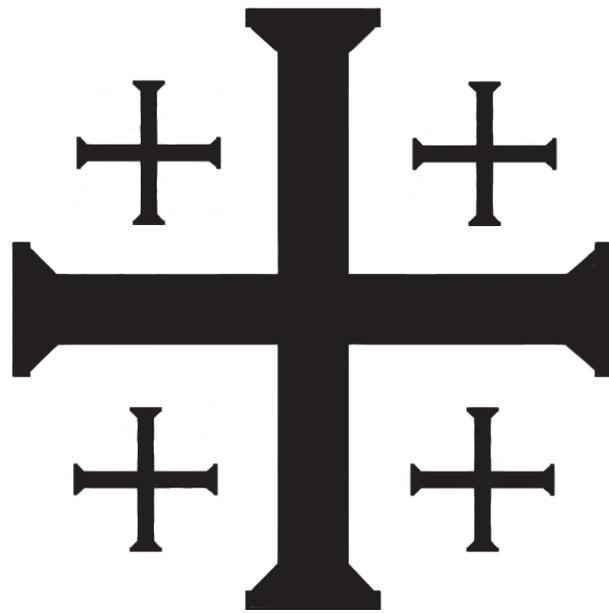


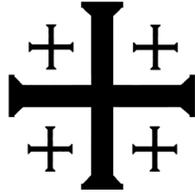
THE SOLEMN LITURGY
OF GOOD FRIDAY



APRIL 19, 2019

NOON

WASHINGTON NATIONAL CATHEDRAL



THE HOLY TRIDUUM: GOOD FRIDAY

On this most solemn of days, we fix our gaze on the cross at Golgotha. The Good Friday liturgy marks the day of Christ's suffering, crucifixion, and death and is a continuation of the Maundy Thursday rite. We begin in silence as we ended last night. At the conclusion of the liturgy you are asked to leave in silence or remain in quiet devotion.

THE SOLEMN LITURGY OF GOOD FRIDAY

April 19, 2019 • NOON

The people's responses are in bold.

PRELUDE

Suite in D minor, BWV 1008

Johann Sebastian Bach (1685-1750)

The people stand as able as the ministers enter in silence.

When the ministers are in place, all kneel as able for silent prayer.

THE OPENING ACCLAMATION

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

THE COLLECT FOR GOOD FRIDAY

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

Isaiah 52:13–53:12

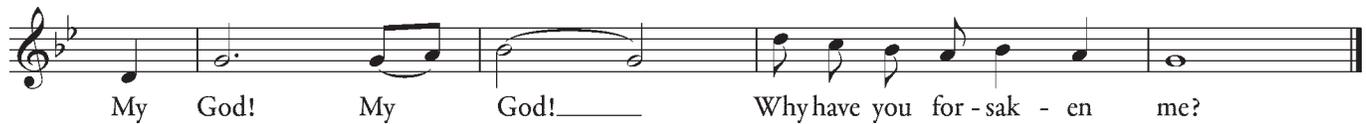
See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because 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.
Thanks be to God.

Silence is kept.

The choir introduces the refrain, then all repeat. Verses sung by the choir.



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.

Refrain

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."

Refrain

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.
 Many young bulls encircle me;
 strong bulls of Bashan surround me.

Refrain

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-herd;
 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.

Refrain

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.

Refrain

THE SECOND LESSON

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 Word of the Lord.
Thanks be to God.

ANTHEM

Crucifixus

Antonio Lotti (1666-1740)

Sung in Latin.

For our sake he was crucified under Pontius Pilate;
He suffered death and was buried.

(From the Nicene Creed)

The people stand as able.

HYMN

Alone thou goest forth, O Lord

Bangor



- 1. A - lone thou go - est forth, O Lord, in sac - ri - fice to die;
- 2. Our sins, not thine, thou bear - est, Lord; make us thy sor - row feel,
- 3. This is earth's dark - est hour, but thou dost light and life re - store;
- 4. Grant us with thee to suf - fer pain that, as we share this hour,



is this thy sor - row nought to us who pass un - heed - ing by?
 till through our pit - y and our shame love an - swers love's ap - peal.
 then let all praise be giv - en thee who liv - est ev - er - more.
 thy cross may bring us to thy joy and re - sur - rec - tion power.

The people are seated.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

Tomas Luis de Victoria (c. 1548-1611)

Sung by the choir.

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.

The people stand as able.

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.

Silence is kept and the people may bow or kneel, as able, until the Passion continues.

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.

A period of silence follows.

The people are seated at the invitation of the homilist.

MEDITATION

The Reverend Canon Leonard L. Hamlin, Sr.

ANTHEM

O vos omnes

Pablo Casals (1876-1973)

Sung in Latin. All you who pass by, stop and see;
if there be any sorrow like mine.

(Lamentations 1:12)

The people stand as able.

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 as able.

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 Paul Anthony Shelton, Stephanie Kyle Migdail, and Nelo Allen Hamilton; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence is kept.

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 is kept.

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 is kept.

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 is kept.

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 is kept.

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 remain kneeling and keep silence.

The people stand as able at the introduction to the hymn.

HYMN

He never said a mumbalin' word

Crucifixion

1. They cru - ci - fied my Lord, and He nev - er said a mum - ba - lin' word;
2. They nailed him to a tree, and He nev - er said a mum - ba - lin' word;

They cru - ci - fied my Lord, and He nev - er said a mum - ba - lin' word.
They nailed him to the tree, and He nev - er said a mum - ba - lin' word.

Not a word, not a word, not a word.

3. They pierced Him in the side.
4. The blood came streamin' down.
5. He hung his head and died.

The people are seated.

THE THIRD READING

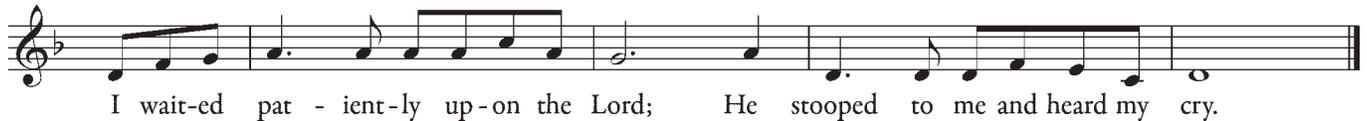
Genesis 22:1-18

After these things 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."

The Word of the Lord.

Thanks be to God.

The choir introduces the refrain, then all repeat. Verses sung by the choir.



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.

Refrain

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.

Refrain

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,

Refrain

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.

Refrain

MEDITATION

The Reverend Canon Jan Naylor Cope

MUSICAL REFLECTION

Sarabande from Suite in D minor

J. S. Bach

ANTHEM

Were you there?

Negro spiritual; 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?

The people stand as able.

THE VENERATION OF THE CROSS

Sung three times.

Cantor
Be-hold the wood of the Cross where - on was hung

People
the world's sal - va - - - - tion. O come, let us wor - ship.

The ministers proceed to the cross.

All are invited to gather around the Mission Cross on the platform. Those who wish to reverence the cross may come forward for a time of silent prayer, or may wish to express their devotion by touching the cross.

ANTHEM AT THE VENERATION

The Reproaches

T. L. de Victoria

Sung in Latin.

O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
For I led you out of the land of Egypt: and you have prepared a cross for thy saviour.
Holy God. Holy and mighty.
Holy and immortal. Have mercy on us.
For I led you through the desert for forty years and fed you with manna:
and led you to a land of all delights: and you have prepared a cross for your Savior.
Holy God. Holy and mighty.
Holy and immortal. Have mercy on us.

What more should I have done for you and what did I fail to do?
Moreover, I planted for you my most beautiful vineyard and you have become excessively bitter to me:
and you slaked my thirst with vinegar and pierced your Savior's side with a lance.
Holy God. Holy and mighty.
Holy and immortal. Have mercy on us.

For you I struck down the first-born of Egypt: and you beat and betrayed me.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I led you out of the land of Egypt and drowned the Pharaoh's might: and you betrayed me to the Chief Priests.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I opened the sea before you: and you opened my side with a lance.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I went before you in a column of cloud: and you led me to the court-room of Pontius Pilate.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I prepared manna for you in the desert: and you killed me with whips and stones.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I drew clear water from the rock for you: and you gave me gall and vinegar to slake my thirst
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
For you I struck down the Kings of Canaan: and you struck me on the head with a staff.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I gave you a royal scepter: and you gave me a crown of thorns on my head.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
I raised you up with a great virtue: and you hung me on the cross.
O my people, what have I done to you? Or in what way have I afflicted you? Answer me.
(attr. Prudentius of Troyes, d. 861)

OFFERTORY

Our Good Friday offering will be contributed to the work of the Anglican Communion in Jerusalem and the Middle East. This joins with offerings being taken in Episcopal churches throughout the nation today symbolizing unity with and concern for those who witness to Christ throughout that region.

OFFERTORY ANTHEM

Christus factus est

Anton Bruckner (1824-1896)

Sung in Latin.

Christ became obedient for us unto death, even the death of the cross.
Wherefore God also hath highly exalted him, and given him a name which is above every name.

(Philippians 2:8, 9)

OFFERTORY HYMN

All for Jesus

All for Jesus

1. All for Je - sus— all for Je - sus, this our song shall ev - er be;
2. All for Je - sus— Thou wilt give us strength to serve thee hour by hour;
3. All for Je - sus— at thine al - tar thou wilt give us sweet con - tent;
4. All for Je - sus— thou hast loved us; all for Je - sus— thou hast died;
5. All for Je - sus— all for Je - sus; this the Chur - ch's song must be

1. for we have not hope, nor Sav - ior, if we have not hope in thee.
2. none can move us from thy pres - ence while we trust thy love and power.
3. there, dear Lord, we shall re - ceive thee in the sol - emn Sac - ra - ment.
4. all for Je - sus— thou art with us; all for Je - sus Cru - ci - fied.
5. till, at last, her chil - dren ga - ther one in love and one in thee.

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 Sacrament is brought from the Altar of Repose in the Chapel of Saint John the Evangelist.

The people kneel, as able.

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, 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 INVITATION TO THE 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.

Those who wish to have Holy Communion brought to them at their seat should notify an usher.

COMMUNION ANTHEM

Jesum tradidit impius summis from *Tenebrae Responsories*

James MacMillan (b. 1959)

Sung in Latin.

The wicked man betrayed Jesus to the chief priests and elders of the people.

But Peter followed him afar off, to see the end.

And they led him to Caiaphus, the chief priest, where the Scribes and Pharisees were met together.

(From the Roman Breviary)

THE PRAYER AFTER 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.

HYMN

O sacred head, sore wounded

Passion Chorale

1. O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2. Thy beau - ty, long - de - sir - ed, hath van - ished from our sight;
 3. In thy most bit - ter pas - sion my heart to share doth cry,
 4. What lan - guage shall I bor - row to thank thee, dear - est friend,
 5. My days are few, O fail not, with thine im - mor - tal power,

1. O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2. thy power is all ex - pir - ed, and quenched the light of light.
 3. with thee for my sal - va - tion up - on the cross to die.
 4. for this thy dy - ing sor - row, thy pi - ty with - out end?
 5. to hold me that I quail not in death's most fear - ful hour;

1. what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2. Ah me! for whom thou di - est, hide not so far thy grace:
 3. Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4. Oh, make me thine for - ev - er! and should I faint - ing be,
 5. that I may fight be - friend - ed, and see in my last strife

1. O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2. show me, O Love most high - est, the bright - ness of thy face.
 3. to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4. Lord, let me nev - er, nev - er, out - live my love for thee.
 5. to me thine arms ex - tend - ed up - on the cross of life.

The people depart in silence.

RITE OF RECONCILIATION

Immediately following this service, the Rite of Reconciliation is offered in Holy Spirit, War Memorial and Children's Chapels.



HOLY WEEK & EASTER 2019

FRIDAY, APRIL 19: GOOD FRIDAY

Good Friday Evening Service • 7 PM (nave + live webcast)

SATURDAY, APRIL 20: EASTER EVE

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

SUNDAY, APRIL 21: THE SUNDAY OF THE RESURRECTION: EASTER DAY

Festival Holy Eucharist • 8 AM and 11:15 AM (nave + live webcast) **passes required**

Easter Day Organ Recital • 2 PM (nave + live webcast)

Festival Choral Evensong • 4 PM (nave + live webcast)

For a full listing of special services and events for Holy Week and Easter: cathedral.org/lent

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.

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Canon Vicar

Meditations

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Leonard H. Hamlin, Sr.
Canon Missioner

Assisting Clergy

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 Venerable L. Sue von Rautenkranz
Archdeacon, Episcopal Diocese of Washington

Readers

Michael Bray
Lansing Lee
Ellen Spencer

Musicians

Canon Michael McCarthy
Director of Music
George H. Fergus
Associate Director of Music and Assistant Organist
The Girls Cathedral Choir

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