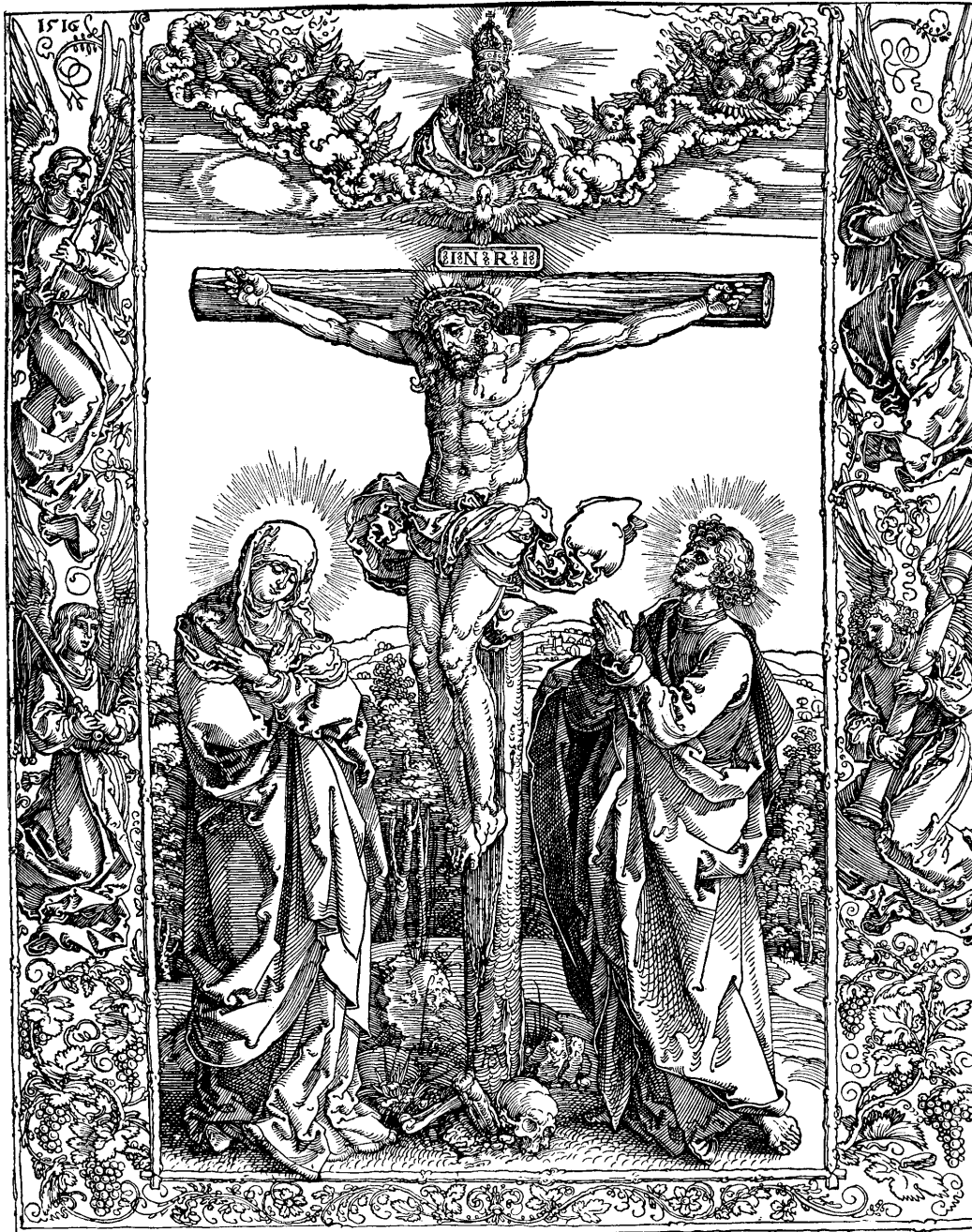


# CALVARY EPISCOPAL CHURCH

Pittsburgh, Pennsylvania



*Albrecht Dürer, Christ on the Cross (1516), woodcut print from the collection of The National Gallery of Art*

**The Solemn Liturgy for  
Good Friday  
March 29, 2024**

**at 12 o'clock in the afternoon and 7:30 in the evening**

*The Good Friday Liturgy is an extended meditation on the Crucifixion,  
our Lord's gift of atonement by which our redemption has been accomplished.  
The service has as its central focus the chanting of the Passion according to St. John.  
Prayers for the Church and the World, the Anthems of the Cross, and Communion from the Reserved Sacrament follow.*

## THE SOLEMN ENTRANCE OF THE MINISTERS

*On this day the ministers enter in silence and all kneel for silent prayer.*

*The Celebrant stands and begins the liturgy with the Collect of the Day, first saying*

Blessed be our God.

*People* For ever and ever. Amen.

*Celebrant* 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 WORD OF GOD

The Lesson

Isaiah 52:13—53:12

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

The Word of the Lord

*People* Thanks be to God.



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

*The Choir sings the verses of the Psalm.*

My God, my God, why have you forsaken me?

and are so far from my cry and from the words of my distress?

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

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

*Antiphon*

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

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

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

*Antiphon*

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

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

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

*Antiphon*

I have been entrusted to you ever since I was born;

you were my God when I was still in my mother’s womb.

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

*Antiphon*

## The Epistle

Hebrews 10:16-25

The Holy Spirit testifies saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord

*People* Thanks be to God.

## Hymn 158

*Ab, holy Jesus, how hast thou offended?*

*Herzliebster Jesu*

*all sing together, kneeling or seated*

*Ab, holy Jesus, how hast thou offended, that man to judge thee hath in hate pretended?*

*By foes derided, by thine own rejected, O most afflicted.*

*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.*

*The hymn concludes on the next page...*

*Lo, the Good Shepherd for the sheep is offered; the slave hath sinned, and the Son hath suffered;  
for our atonement, while we nothing heeded, God interceded.*

*For me, kind Jesus, was thy incarnation, thy mortal sorrow, and thy life's oblation;  
thy death of anguish and thy bitter passion, for my salvation.*

*Therefore, kind Jesus, since I cannot pay thee, I do adore thee, and will ever pray thee,  
think on thy pity and thy love unswerving, not my deserving.*

—Johann Heermann, tr. R. S. Bridges

The Passion of our Lord Jesus Christ according to John

John 18:1—19:42

*The congregation remains seated as the Passion begins. The customary responses before and after the Gospel are omitted.*

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 Temple 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 council 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 we all 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 chief priests 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 one of you, 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 crowd. 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 crowd 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 crowd 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 crowd 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 crowd, "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.

*All stand.*

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 passers-by 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 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.

*All may kneel for a period of prayer, then stand or remain kneeling for the remainder of the Passion.*

Since it was the day of Preparation, the chief priests 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 chief priests, 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.

Hymn 172, *stanzas 1-3*

*Were you there when they crucified my Lord?*

*Were you there*

*All stand and sing together.*

*Were you there when they crucified my Lord? Oh! Sometimes it causes me to tremble. Were you there...?*

*Were you there when they nailed him to the tree? Oh! Sometimes it causes me to tremble. Were you there...?*

*Were you there when they laid him in the tomb? Oh! Sometimes it causes me to tremble. Were you there...?*

*—Afro-American spiritual*

Homily

The Rev. Cameron J. Soulis

Musical Meditation

*Crux fidelis*

attr. 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!

*—Venantius Fortunatus, tr. John Mason Neale*

## THE SOLEMN COLLECTS

*All standing.*

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. *All kneel.*

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 Ketlen, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized (particularly\_\_\_\_\_)

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 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. *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.*

*A large wooden cross is borne into the church as the choir sings*

*Christus factus est*

Felice Anerio

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

Christ was made for us  
obedient unto death,  
even death on a cross.

*Propter quod et Deus exaltavit illum  
et dedit illi nomen,  
quod est super omne nomen.*

Therefore God has exalted him,  
and given him a name  
which is above every name. —*Philippians 2:8-9*

Anthems of the Cross *All read the italicized portion of each Anthem.*

I. We glory in your cross, O Lord,  
*and praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.*

May God be merciful to us and bless us,  
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,  
your saving health among all nations.*

Let the peoples praise you, O God;  
let all the peoples praise you.

*We glory in your cross, O Lord, and praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.*



II. We adore you, O Christ, and we bless you,  
*because by your holy cross you have redeemed the world.*

If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

*We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.*

Hymn 166, stanzas 1-5

*Sing, my tongue, the glorious battle  
all stand and sing together*

*Pange lingua*

*Sing, my tongue, the glorious battle; of the mighty conflict sing;  
tell the triumph of the victim, to his cross thy tribute bring.  
Jesus Christ, the world's Redeemer from that cross now reigns as King.*

*Thirty years among us dwelling, his appointed time fulfilled,  
born for this, he meets his passion, this the Savior freely willed:  
on the cross the Lamb is lifted, where his precious blood is spilled.*

*He endures the nails, the spitting, vinegar, and spear, and reed;  
from that holy body broken blood and water forth proceed:  
earth, and stars, and sky, and ocean, by that flood from stain are freed.*

*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.*

*Bend thy boughs, O tree of glory! Thy relaxing sinews bend;  
for a while the ancient rigor that thy birth bestowed, suspend;  
and the King of heavenly beauty gently on thine arms extend.*

—*Venantius Honorius Fortunatus, trans. after John Mason Neale*

## COMMUNION FROM THE RESERVED SACRAMENT

*There is by tradition no Prayer of Consecration on this day.*

*Communion is administered from the reserved Sacrament, hosts (bread) consecrated at the Maundy Thursday liturgy  
and kept at an Altar of Repose in the All Saints Chapel.*

*During the following music, the Sacrament is brought reverently to the High Altar.*

Anthem

*In the departure of the Lord*

John Bull

*In the departure of the Lord, of mortal body's vital breath,  
there lies a mystery worth record, which He did show us here on earth:  
who doth prepare to die each hour must follow Christ our Savior.*

—*Anonymous*

Confession of Sin

*Priest* Let us confess our sins against God and our neighbor.

*Silence is kept. All then pray together*

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 Priest stands and 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.*

As our Savior Christ has taught us, we are bold to say,

*All pray 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

*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.*

Hail, true Body, born of the Virgin Mary,  
that has suffered, sacrificed upon a cross for us,  
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.

—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 meditation after the Noon service are welcome to do so.  
The tower bell tolls at 3 p.m.*

## *The Passion Gospel of John and Anti-Semitism*

The section of John's Gospel read today tells the story of the Passion of Jesus, the term used for his arrest, trial, suffering, and crucifixion. Passion is from the Latin word meaning "suffering." This part of John's Gospel is traditionally read or sung on Good Friday, often with different readers or cantors representing the figures in the story. Many parts of this story are difficult to hear, with sin and evil manifesting in many forms. The Passion reveals some of the ugliest aspects of human nature, as well as pointing to some of the most beautiful.

A particularly challenging part of the story is the way in which it portrays Jewish people. Most of the characters in the story are Jewish: Jesus, the disciples, Barabbas, the high priest, the three women at the cross, Joseph of Arimathea, and most of the crowds. A few characters, like Pilate and the soldiers, were Romans, representing the occupying foreign superpower.

This is a story from a particular time and place that has universal implications. Its text frequently refers to "the Jews," denoting either the Jewish religious leaders (the establishment), or the crowds of the majority population. The point of the story is not to encourage anti-Semitism, which is itself a sin, although it has been misused for that purpose. One group did not kill Jesus. The point of the story is that Jesus died for all of us, a freely offered sacrifice of love, so we all might be restored to communion with God and one another.

To help us enter into the depth of the story, rather than be distracted, we have altered the language that refers to "the Jews." We have done so to clarify when narrative refers to the religious authorities (rendered here as "the chief priests") and when it refers to the crowds of ordinary people, the mob. We have made these changes mindful of our Jewish neighbors, and to assert the theological integrity of a story that transcends the fears and preoccupations of any given day or place—including our own.

### EASTER LITURGIES

The Great Vigil of Easter, Saturday evening at 8 P.M.  
Easter Day at 8, 9, and 11 a.m.

## **Participants in Today's Services**

### **12 p.m.—The Holy Eucharist, Rite II**

*Celebrant* .....The Reverend Jonathon W. Jensen  
*Preacher* .....The Reverend Cameron J. Soulis  
*Verger* .....Sarah Wilson  
*Acolyte* .....Adam Bailey  
*Lectors* .....Daniel Perett, Will Ruthrauff  
*Ushers* .....Lyn Orr, Laura Marchl

### **7:30 p.m.—The Holy Eucharist, Rite II**

*Celebrant* .....The Reverend Leslie G. Reimer  
*Preacher* .....The Reverend Cameron J. Soulis  
*Verger* .....Fred Roth  
*Acolyte* .....Sarah Atwood  
*Lectors* .....Linda Lewis, Elaine Effort  
*Ushers* .....Lucy Weingartner, Adam Hallowell



**On Sunday, April 7**, the Choir offers a service of Evensong at 5 p.m. Evensong is the musical version of Evening Prayer, a rite that has been in the Anglican and Episcopal Books of Common Prayer for as long as such books have existed. Sung psalms and prayers, scriptural readings, and two canticles from the Gospel of St Luke form most of the service, with other choral music to suit the occasion. On April 7 the canticles are by the great Victorian composer Charles V Stanford, along with a lovely choral song describing Mary Magdalen's experience at the empty tomb. Please join us!

# CALVARY

## EPISCOPAL CHURCH

315 Shady Avenue, Pittsburgh, Pennsylvania 15206  
412.661.0120 | email: [calvary@calvarypgh.org](mailto:calvary@calvarypgh.org) | [www.calvarypgh.org](http://www.calvarypgh.org)  
Office Hours – 9 A.M. to 4 P.M., Monday through Friday

### ■ CALVARY'S CLERGY AND STAFF

The Rev. Jonathon W. Jensen, <i>Rector</i>	Jon Tyillian, <i>Assistant Organist</i>
The Rev. Cameron J. Soulis, <i>Associate Rector</i>	Lynda Kennedy, <i>Director of Finance</i>
The Rev. Geoffrey S. Royce, <i>Deacon</i>	Vicki Rispoli, <i>Director of Children's Formation</i>
The Rev. Ruth Bosch Becker, <i>Assisting Pastor</i>	Kenneth Smith, <i>Director of Communications</i>
The Rev. Carol Henley, <i>Assisting Priest</i>	Kim Pieratt, <i>Parish Administrator</i>
Rabbi Aaron Bisno, <i>Rabbi-in-Residence</i>	Jim Gubash, <i>Head Sexton</i>
Ms. Deanna Briody, <i>McNulty Intern</i>	Adam Augustine, Ron Johnston,
Dr. Alan Lewis, <i>Director of Music</i>	Mary Ann Packer, Guy Tillman, <i>Sextons</i>
	Vivian Rispoli, <i>A/V Technician</i>

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#### – The Vestry –

2024	2025	2026	2027
Jennifer De Rosa	Adam Bailey	David Riehl	John Allison
David Jeong	Kate Burroughs	Wendy Lomicka	Elaine Effort
Donald MacLeod, Jr.	Lucy Douglas	James Manning	Ian Everhart
Laura Marchl	Peter Lewis	Vanessa Sterling	Lisa Nevola

Sarah Wilson, *secretary*

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#### – The Parish Council –

2024	2025	2026	2027
Jonathan Callard	Ann Augustine	Michele Bender	Charles R. Altman
Jean Carr	Mary Jane Bent	Sue DeWalt, <i>President</i>	Diana Page
Emma Schauf	Jeannine Farina	Stanley Nevola	Ray Richter
			Anoo Verghis

### Clergy Contact Information

Please feel free to contact any of our clergy. We are ready to help.

- The Rev. Jonathon Jensen, [jjensen@calvarypgh.org](mailto:jjensen@calvarypgh.org)
- The Rev. Cameron Soulis, [csoulis@calvarypgh.org](mailto:csoulis@calvarypgh.org)
- Deacon Geoffrey Royce, [groyce@calvarypgh.org](mailto:groyce@calvarypgh.org)
- Rabbi Aaron Bisno, [aaron.b.bisno@gmail.com](mailto:aaron.b.bisno@gmail.com)
- Deanna Briody, [dbriody@calvarypgh.org](mailto:dbriody@calvarypgh.org)