cathedral clergy are just a few of the ways we're keeping active and engaged with our friends and neighbors.

**CATHEDRAL COMMUNITY CARES (CCC)  
SUNDAY SOUP KITCHEN**

During this time, the CCC Soup Kitchen remains open each Sunday, serving bagged meals to those in need. For more information or to volunteer, contact Thomas Perry at [tperry@stjohndivine.org](mailto:tperry@stjohndivine.org). Your support and contributions are greatly appreciated as we continue to serve our most vulnerable community members.

**THE CONGREGATION OF SAINT SAVIOUR**

If you are interested in learning more about the Episcopal Church, the Cathedral's Congregation of St. Saviour, or all the different ways to make the Cathedral your spiritual home, we would love to talk to you. Please contact the Vicar at [slee@stjohndivine.org](mailto:slee@stjohndivine.org).

**IMMIGRATION AND SANCTUARY RESOURCES**

The Cathedral is a house of worship for all, regardless of immigration status. If you, or members of your family, community or parish, need assistance navigating life as an immigrant of any legal status, we hope to connect you with the resources you need. For information on upcoming programs and more resources from the city and Diocese, visit [stjohndivine.org](http://stjohndivine.org).

**SERMONS ARCHIVE NOW ONLINE**

Visit the Cathedral's website to stream or download audio from past 11 AM Sunday Choral Eucharist sermons and listen on the go. Visit [stjohndivine.org/worship/archive](http://stjohndivine.org/worship/archive) to listen and download.

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