



THE SOLEMN LITURGY OF GOOD FRIDAY

March 25, 2016 • 12:00 pm

WASHINGTON NATIONAL CATHEDRAL

All stand at the procession. When the ministers of the liturgy are in place, all remain standing for an extended period of silent prayer.

OPENING ACCLAMATION

Blessed be the God of our salvation.

Who bears our burdens and forgives our sins.

For us and for the salvation of all people, Christ became obedient unto death,
even death on a cross.

Blessed be the Name of the Lord.

THE COLLECT FOR GOOD FRIDAY

The Lord be with you.

And also with you.

Let us pray.

Eternal God, in the cross of Jesus we see the cost of our sin and the depth of your love: in humble hope
and fear may we place at his feet all that we have and all that we are, through Jesus Christ our Lord.

Amen.

The people are seated.

A READING FROM THE BOOK OF GENESIS • Genesis 22:1–18

A period of silent reflection follows each reading.

PSALM 40:1-14 • plainsong

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.

A READING FROM THE LETTER TO THE HEBREWS • Hebrews 4:14-16; 5:7-9

The people stand.

HYMN 164 • *Alone thou goest forth, O Lord*

The people are seated and are invited to join in at the bold parts marked "Crowd."

THE PASSION GOSPEL • John 18:1-19:42

The Passion of our Lord Jesus Christ according to John.

Narrator: At that time: 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,

Soldiers: "Jesus of Nazareth."

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.

Jesus: “Whom are you looking for?”

Soldiers: “Jesus of Nazareth.”

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 servant, and cut off his right ear. The servant’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 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 leaders 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?”

Peter: “I am not.”

Narrator: Now the servants 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 people 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?”

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,

Crowd: “**You are not also one of his disciples, are you?**”

Narrator: He denied it and said,

Peter: “I am not.”

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

Servant: “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?"

***Crowd:* "If this man were not a criminal, we would not have handed him over to you."**

Pilate: "Take him yourselves and judge him according to your law."

***Crowd:* "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?"

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

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 authorities. But as it is, my kingdom is not from here."

Pilate: "So you are a king?"

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."

Pilate: "What is truth?"

Narrator: After he had said this, he went out to the people 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?"

***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,

Chief Priests and Police: "Crucify him! Crucify him!"

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

Narrator: The people 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.”

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: “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

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 people 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 people,

Pilate: “Here is your King!”

***Crowd:* “Away with him! Away with him! Crucify him!”**

Pilate: “Shall I crucify your King?”

Narrator: The chief priests answered,

Chief 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 people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate,

Chief Priests: “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”

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.

Silence is kept.

Since it was the day of Preparation, the people 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 authorities, 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 is observed.

The people are seated at the invitation of the preacher.

MEDITATION • The Reverend Kenworthy

ANTHEM • *Were you there?* by Bob Chilcott

The people stand.

THE SOLEMN COLLECTS

God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our merciful God for people everywhere according to their needs.

Let us pray for the Church of God throughout the world: for unity in faith, in witness and in service; for bishops and other ministers, and those whom they serve; for Michael, our presiding bishop, James, suffragan bishop, Mariann, our bishop, and the people of this diocese; for all Christians in this place, for those to be baptized, for those who are mocked and persecuted for their faith; that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence follows each petition.

Lord, hear us. **Lord, graciously hear us.**

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your Name: through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for the nations of the world and their leaders: for Barack, the President of the United States; for Joseph, the Vice President; for the Congress and the Supreme Court; for all who serve in public office; for all who strive for justice and reconciliation: for the Members and Representatives of the United Nations; for this City of Washington; for Muriel, our mayor, and the City Council; that by God's help the world may live in peace and freedom.

Lord, hear us. **Lord, graciously hear us.**

Most Gracious God, in whose will is our peace, turn our hearts and the hearts of all to yourself, that by the power of your Spirit the peace which is founded on justice may be established throughout the world; through Jesus Christ our Lord. **Amen.**

Let us pray for those who have not received the Gospel of Christ; for those who have not heard the message of salvation, for all who have lost faith, for those hardened by sin or indifference, for the contemptuous and scornful, for those who are enemies of the cross of Christ and persecute those who follow him, 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.

Lord, hear us. **Lord, graciously hear us.**

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; and by the preaching of your Gospel with grace and power, gather them that they may be one fold under one Shepherd; Christ our Lord. **Amen.**

Let us pray for all those who suffer: for the hungry, the homeless, the destitute and the oppressed; for all who are sick and wounded; for those in darkness, in doubt, in loneliness and in fear; for prisoners,

captives and refugees; for the victims of false accusations and violence; for the sorrowful and for those in mortal danger; for all at the point of death and those who watch beside them; that God will sustain them in mercy and love; and stir up in us the will and patience to minister to their needs.

Lord, hear us. **Lord, graciously hear us.**

Almighty and everlasting God, the comfort of the sad, the strength of those who suffer: hear the prayers of your children who cry out of any trouble, and to every distressed soul grant mercy, relief and refreshment. 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 commend ourselves and all God's children to God's unfailing love, and pray for the grace of a holy life, that, with all who have died in the peace of Christ, we may come to the fullness of eternal life and the joy of resurrection.

Lord, hear us. **Lord, graciously hear us.**

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being made new and that all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who is alive and reigns with you in the unity of the Holy Spirit, one God, now and forever. **Amen.**

HYMN 158 • *Ah, holy Jesus, how hast thou offended
The people are seated.*

A READING FROM THE PROPHET ISAIAH • Isaiah 52:13–53:12

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?

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 • Canon Cope

MUSICAL REFLECTION • *Dialogo*, from *Sonata for Solo Cello* by Gyorgy Ligeti

The people stand.

THE VENERATION

The cross of Christ.

The cross on which the Savior of the world was hung.

I am your Creator, Lord of the universe: I have entrusted this world to you, but you have created the means to destroy it. I made you in my image, but you have degraded body and spirit and marred the image of your God. You have deserted me and turned your backs on me. I filled the earth with all you need, so that you might serve and care for one another as I have cared for you; but you have cared only to serve your own wealth and power.

My people, what wrong have I done to you? What good have I not done for you? Listen to me.

I made my children of one blood to live in families rejoicing in one another; but you have embittered the races and divided the nations. I commanded you to love your neighbor as yourself, to love and forgive even your enemies; but you have made vengeance your rule and hate your guide. In the fullness of time I sent you my Son, that in him you might know me, and through him find life and peace; but you put him to death on the cross.

My people, what wrong have I done to you? What good have I not done for you? Listen to me.

Through the living Christ, I called you into my Church to be my servants to the world, but you have grasped at privilege and forgotten my will. I have given you a heavenly gift and a share in the Holy Spirit; I have given you the spiritual energies of the age to come; but you have turned away and crucified the Son of God afresh. I have consecrated you in the truth; I have made you to be one in the unity of the Father and the Son by the power of the Spirit; but you have divided my Church and shrouded my truth.

Turn again, my people, listen to me.

Let your bearing to one another arise out of your life in Christ Jesus. He humbled himself and in obedience accepted the death of the cross. But I have bestowed on him the name that is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord.

Turn again, my people, listen to me.

The ministers process to the Mission Cross.

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

This is the wood of the cross, on which hung the Savior of the world.

Come let us worship.

O Savior of the world, who by your cross and precious blood have redeemed us,
save us and help us, we humbly pray.

As we reflect upon Jesus' suffering and death, all who wish to gather for prayer around the Mission Cross at mid-nave are invited to do so at this time.

ANTHEM AT THE VENERATION • *Agnus Dei* by Samuel Barber

HYMN 172 • *Were you there when they crucified my Lord?*

A READING FROM THE WISDOM OF SOLOMON • Wisdom 2:1, 12–24

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 • Canon Douglas

MUSICAL OFFERING • *Eonia* by John Taverner

THE GOOD FRIDAY OFFERING

The people remain seated while an offering is received. This Good Friday, as for the past 91 years, The Episcopal Church will receive an offering for The Episcopal Church in Jerusalem and the Middle East, symbolizing unity with and concern for those who witness to Christ throughout that region. Funds received through the Good Friday offering are used to run hospitals, schools, orphanages, and many other programs for the benefit of people of all faiths.

The people stand as the Sacrament is carried into the assembly.

HYMN 166 • *Sing, my tongue, the glorious battle*

MINISTRATION OF HOLY COMMUNION FROM THE RESERVED SACRAMENT

On Good Friday we fast from celebrating the Eucharist, but not from Communion itself. We receive the Body and Blood of the Risen Christ in the consecrated bread and wine reserved from Maundy Thursday's Eucharistic celebration, spiritual food that will sustain us as we journey toward our celebration of the first Eucharist of Easter at tomorrow night's Great Vigil.

CONFESSION OF SIN AND ABSOLUTION

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The presider offers absolution and the people respond, Amen.

PRAYER OVER THE GIFTS

Holy God, your Son Jesus Christ carried our sins in his own body on the tree, so that we might have life. May we and all who remember this day find new life in him, now and in the world to come, where he lives with you and the Holy Spirit, for ever and ever. **Amen.**

THE LORD'S PRAYER

Standing at the foot of the cross, let us pray with confidence, each in our own language, as our Savior has taught us,
Notre Père..., Padre nuestro..., Our Father...

INVITATION TO COMMUNION

Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.
Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Gluten-free wafers are available; please make your need known to the minister.

ANTHEM AT THE COMMUNION • *Lass dich nur nichts nicht dauren* by Johannes Brahms

HYMN 479 • *Glory be to Jesus*

The people stand.

POSTCOMMUNION PRAYER

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross and death between your judgment and our souls, now and in the hour of our death. Grant mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. Amen.

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

HYMN 474 • *When I survey the wondrous cross*

All are invited to linger at the Mission Cross before departing in silence.

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

In order to prepare for Easter services, the nave level closes at 4 PM.

A service of contemplative prayer and chant begins at 6:30 PM.

PARTICIPANTS: The Most Reverend Michael Bruce Curry, The Rev. Canon Jan Naylor Cope, The Rev. Canon Kelly Brown Douglas, The Rev. Preston B. Hannibal, The Rev. Stuart A. Kenworthy, The Rev. Dr. Wollom A. Jensen



WASHINGTON
NATIONAL CATHEDRAL

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