

THE LITURGY FOR GOOD FRIDAY

THE THREE HOURS SERVICE
APRIL 22, 2011
NOON

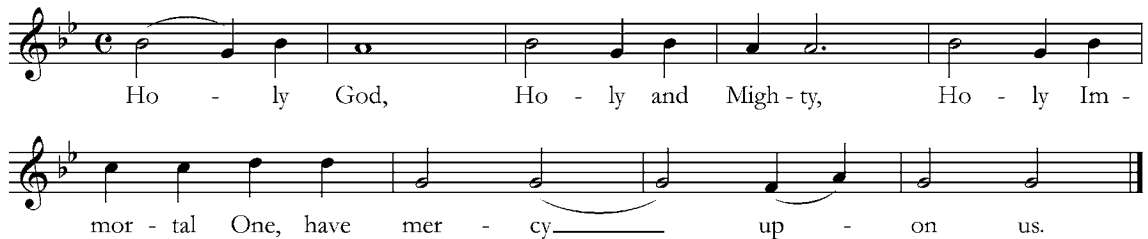
WASHINGTON NATIONAL CATHEDRAL

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.*



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.

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.”

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

Dean Jones

A period of silence is observed for contemplation.

MUSICAL OFFERING

Gita Ladd, cellist

Prelude, from Cello Suite No. 3 in C, BWV 1009

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, Vincent, 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

O vos omnes

Pablo Casals (1876–1973)

O vos omnes qui transitis per viam, attendite et videte: si est dolor sicut dolor meus.

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

Lamentations 1:12

HYMN 168

O sacred head, sore wounded

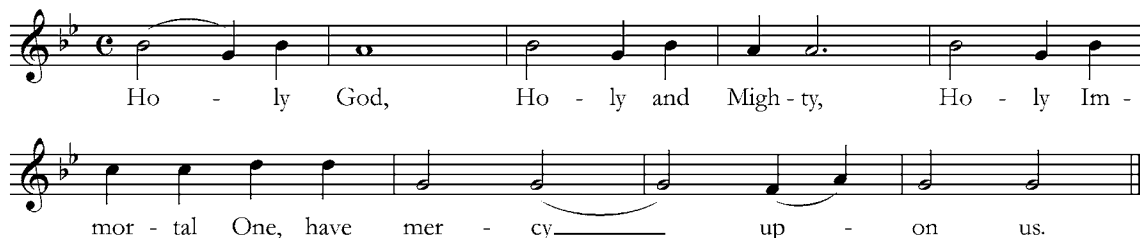
Herzlich, tut mich verlangen

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.*



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 HEBREWS

Hebrews 4:14–16; 5:7–9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The people stand 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

The Rev. Jan Naylor Cope

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.

THE REPROACHES

Sung in Latin.

Tomás Luis de Victoria (1548–1611)

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.

HYMN 609

Where cross the crowded ways of life

Gardiner

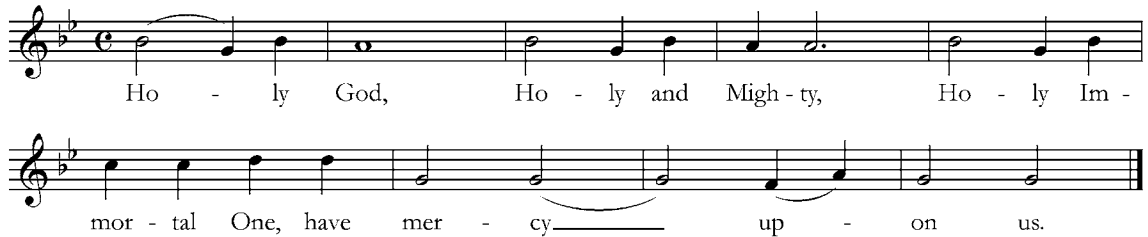
The people are seated for a period of silent contemplation.

THE THIRD HOUR

Silence is observed.

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

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 FIRST LETTER OF PETER

1 Peter 1:10–20

Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look! Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, “You shall be holy, for I am holy.”

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake.

A period of silent reflection follows the reading.

The people remain seated as the choir sings the psalm.

PSALM 22:18–30

Plainsong

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.
Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly;
I will perform my vows in the presence of those who worship him.
The poor shall eat and be satisfied, and those who seek the Lord shall praise him:
"May your heart live for ever!"
All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.
For kingship belongs to the Lord;
he rules over the nations.
To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.
My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.
They shall come and make known to a people yet unborn
the saving deeds that he has done.

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 spiritual authorities 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

Dean Lloyd

A brief period of silence is observed for contemplation.

MUSICAL OFFERING

Gita Ladd, cellist

Kol Nidrei, Op. 47

Max Bruch (1838–1920)

THE GOOD FRIDAY OFFERING

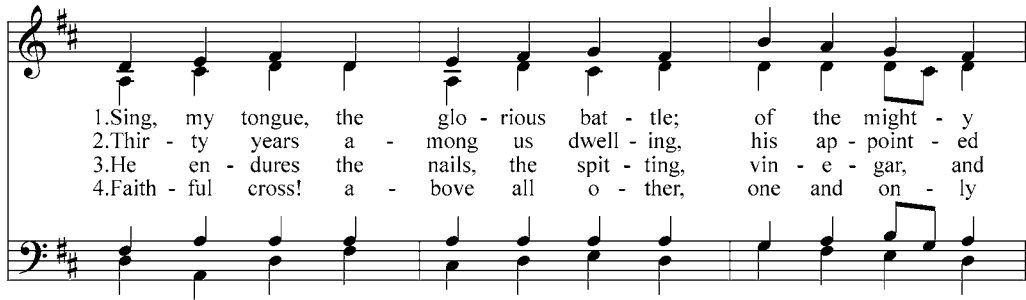
The people remain seated while an offering is received. This Good Friday, as for the past 89 years, The Episcopal Church will take up an offering for the Episcopal Church in Jerusalem and the Middle East, symbolizing unity with and concern for those who witness to Christ throughout that region. Funds 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.

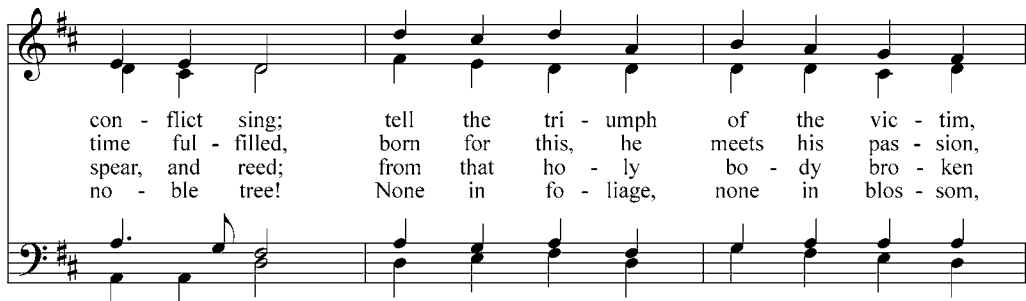
HYMN

Sing, my tongue, the glorious battle

St. Thomas



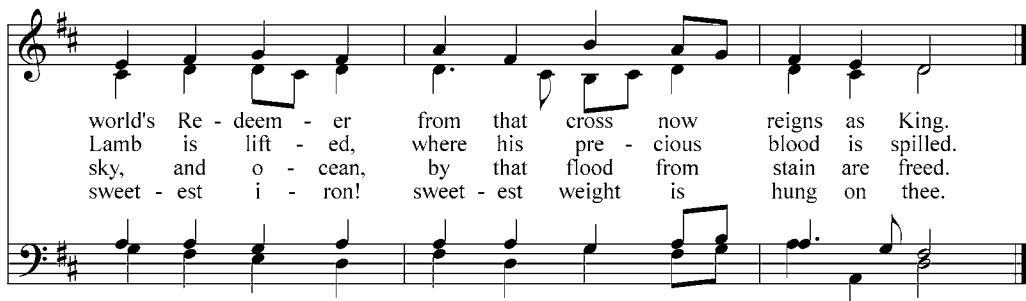
1.Sing, my tongue, the glo - rious bat - tle; of the might - y
 2.Thir - ty years a - mong us dwell - ing, his ap - point - ed
 3.He en - dures the nails, the spit - ting, vin - e - gar, and
 4.Faith - ful cross! a - bove all o - ther, one and on - ly



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 *Sung in Latin.*

Miserere mei

Gregorio Allegri (1582–1652)

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 in Children's Chapel and in War Memorial Chapel from 3 until 4 PM to hear confession, offer reconciliation, and pastoral conversation. Please ask an usher for directions.

The Right Reverend John Bryson Chane, *presider*
The Reverend Canon Mary Sulerud, the Reverend Canon Preston B. Hannibal,
and the Reverend Gwendolyn W. Tobias, *gospellers*
The Very Reverend Alan Jones, the Reverend Jan Naylor Cope,
and the Very Reverend Samuel T. Lloyd III, *homilists*
Alexandra Zepeda, Lisa Beske, Haley Dettra, John Dalton, and Marcus Skeel, *readers*
The Reverend Canon Samuel Van Culin, *solemn collects*
The Cathedral Choir of Men and Girls

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.



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