



# GOOD FRIDAY

Old South Church *in* Boston

April 18, 2025 ♦ 7:00 p.m.

## PRELUDE

*Please rise for the solemn procession.*

## \*OPENING DEVOTIONS

Jesus said, “And I, when I am lifted up from the earth, will draw all people to myself.”

Blessed be the one, holy, and living God.

**Glory to God for ever and ever.**

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.

Christ, have mercy.

**Lord, have mercy.**

God grant that while we trace Jesus’ path of sighs and tears, our hearts may be so touched with contrition and repentance, that we may be ready to embrace with joy all the crosses and sufferings of our own lives; we ask this in the name of Christ Jesus, who taught his disciples to pray, saying:

**Our Father, who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.**



Go to dark Geth-sem - a - ne, all who feel the tempt-er's pow'r;  
 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;  
 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,



your Re - deem - er's con - flict see; watch with him one bit - ter hour;  
 O the worm-wood and the gall! O the pangs his soul sus - tained!  
 mark that mir - a - cle of time, God's own sac - ri - fice com - plete;



turn not from his griefs a - way; learn from Je - sus Christ to pray.  
 Shun not suf - fering, shame, or loss; learn from him to bear the cross.  
 "It is fin - ished!" hear him cry; learn from Je - sus Christ to die.

Text: *James Montgomery, 1820, 1825; alt.*

Tune: REDHEAD 76, *Richard Redhead, 1853*

## PRAYER FOR ILLUMINATION

### OLD TESTAMENT LESSON

Isaiah 52:13–53:12

The reading from the Old Testament comes from the book of Isaiah.

Hear now these words from scripture...

...The Word of the Lord.

**Thanks be to God.**

# THE PASSION OF JESUS CHRIST

## The Crucifixion

*A Meditation on the Sacred Passion of the Holy Redeemer*

Music by Sir John Stainer (1840–1901)

Text by The Reverend William J. Sparrow-Simpson (1859–1952)

**Recitative: “And they came to a place named Gethsemane”**

*Tenor:*

And they came to a place named Gethsemane, and Jesus saith to his disciples:  
Sit ye here, while I shall pray.

**The Agony**

*Bass:*

Could ye not watch with me one brief hour? Could ye not pity my sorest need?  
Ah! If ye sleep while the tempests lower, surely, my friends, I am lone indeed.

*Chorus:*

Jesu, Lord Jesu, bowed in bitter anguish, and bearing all the evil we have done,  
Oh, teach us, teach us how to love thee for thy love;  
help us to pray, and watch, and mourn with thee.

*Bass:*

Could ye not watch with me one brief hour? Did ye not say upon Kedron's slope,  
ye would not fall into the Tempter's power? Did ye not murmur great words of hope?

*Chorus:*

Jesu, Lord Jesu, bowed in bitter anguish...

*Bass:*

Could ye not watch with me? Even so: willing in heart, but the flesh is vain.  
Back to mine agony I must go, lonely to pray in bitterest pain.

*Tenor; Bass; Chorus:*

And they laid their hands on him and took him, and led him away to the High Priest.  
And the High Priest asked him and saith unto him, ‘Art thou the Christ, the son of the blessed?’

Jesus said, ‘I am: and ye shall see the son of man sitting on the right hand of power,  
and coming in the clouds of heaven.’ Then the High Priest rent his clothes and saith:

‘What need we any further witnesses? Ye have heard the blasphemy.’

And they all condemned him to be guilty of death.

And they bound Jesus and carried him away, and delivered him to Pilate.

And Pilate, willing to content the people, released Barabbas unto them,  
and delivered Jesus — when he had scourged him — to be crucified.

And the soldiers led him away.

## **Processional to Calvary**

*Chorus:*

Fling wide the gates! Fling wide the gates!  
Fling wide the gates, for the Savior waits to tread in his royal way;  
he has come from above, in his power and love, to die on this Passion day.  
His cross is the sign of a love divine, his crown is the thorn-wreath of woe;  
he bears his load on the sorrowful road, and bends 'neath the burden low.

*Tenor:*

How sweet is the grace of his sacred face, and lovely beyond compare;  
though weary and worn with the merciless scorn of a world he has come to spare.  
The burden of wrong that earth bears along — past evil, and evil to be;  
all sins of man since the world began, they are laid, dear Lord, on thee.

*Chorus:*

Then on to the end, my God and my friend, with thy banner lifted high,  
thou art come from above, in thy power and love, to endure and suffer and die.

## **Recitative: “And when they were come”**

*Bass:*

And when they had come to the place called Calvary, there they crucified him;  
they crucified him and the malefactors, one on the right, and the other on the left.

## **The Mystery of the Divine Humiliation**

Cross of Jesus, Cross of sorrow, where the blood of Christ was shed,  
Perfect man on thee was tortured, perfect God on thee has bled!

Evermore for human failure by his Passion we can plead;  
God has borne all mortal anguish, surely he will know our need.

Who shall fathom that descending, from the rainbow-circled throne,  
Down to earth's most base profaning, dying desolate alone.

Cross of Jesus, Cross of sorrow...

## **Recitative: “He made himself of no reputation”**

*Bass:*

He made himself of no reputation, and took upon him the form of a servant,  
and was made in the likeness of man: and being found in fashion as a man,  
he humbled himself, and became obedient unto death — even the death of the cross.

## **The Majesty of the Divine Humiliation**

*Tenor:*

King ever glorious, King ever glorious! The dews of death are gathering 'round thee;  
upon the cross thy foes have bound thee — thy strength is gone, thy strength is gone.

Not in thy majesty, robed in Heaven's supremest splendor,  
but in weakness and surrender, thou hangest there.

Who can be like thee?  
Pilate, high in Zion dwelling?  
Rome, with arms the world compelling?  
Proud though they be!

Thou art sublime, thou art sublime:  
far more awful in thy weakness,  
more than kingly in thy meekness,  
thou Son of God, thou Son of God.

Glory and honor: let the world divide and take them;  
crown its monarchs and unmake them, but thou, thou wilt reign.  
Here in abasement; crownless, poor, disrobed, and bleeding:  
there, in glory interceding, thou art the King, thou art the King!

### **Recitative: "And as Moses lifted up the serpent"**

*Bass:*

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: "that  
whosoever believeth in him, should not perish, but have everlasting life."

### **Chorus: "God so loved the world"**

God so loved the world that he sent his only begotten Son,  
that whosoever believeth in him should not perish, but have everlasting life.  
For God sent not his Son into the world to condemn the world,  
but that the world through him might be saved.

### **Litany of the Passion**

Holy Jesu, by thy Passion, by the woes which none can share,  
borne in more than kingly fashion, by thy love beyond compare:  
*Crucified, I turn to thee, Son of Mary, plead for me.*

By thy look so sweet and lowly, while they smote thee on the face,  
by thy patience, calm and holy, in the midst of keen disgrace:  
*Crucified, I turn to thee, Son of Mary, plead for me.*

By the path of sorrows dreary, by the cross, thy dreadful load,  
by the pain, when faint and weary, thou didst sink upon the road:  
*Crucified, I turn to thee, Son of Mary, plead for me.*

**Recitative: “Jesus said, ‘Father, forgive them’ ”**

*Tenor; Chorus:*

Jesus said: “Father, forgive them; for they know not what they do.”

**Duet: “So thou liftest thy divine petition”**

So thou liftest thy divine petition, pierced with cruel anguish through and through;  
so thou grieveest o’er our lost condition, pleading, “Ah, they know not what they do.”

Oh! ‘twas love, in love’s divinest feature, passing o’er that dark and murderous blot,  
finding e’en for each low fallen creature — though they slay thee — one redeeming spot.

Yes! and still thy patient heart is yearning with a love that mortals scarce can bear.  
Thou in pity deep, divine, and burning, liftest e’en for me thy mighty prayer.

So thou pleadest, e’en for my transgression, bidding me look up and trust and live;  
so thou murmurest thine intercession, bidding me look up and trust and live;  
so thou pleadest: ‘yea, he knew not — for my sake, forgive.’

**Recitative: “And one of the malefactors”**

*Bass; Chorus:*

And one of the malefactors which were hanged railed on him, saying:

“If thou be the Christ, save thyself and us.”

But the other answering, rebuked him, saying,

“Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds:

but this man has done nothing amiss.”

And he said unto Jesus, “Lord, remember me when thou comest into thy Kingdom.”

And Jesus said unto him, “Verily I say unto thee, today shalt thou be with me in Paradise.”

**Recitative: “When Jesus therefore saw his mother”**

*Tenor; Chorus:*

When Jesus therefore saw his mother and the disciple standing by, whom he loved;  
he saith unto his mother: “Woman, behold thy son!”  
Then saith he to the disciple: “Behold thy mother!”

There was darkness over all the earth.  
And at the ninth hour Jesus cried with a loud voice, saying,  
“My God, my God, why hast thou forsaken me?”

\*HYMN

## O Love Divine, What Hast Thou Done!

The musical score is written on four staves in G major (one sharp) and 3/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The lyrics are: O Love di - vine, what has thou done! The im - mor - tal  
Is cru - ci - fied for me and you, to bring us  
Be - hold him, all ye that pass by, the suf - fering  
God hath died for me! The Fa - ther's co - e - ter - nal  
re - bels back to God. Be - lieve, be - lieve the re - cord  
Prince of life and peace! Come, sin - ners, see your Sav - ior  
Son bore all my sins up - on the tree. The im - mor - tal  
true, each has been bought with Je - sus' blood. Par - don for  
die, and say, "Was ev - er grief like his?" Come, feel with  
God hath died for me! My Lord, my Love, is cru - ci - fied!  
all flows from his side: My Lord, my Love, is cru - ci - fied!  
me his love ap - plied: My Lord, my Love, is cru - ci - fied!

Text: Charles Wesley, 1742; alt.

Tune: SELENA, Isaac B. Woodbury, 1850

### Recitative: "Is it nothing to you?"

*Bass:*

Is it nothing to you, all ye that pass by?

Behold, and see if there be any sorrow like unto my sorrow, which is done unto me,  
wherewith the Lord hath afflicted me in the day of his fierce anger.

### The Appeal of the Crucified

*Chorus:*

From the throne of his cross, the King of grief cries out to a world of unbelief:  
Oh! men and women, afar and nigh, is it nothing to you, all ye that pass by?

I laid my eternal power aside, I came from the Home of the Glorified,  
a babe, in the lowly cave to lie; is it nothing to you, all ye that pass by?  
I wept for the sorrows and pains of men, I healed them, and helped them, and loved them,  
but then, they shouted against me, “Crucify! Crucify!” Is it nothing to you?  
Behold me and see: pierced through and through with countless sorrows, and all is for you;  
for you I suffer, for you I die. Is it nothing to you, all ye that pass by?

Oh! men and women, your deeds of shame, your sins without reason and number and name;  
I bear them all on the cross on high. Is it nothing to you? Is it nothing to you that I bow my head? And  
nothing to you that my blood is shed? Oh! perishing souls, to you I cry, is it nothing to you?

O come unto me, by the woes I have borne, by the dreadful scourge, and the crown of thorns;  
by these, I implore you to hear my cry: is it nothing to you?  
O come unto me! This awful price — redemption’s tremendous sacrifice — is paid for you.  
Oh! why will ye die? O come unto me, for why will ye die? O come unto me.

**Recitative and Chorus: “After this...”**

*Tenor; Chorus:*

After this, Jesus knowing that all things were now accomplished, said: “I thirst.”

When Jesus had received the vinegar, he said:  
“It is finished! Father, into thy hands I commend my spirit.”

And he bowed his head, and gave up the ghost.

**For the Love of Jesus**

All for Jesus — all for Jesus, this our song shall ever be;  
For we have no hope, nor Savior, if we have not hope in thee.

All for Jesus — thou wilt give us strength to serve thee hour by hour;  
None can move us from thy presence while we trust thy love and power.

All for Jesus — at thine altar thou wilt give us sweet content;  
There, dear Lord, we shall receive thee in the solemn Sacrament.

All for Jesus — all for Jesus: this the Church’s song must be;  
Till, at last, when all are gathered, one in love and one in thee. Amen.



SILENT MEDITATION

CLOSING PRAYER

*Please stand for the solemn procession.*

*All depart in silence.*



## **Musicians Participating in the Service:**

Connor Vigeant, *tenor soloist*

Matthew Wight, *bass soloist*

### THE OLD SOUTH CHAMBER CHOIR

Adriana Repetto

Mara Riley

Healey Suto

Kate Wood

William Benoit

Connor Vigeant

Henri Youmans

Joel Clemens

Jamie Chelel

Nick Fahrenkrug

Sara Mitnik

Paul Soper

Andrea Wivchar

Matthew Wight

Mitchell Crawford, *Minister of Music*

Ross Wood, *organ*

## OLD SOUTH CHURCH *in* BOSTON — MINISTERS, OFFICERS, & STAFF

John M. Edgerton, *Senior Minister*

Ashley J. Popperson, *Associate Minister* ❖ Rachel J. Barton, *Associate Minister for Transformation*  
Gracie Paterson, *Nancy S. Taylor Leadership Fellow* ❖ Kat Woodard, *Seminarian*

Donald A. Wells, *Theologian in Residence* ❖ June R. Cooper, *Theologian in the City*  
David F. Story, *Wedding Minister* ❖ Kenneth H. Orth, *Healing Worship Minister*

James W. Crawford, *Senior Minister Emeritus* ❖ Nancy S. Taylor, *Senior Minister Emeritus*

Mitchell Crawford, *Minister of Music*

Audrey Woodhams, *Creative Director for Thursday Night Church*

Tim Harbold, *Director, Gospel Choir* ❖ Peter Coulombe, *Director, Old South Ringers*

Kate Nintcheu, *Director, Children & Family Ministries*

Summer Marsh, *Director, Old South Preschool*

Aislin Kate Anderson, *Children's Choir Director* ❖ Juniper Mai, *Children's Choir Accompanist*

Amelia Gerrard, *Director of Administration* ❖ Rebecca Pasipanodya, *Director of Operations*

Rémy Hatfield-Gardner, *Administrative Assistant* ❖ Kathleen Steen, *Staff Accountant*

Emily Ross, *Archivist* ❖ Karen Hand, *Wedding Coordinator*

Jamie Garuti Sage, *Multimedia Director*

Rémy Hatfield-Gardner & William Wei, *Livestream Production Assistants* ❖ Ava Welling, *Sound Technician*

Elias Perez, *Senior Sexton* ❖ Ozo Nwodo, Richard Serebour, & David Brode, *Sextons*

Corey Spence, *Weekday Receptionist*

Shirley Bivins, Shelia Randolph, & William Wei, *Evening & Weekend Receptionists*

Maren Batalden, *Moderator* ❖ Rob Gabler, *Clerk* ❖ Donna Matson, *Treasurer*

Debby Kuenstner, *Chair, Board of Trustees* ❖ Kate Silfen, *Historian*

Rebecca Bowen & Laurie Stickels, *Senior Deacons*

### A NOTE ON THE INCLUSIVE DIMENSIONS OF GOD'S GRACE

Old South Church in Boston, in the name of its host, Jesus Christ, and in the spirit of Christ's invitation carved into the stone of this church's portico, "Behold I Set Before You an Open Door," welcomes all who seek to know God. Following the One who we believe is Sovereign and Savior, we affirm that each individual is a child of God, and recognize that we are called to be like one body with many members, seeking with others of every race, ethnicity, creed, class, age, gender, marital status, physical or mental ability, sexual orientation, gender identity, and gender expression to journey together toward the promised realm of God. We invite everyone to join in the common life and mission of our reconciling community through participation and leadership in this congregation, and by fully sharing in the worship, rites and sacraments of this church. As we all move forward with the work of this church, we commit ourselves to making justice and inclusivity a reality in this congregation and in the world. On the threshold of Christ's open door, we rely upon the healing, unconditional nature of God's love and grace to be our help and guide.



OLD  
SOUTH  
CHURCH  
*in* BOSTON