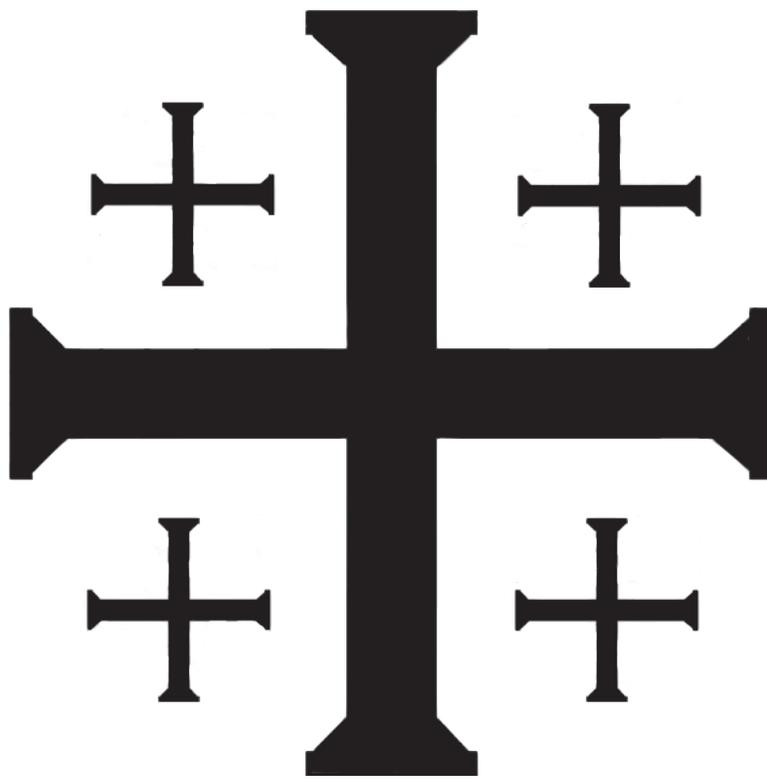


THE SOLEMN LITURGY
OF GOOD FRIDAY

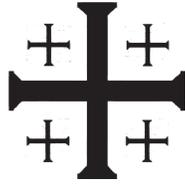


FRIDAY, APRIL 14, 2017

NOON

WASHINGTON NATIONAL CATHEDRAL

THE GOOD FRIDAY LITURGY marks the day of Christ's suffering, crucifixion, and death and is a continuation of the Maundy Thursday liturgy. We begin in silence as we ended last night. On this most solemn of days, we fix our gaze on the cross at Golgotha. The cross serves as a sign of God's never failing love for us even in the midst of death.



The people's responses are in bold.

The people stand as the ministers enter in silence.

When the ministers are in place, all kneel.

THE OPENING ACCLAMATION

Blessed be our God,
For ever and ever. Amen.

THE COLLECT FOR GOOD FRIDAY

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 people are seated.

THE FIRST READING

Genesis 22:1-18

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt-offering?" Abraham said, "God himself will provide the lamb for a burnt-offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place "The Lord will provide" as it is said to this day, "On the mount of the Lord it shall be provided."

The angel of the Lord called to Abraham a second time from heaven, and said, "By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice."

I waited patiently upon the Lord;
 he stooped to me and heard my cry.
 He lifted me out of the desolate pit, out of the mire and clay;
 he set my feet upon a high cliff and made my footing sure.
 He put a new song in my mouth, a song of praise to our God;
 many shall see, and stand in awe, and put their trust in the Lord.
 Happy are they who trust in the Lord!
 they do not resort to evil spirits or turn to false gods.
 Great things are they that you have done, O Lord my God!
 how great your wonders and your plans for us!
 there is none who can be compared with you.
 Oh, that I could make them known and tell them!
 but they are more than I can count.
 In sacrifice and offering you take no pleasure
 (you have given me ears to hear you);
 Burnt-offering and sin-offering you have not required,
 and so I said, "Behold, I come.
 In the roll of the book it is written concerning me:
 'I love to do your will, O my God; your law is deep in my heart.'"

I proclaimed righteousness in the great congregation;
 behold, I did not restrain my lips; and that, O Lord, you know.
 Your righteousness have I not hidden in my heart;
 I have spoken of your faithfulness and your deliverance;
 I have not concealed your love and faithfulness from the great congregation.
 You are the Lord; do not withhold your compassion from me;
 let your love and your faithfulness keep me safe for ever,
 For innumerable troubles have crowded upon me; my sins have overtaken me, and I cannot see;
 they are more in number than the hairs of my head, and my heart fails me.
 Be pleased, O Lord, to deliver me; O Lord, make haste to help me.

THE SECOND READING

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.

The people stand.

HYMN • 164

Alone thou goest forth to die

Bangor

The people are seated for the first part of the Passion Gospel. At the mention of the arrival at Golgotha, the people stand.

- Narrator* 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,
- Jesus* “Whom are you looking for?”
- Narrator* They answered,
- Priests & Police* “Jesus of Nazareth.”
- Narrator* Jesus replied,
- Jesus* “I am he.”
- Narrator* 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,
- Jesus* “Whom are you looking for?”
- Narrator* And they said,
- Priests & Police* “Jesus of Nazareth.”
- Narrator* Jesus answered,
- Jesus* “I told you that I am he. So if you are looking for me, let these men go.”
- Narrator* 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,
- Jesus* “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”
- Narrator* 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,
- Woman* “You are not also one of this man’s disciples, are you?”
- Narrator* He said,
- Peter* “I am not.”
- Narrator* 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,
- Jesus* “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.”
- Narrator* When he had said this, one of the police standing nearby struck Jesus on the face, saying,
- Police* “Is that how you answer the high priest?”
- Narrator* Jesus answered,
- Jesus* “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”
- Narrator* Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,
- Police* “You are not also one of his disciples, are you?”
- Narrator* He denied it and said,
- Peter* “I am not.”

Narrator One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave “Did I not see you in the garden with him?”

Narrator 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,

Pilate “What accusation do you bring against this man?”

Narrator They answered,

Priests & Police “If this man were not a criminal, we would not have handed him over to you.”

Narrator Pilate said to them,

Pilate “Take him yourselves and judge him according to your law.”

Narrator The Jews replied,

Priests & Police “We are not permitted to put anyone to death.”

Narrator (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,

Pilate “Are you the King of the Jews?”

Narrator Jesus answered,

Jesus “Do you ask this on your own, or did others tell you about me?”

Narrator Pilate replied,

Pilate “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?”

Narrator Jesus answered,

Jesus “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.”

Narrator Pilate asked him,

Pilate “So you are a king?”

Narrator Jesus answered,

Jesus “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.”

Narrator Pilate asked him,

Pilate “What is truth?”

Narrator After he had said this, he went out to the Jews again and told them,

Pilate “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?”

Narrator They shouted in reply,

Crowd “Not this man, but Barabbas!”

Narrator 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,

Soldiers “Hail, King of the Jews!”

Narrator and striking him on the face. Pilate went out again and said to them,

Pilate “Look, I am bringing him out to you to let you know that I find no case against him.”

Narrator So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate “Here is the man!”

Narrator When the chief Priests and the Police saw him, they shouted,

Crowd “Crucify him! Crucify him!”

Narrator Pilate said to them,

Pilate "Take him yourselves and crucify him; I find no case against him."

Narrator The Jews answered him,

Crowd "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Narrator Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate "Where are you from?"

Narrator But Jesus gave him no answer. Pilate therefore said to him,

Pilate "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?"

Narrator Jesus answered him,

Jesus "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."

Narrator From then on Pilate tried to release him, but the Jews cried out,

Crowd "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

Narrator 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,

Pilate "Here is your King!"

Narrator They cried out,

Crowd "Away with him! Away with him! Crucify him!"

Narrator Pilate asked them,

Pilate "Shall I crucify your King?"

Narrator The chief priests answered,

Priests "We have no king but the emperor."

Narrator Then he handed him over to them to be crucified.

The people stand.

Narrator 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,

Priests "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

Narrator Pilate answered,

Pilate "What I have written I have written."

Narrator 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,

Soldiers "Let us not tear it, but cast lots for it to see who will get it."

Narrator 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,

Jesus "Woman, here is your son."

Narrator Then he said to the disciple,

Jesus "Here is your mother."

Narrator 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),

Jesus "I am thirsty."

Narrator 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,

Jesus "It is finished."

Narrator Then he bowed his head and gave up his spirit.

The people bow and keep a period of silence .

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 people are seated at the invitation of the homilist.

MEDITATION

The Reverend Melissa Hollerith

ANTHEM

Were you there?

arr. Bob Chilcott (b. 1955)

Were you there when they crucified my Lord? Oh! Sometimes it causes me to tremble, were you there when they crucified my Lord? Were you there when they laid him in the tomb? Oh! Sometimes it causes me to tremble, were you there when they laid him in the tomb? (*African-American spiritual*)

The people kneel.

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.

The people 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 Michael, our Presiding Bishop, Mariann, our Bishop, and all the people of this diocese; for all Christians in this community ; for those about to be baptized particularly Christina, Ian, and Griffin; 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 this City of Washington; for Muriel, our mayor, and the City Council; 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.

The people stand.

The people are seated.

THE THIRD READING

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.

PSALM 22:1-11

plainsong

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.
 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.
 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.
 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.

MEDITATION

The Reverend Vincent Powell Harris

MUSICAL REFLECTION

Prelude, from Cello Suite No. 2 in D minor, BWV 1008

Johann Sebastian Bach (1685-1750)

The people stand.

THE VENERATION OF THE CROSS

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.

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.

O Savior of the world, who by your cross and precious blood has redeemed us:

Save us and help us, we humbly beseech you, O Lord.

All are invited to gather around the Mission Cross at mid nave.

ANTHEM AT THE VENERATION

Agnus Dei

Samuel Barber (1910-1981)

Sung in Latin. O Lamb of God, that taketh away the sins of the world, have mercy upon us. O Lamb of God, that taketh away the sins of the world, have mercy upon us. O Lamb of God, that taketh away the sins of the world, grant us thy peace. (*John 1:29*)

HYMN • 172

Were you there when they crucified my Lord?

Were You There

The people are seated.

THE FOURTH READING

Wisdom 2:1, 12-24

For they reasoned unsoundly, saying to themselves, "Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades. Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says,

he will be protected.” Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls; for God created us for incorruption, and made us in the image of his own eternity, but through the devil’s envy death entered the world, and those who belong to his company experience it.

PSALM 22: 12-21

plainsong

Many young bulls encircle me;
strong bulls of Bashan surround me.
They open wide their jaws at me,
like a ravening and a roaring lion.
I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.
My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet; I can count all my bones.
They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.
Be not far away, O Lord;
you are my strength; hasten to help me.
Save me from the sword,
my life from the power of the dog.
Save me from the lion’s mouth,
my wretched body from the horns of wild bulls.
I will declare your Name to my brethren;
in the midst of the congregation I will praise you.

MEDITATION

The Reverend Canon Kelly Brown Douglas

ANTHEM AT THE OFFERTORY

Bogoroditse Devo

Sergei Rachmaninov (1872-1943)

Sung in Russian Church Slavonic. Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Savior of our souls. (*Luke 1:28*)

THE OFFERING

The people remain seated while an offering is received to support the Good Friday Offering of the Episcopal Church.

THE HOLY COMMUNION FROM THE RESERVED SACRAMENT

We receive the Body and Blood of the Christ in the consecrated bread and wine reserved from the Maundy Thursday Holy Eucharist.

The people stand as the Sacrament is brought from the Altar of Repose.

HYMN • 166

Sing my tongue, the glorious battle

Pange lingua

The people kneel.

THE CONFESSION OF SIN

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.

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.

THE LORD'S PRAYER

Notre Père..., Padre nuestro..., Vater unser...,

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying "Amen." If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest.

ANTHEM AT THE COMMUNION

Tenebrae factae sunt

Francis Poulenc (1899-1963)

Sung in Latin. Darkness covered the earth when the Jews had crucified Jesus: and about the ninth hour Jesus cried out with a loud voice: "My God, why hast thou forsaken me?" And, with his head inclined, he gave up his spirit. Jesus, crying out again with a loud voice, said: "Father, into thy hands I commend my spirit." (*Matins responsory for Good Friday*)

HYMN AT THE COMMUNION • 479

Glory be to Jesus

Wem in Leidenstagen

The people stand.

THE PRAYER AFTER THE COMMUNION

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 Holy Spirit you live and reign, one God, now and for ever. Amen.

The people turn to face the Mission Cross at mid nave.

HYMN • 474

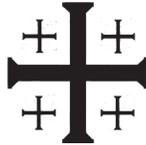
When I survey the wondrous Cross

Rockingham

The people depart in silence.

Immediately following this service, the Rite of Reconciliation is offered in the War Memorial Chapel and Saint John's Chapel.

Due to preparation for Easter services, the nave level closes at 4:00 pm.



ABOUT THE GOOD FRIDAY OFFERING

The Christian presence in the Middle East is a key bridge to peace-building among the faiths and ethnic groups of the region. The Good Friday Offering demonstrates our support for Christians of the region, assuring them that they are neither forgotten nor alone. By supporting their ministries of education, health care, and pastoral work, we help maintain and improve relationships that are the essential foundations for reconciliation and peace throughout the region. The Good Friday Offering is an expression of our solidarity with our sisters and brothers in Christ who keep the faith alive throughout the Land of the Holy One.

Contributions to the Good Friday Offering may also be sent to:

DFMS-Protestant Episcopal Church US
Post Office Box 958983
St. Louis, MO 63195-8983

Please make checks to: The Domestic and Foreign Missionary Society with "Good Friday Offering" in the note field.

HOLY WEEK CONTINUES AT WASHINGTON NATIONAL CATHEDRAL

Friday, April 14: Good Friday

When it was Evening: A Good Friday Meditation • 7 pm (nave + live webcast)

Rite of Reconciliation offered after service

Saturday, April 15: Easter Eve

The Great Vigil and First Eucharist of Easter • 8 pm (nave + live webcast)

Sunday, April 16: The Sunday of the Resurrection: Easter Day

Festive Holy Eucharist • 8:00 am and 11:15 am (nave + live webcast) *passes required*

Easter Day Organ Recital • 2:00 pm (nave)

Festive Choral Evensong • 4:00 pm (nave)

SERVICE PARTICIPANTS

The Very Reverend Randolph Marshall Hollerith, *Dean*
The Reverend Canon Kelly Brown Douglas, *Canon Theologian*
The Reverend Canon Rosemarie Logan Duncan, *Canon for Worship*
The Reverend Andrew K. Barnett, *Associate for Worship and Music*
The Reverend Vincent Powell Harris
The Reverend Melissa Hollerith

READERS

Dr. Ken Myrie
Aaron Adkins
Malinee Peris-de Silva
Nancy Stockbridge

PASSION READERS

David Torrealba
The Reverend Sarah E. Slater
Kevin R. Thomas
The Reverend Dr. Nan Peete
The Reverend Thomas C. Murphy
Jared B. Hughes

MUSICIANS

The Girls Cathedral Choir
Canon Michael McCarthy, *Director of Music*
Benjamin Pearce Straley, *Associate Director of Music and Organist*
George Fergus, *American Association of Anglican Musicians Hancock Fellow in Church Music*



WASHINGTON
**NATIONAL
CATHEDRAL**

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