

# THE LITURGY FOR GOOD FRIDAY

THE THREE HOURS SERVICE  
APRIL 2, 2010  
AT NOON

## WASHINGTON NATIONAL CATHEDRAL

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*All stand as the ministers enter in silence.*

### THE FIRST HOUR

*When the ministers of the liturgy are in place before the altar, all kneel or bow as they are able, for an extended period of silent prayer.*

**TRISAGION** *The cantor sings through once. The congregation sings the second and third time.*

Ho - ly God, Ho - ly and Migh - ty, Ho - ly Im -  
mor - tal One, have mer - cy. up - on us.

### THE COLLECT FOR GOOD FRIDAY

The Lord be with you.

And also with you.

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 Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up. Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God?

*A period of silent reflection follows each reading.*

*The people are seated as the choir sings the psalm.*

## 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 10:16–25

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

*The people stand to sing and remain standing for the Gospel.*

**HYMN 158**

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

*Herzliebster Jesu*

**A READING FROM THE GOSPEL OF JOHN**

John 19:1–16a

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 temple authorities answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the crowd cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.” When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the crowd, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

*The people are seated at the invitation of the preacher.*

## REFLECTION

Canon Huber

*A period of silence is observed for contemplation.*

## MUSICAL OFFERING

*Gita Ladd, cellist*

*Prelude to D minor suite, BWV 1008*

Johann Sebastian Bach (1685–1750)

## SOLEMN COLLECTS

*The people stand.*

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

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 all the people of this diocese; for all Christians in this community; for those about to be baptized: That God will confirm the Church in faith, increase it in love, and preserve it in peace.

*A pause for silent prayer follows each petition.*

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 Barack, the President of the United States; for Joseph, the Vice-President; for the Congress and the Supreme Court; for the Members and Representatives of the United Nations; for this City of Washington, Adrian, 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 physically impaired; 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 will comfort and relieve them, and grant them the knowledge of divine 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 are seated.*

ANTHEM

*Crucifixus*

Antonio Lotti (1666–1740)

*Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.*

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

*The people stand.*

LITANY

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

All the ends of the earth shall remember and turn unto the Lord,  
**And proclaim his deliverance.**

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

HYMN 168

*O sacred head, sore wounded*

*Herzlich tut mich verlangen*

*The people are seated for a period of silent contemplation.*

THE SECOND HOUR

*Silence is observed.*

TRISAGION *The cantor sings through once. The congregation sings the second and third time.*

Ho - ly God, Ho - ly and Migh - ty, Ho - ly Im -  
 mor - tal One, have mer - cy up - on us.

## LITANY

Let us approach the Cross of Christ,  
**Where we shall receive mercy and find grace.**  
He offered up prayers and supplication.  
**By his blood he reconciled us; and by his wounds we are healed.**

*The people are seated.*

## A READING FROM THE PROPHET ISAIAH

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.

*A period of silent reflection follows the reading.*

*All remain seated as the choir sings the psalm.*

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.

A READING FROM THE LETTER TO THE ROMANS

Romans 8:18–27

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.



*The people stand to sing and remain standing for the Gospel.*

**HYMN 458**

*My song is love unknown*

*Love Unknown*

**A READING FROM THE GOSPEL OF JOHN**

John 19:16b–25a

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 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.

*The people are seated at the invitation of the preacher.*

**REFLECTION**

Dean Lloyd

*A period of silence is observed for contemplation.*

**MUSICAL OFFERING**

*Crucifixion*

Traditional Spiritual; arr. Moses Hogan (1957–2003)

Wasn't it a pity and a shame? He never said a mumbling word! Not a word! They pierced him in the side, and he never said a mumbling word. Not a word! His blood came trickling down and he never said a mumbling word. Not a word! He bowed his head and died, and he never said a mumbling word. Not a word!

**HYMN 172**

*Soloist sings the first stanza, all sing beginning second stanza.*

*Were you there when they crucified my Lord?*

*Were You There*

*The people are seated and silence is kept.*

*As we reflect upon Jesus' suffering and death, all who wish to gather for prayer around the cross are invited to do so at this time.*

*Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi. Quia eduxi te de terra Aegypti: parasti crucem Salvatori tuo. Agios O Theos. Sanctus Deus. Agios ischyros. Sanctus fortis. Agios athanatos, eleison imas. Sanctus et immortalis, miserere nobis.*

*Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi in terram satis optimam: parasti crucem Salvatori tuo. Agios O Theos. Sanctus Deus. Agios ischyros. Sanctus fortis. Agios athanatos, eleison imas. Sanctus et immortalis, miserere nobis.*

*Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo. Agios O Theos. Sanctus Deus. Agios ischyros. Sanctus fortis. Agios athanatos, eleison imas. Sanctus et immortalis, miserere nobis.*

*Ego propter te flagellavi Aegyptum cum primo genitis suis: et tu me flagellatum tradidisti. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego te eduxi de Aegypto demerso Pharaone in mare Rubrum: et tu me tradidisti principibus sacerdotum. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego ante te aperui mare: et tu aperuisti lancea latus meum. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego ante te praeivi in columna nubis: et tu me duxisti ad praetorium Pilati. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego propter te Chananaeorum Regis percussi: et tu percussisti arundine caput meum. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

*Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

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 Savior. Holy God. Holy God. Holy and mighty. Holy and mighty. Holy and immortal. 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 God. Holy and mighty. Holy and mighty. Holy and immortal. 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 have 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 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.

*The people stand to sing and remain standing for the litany.*

## HYMN 609

*Where cross the crowded ways of life*

*Gardiner*

### LITANY

We glory in your cross, O Lord,  
Let your ways be known upon earth;  
your saving health among all nations.

We glory in your cross, O Lord,  
For by virtue of your cross, joy has come to the whole world.

We glory in your cross, O Lord,  
And praise and glorify your holy resurrection.

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name.

**Amen.**

*The people are seated for a period of silent contemplation.*

## THE THIRD HOUR

*Silence is observed.*

**TRISAGION** *The cantor sings through once. The congregation sings the second and third time.*

Ho - ly God, Ho - ly and Mig - ty, Ho - ly Im -  
mor - tal One, have mer - cy \_\_\_\_\_ up - on us.

## COLLECT

The Lord be with you.

**And also with you.**

Let us pray.

O God, who, for our redemption, gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy; Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; who lives and reigns now and for ever.

**Amen.**

*The people are seated.*

## A READING FROM THE LETTER TO THE ROMANS

Romans 8:28–39

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

*A period of silent reflection follows the reading.*

*The people remain seated as the choir sings the psalm.*

PSALM 69:1–2, 16–23

Plainsong

Save me, O God,  
for the waters have risen up to my neck.  
I am sinking in deep mire,  
and there is no firm ground for my feet.  
Save me from the mire; do not let me sink;  
let me be rescued from those who hate me and out of the deep waters.  
Let not the torrent of waters wash over me,  
neither let the deep swallow me up;  
do not let the Pit shut its mouth upon me.  
Answer me, O Lord, for your love is kind;  
in your great compassion, turn to me.  
“Hide not your face from your servant;  
be swift and answer me, for I am in distress.  
Draw near to me and redeem me;  
because of my enemies deliver me.  
You know my reproach, my shame, and my dishonor;  
my adversaries are all in your sight.”  
Reproach has broken my heart, and it cannot be healed;  
I looked for sympathy, but there was none,  
for comforters, but I could find no one.  
They gave me gall to eat,  
and when I was thirsty, they gave me vinegar to drink.

*The people stand to sing and remain standing for the Gospel.*

HYMN 313

*Let thy Blood in mercy poured*

*Jesus, meine Zuversicht*

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. 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 religious 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.

*The people are seated at the invitation of the preacher.*

## REFLECTION

Canon Wade

*A brief period of silence is observed for contemplation.*

## MUSICAL OFFERING

*Gita Ladd, cellist*

*Elegie*

Gabriel Faure (1845-1924)

## THE GOOD FRIDAY OFFERING

*The people remain seated while an offering is received. This Good Friday, as for the past 88 years, The Episcopal Church will take up 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 to sing as the sacrament is carried into the assembly.*

HYMN

*Sing, my tongue, the glorious battle*

*St. Thomas*

1. Sing, my tongue, the glo - rious bat - tle; of the might - y  
2. Thir - ty years a - mong us dwell - ing, his ap - point - ed  
3. He en - dures the nails, the spit - ting, vin - e - gar, and  
4. Faith - ful cross! a - bove all o - ther, one and on - ly

con - flict sing; tell the tri - umph of the vic - tim,  
time ful - filled; born for this, he meets his pas - sion,  
spear, and reed; from that ho - ly bo - dy bro - ken  
no - ble tree! None in fo - liage, none in blos - som,

to his cross thy tri - bute bring. Je - sus, Christ, the  
this the Sa - vior free - ly willed: on the cross the  
blood and wa - ter forth pro - ceed: earth, and stars, and  
none in fruit thy peer may be: sweet - est wood and

world's Re - deem - er from that cross now reigns as King,  
Lamb is lift - ed, where his pre - cious blood is spilled.  
sky, and o - cean, by that flood from stain are freed.  
sweet - est i - ron! sweet - est weight is hung on thee.



## MINISTRATION OF HOLY COMMUNION FROM THE RESERVED SACRAMENT

*On Good Friday we fast from celebrating the Eucharist, but not from Communion itself. While there is no offering of bread and wine and no Eucharistic prayer, we receive the Body and Blood of the Risen Christ in the consecrated bread and wine reserved from Maundy Thursday's Eucharistic celebration. Even as we dwell at the foot of the Cross, the Good Friday liturgy feeds us with the spiritual food that will sustain us as we journey toward our celebration of the first Eucharist of Easter at tomorrow night's Easter Vigil.*

## THE CONFESSION

Let us confess our sins against God and our neighbor.

**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.**

## ABSOLUTION

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

**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 people are seated.*

## INVITATION TO COMMUNION

*All who seek God and a deeper life in Christ are welcome to receive Holy Eucharist.*

*To receive communion, come to a communion station at the direction of the ushers. Receive the bread in the palm of your hand. Eat the bread and then drink from the cup when it is offered to you, or, if you wish, you may hold the bread and dip it into the wine when the cup is offered to you.*

*Gluten-free wafers are available; please make your need known to a minister.*

*If you wish to receive a blessing rather than receive communion, please join in the movement to the communion station and cross your arms over your chest. This will alert the priest of your desire to be blessed.*

## ANTHEM AT THE COMMUNION

*Miserere mei*

Gregorio Allegri (1582–1652)

*Miserere mei, Deus, secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam. Amplius lava me ab iniquitate mea, et a peccato meo munda me. Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper. Tibi soli peccavi, et malum coram te feci, ut justificeris in sermonibus tuis, et vincas, cum judicaris. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea. Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi. Asperges me hyssopo et mundabor: lavabis me et super nivem dealbabor. Auditui meo dabis gaudium et laetitiam: et exsultabunt ossa humiliata. Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele. Cor mundum crea in me deus: et spiritum rectum innova in visceribus meis. Ne projicias me a facie tua: et spiritum sanctum tuum ne auferras a me. Redde mihi laetitiam salutaris tui: et spiritu principali confirma me. Docebo iniquos vias tuas: et impii ad te convertentur. Libera me de sanguinibus, Deus, Deus salutis meae: et exsultabit lingua mea justitiam tuam. Domine labia mea aperies: et os meum annuntiabit laudem tuam. Quoniam si voluisses sacrificium dedissem utique: holocaustis non delectaberis. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non despicies. Benigne fac Domine in bona voluntate tua Sion: ut aedificentur muri Jerusalem. Tunc acceptabis sacrificium justitiae, oblationes et holocausta. Tunc imponent super altare tuum vittles.*

Have mercy on me, O God, according to your loving kindness; in your great compassion blot out my offenses. Wash me through and through from my wickedness and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against you only have I sinned and done what is evil in your sight. And so you are justified when you speak and upright in your judgement. Indeed, I have been wicked from my birth, a sinner from my mother's womb. For behold, you look for truth deep within me, and will make me understand wisdom secretly. Purge me from my sin, and I shall be pure; wash me, and I shall be clean indeed. Make me hear of joy and gladness, that the body you have broken may rejoice. Hide your face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence and take not your holy Spirit from me. Give me the joy of your saving help again and sustain me with your bountiful Spirit. I shall teach your ways to the wicked, and sinners shall return to you. Deliver me from death, O God, and my tongue shall sing of your righteousness, O God of my salvation. Open my lips, O Lord, and my mouth shall proclaim your praise. Had you desired it, I would have offered sacrifice, but you take no delight in burnt-offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, you will not despise. Be favorable and gracious to Zion, and rebuild the walls of Jerusalem. Then you will be pleased with the appointed sacrifices, with burnt-offerings and oblations; then shall they offer young bullocks upon your altar.

*Psalm 51*

*The people stand.*

POSTCOMMUNION PRAYER

*Said by all.*

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 and sing the final hymn.*

HYMN 474

*When I survey the wondrous cross*

*Rockingham*

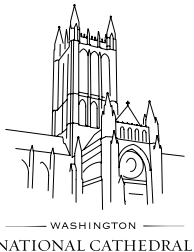
*All are invited to linger at the cross before departing in silence.*

*Cathedral clergy are available at the high altar and in Holy Spirit Chapel from 3 until 4 PM to hear confession, and offer reconciliation and pastoral conversation. Please ask an usher for directions.*

**A Good Friday service of contemplative prayer and chant is held in the Chapel of St. Joseph of Arimathea, on the lower level, at 5:30 and 7:30 pm. In the quiet darkness of the tomb-like chapel, this service includes meditation, and candle-lighting.**

*In order to prepare for the Easter services, the nave level will close at 4 PM this afternoon.*

The Right Reverend John Bryson Chane, *presider*  
The Reverend Canon Preston B. Hannibal, the Reverend Olivia Hilton,  
and the Reverend Gwendolyn W. Tobias, *gospellers*  
The Reverend Canon Stephen Huber, the Very Reverend Samuel T. Lloyd III,  
and the Reverend Canon Carol L. Wade, *homilists*  
The Cathedral Choir of Men and Boys



Massachusetts and Wisconsin Avenues, NW  
Washington, DC 20016-5098  
(202) 537-6200  
[www.nationalcathedral.org](http://www.nationalcathedral.org)