



THE LITURGY OF GOOD FRIDAY

APRIL 18, 2014

NOON

WASHINGTON NATIONAL CATHEDRAL

INTROIT

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.

When the ministers of the liturgy are in place, all kneel or bow as they are able, 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.

CONFESSION OF SIN AND ABSOLUTION

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.

The presider offers absolution and the people respond Amen.

All stand.

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

Ho - ly God, Ho - ly and Might - y, 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.

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

God tested Abraham. God said to him, “Abraham!” And Abraham 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 the reading.

The people remain 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.

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.

A period of silent reflection follows the reading.

*The people remain 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 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.”

Narrator: Jesus replied,

Jesus: “I am he.”

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them,

Jesus: “Whom are you looking for?”

Narrator: And they said,

Soldiers: “Jesus of Nazareth.”

Narrator: Jesus answered,

Jesus: “I told you that I am he. So if you are looking for me, let these men go.”

Narrator: This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

Jesus: “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

Narrator: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas

was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Woman: “You are not also one of this man’s disciples, are you?”

Narrator: He said,

Peter: “I am not.”

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the 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?”

Narrator: Jesus answered,

Jesus: “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

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

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

Narrator: Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

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

Narrator: They answered,

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

Narrator: Pilate said to them,

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

Narrator: The people replied,

***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?”

Narrator: Jesus answered,

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

Narrator: Pilate replied,

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

Narrator: Jesus answered,

Jesus: “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the authorities. But as it is, my kingdom is not from here.”

Narrator: Pilate asked him,

Pilate: “So you are a king?”

Narrator: Jesus answered,

Jesus: “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

Narrator: Pilate asked him,

Pilate: “What is truth?”

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

Narrator: They shouted in reply,

***Crowd:* “Not this man, but Barabbas!”**

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Soldiers: “Hail, King of the Jews!”

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

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

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

Pilate: “Here is the man!”

Narrator: When the chief priests and the police saw him, they shouted,

Chief Priests and Police: “Crucify him! Crucify him!”

Narrator: Pilate said to them,

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 therefore said to him,

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

Narrator: Jesus answered him,

Jesus: “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”

Narrator: From then on Pilate tried to release him, but the 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!”

Narrator: They cried out,

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

Narrator: Pilate asked them,

Pilate: “Shall I crucify your King?”

Narrator: The chief priests answered,

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.’”

Narrator: Pilate answered,

Pilate: “What I have written I have written.”

Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

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

Narrator: This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: “Woman, here is your son.”

Narrator: Then he said to the disciple,

Jesus: “Here is your mother.”

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: “I am thirsty.”

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: “It is finished.”

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

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 silent reflection follows the Passion.

The people are seated at the invitation of the preacher.

MEDITATION

Rev. Dr. Frank Wade

A period of silence is observed for contemplation.

ANTHEM

God so loved the world

Robert Chilcott (b. 1955)

God so loved the world that he gave his only begotten son that whoso believeth in him should not perish, but have everlasting life.

—*John 3:16*

SOLEMN COLLECTS

The people stand.

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 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.

A pause for silent prayer 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 those who administer the law and all who serve in public office: for the Congress and the Supreme Court; for all who strive for justice and reconciliation: for the Members and Representatives of the United Nations; for this City of Washington, Vincent, our mayor, and the City Council; that by God's help the world may live in peace and freedom.

Silence.

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 the contemptuous and scornful, for those who are enemies of Christ and persecute those who follow him, that God will open their hearts to the truth and lead them to faith and obedience.

Silence.

Lord, hear us.

Lord, graciously hear us.

Merciful God, creator of all the peoples of the earth, have compassion on all who do not know you, 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 those who are deprived and oppressed, for all who are sick, 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 all at the point of death and those who watch beside them, that God will sustain them in mercy and love.

Silence.

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, through 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.

Silence.

Lord, hear us.

Lord, graciously hear us.

God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery, and 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

Ab, holy Jesus

Herzliebster Jesu

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.

MEDITATION

Canon Campbell

A period of silence is observed for contemplation.

MUSICAL REFLECTION *Gita Ladd, cellist*

D Minor Cello Suite, Prelude, BWV 1008

Johann Sebastian Bach (1685–1750)

The people stand.

THE VENERATION

Anthem 1

We glory in your cross, O Lord,
**and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.**

May God be merciful to us and bless us, show us the light of his countenance, and come to us.
Let your ways be known upon earth, your saving health among all nations.

Let the peoples praise you, O God; let all the peoples praise you.
**We glory in your cross, O Lord, and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.**

Anthem 2

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.
**We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.**

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

The ministers process to the Mission Cross.

Christ our Lord became obedient unto death.
Come let us worship.

Christ our Lord became obedient unto death.
Come let us worship.

Christ our Lord became obedient unto death.
Come let us worship.

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.

ANTHEMS

The Lamentation

Edward C. Bairstow (1874-1946)

How doth the city sit solitary that was full of people; how is she become as a widow. She that was great among the nations and princess among the provinces; how is she become a tributary. She weepeth sore in the night and her tears are on her cheeks; among all her lovers she hath none to comfort her. The ways of Zion do mourn; because none come to the solemn assembly. All her gates are desolate; and she herself is in bitterness. The Lord hath afflicted her for the multitude of her trasgressions; her children are gone into captivity before the enemy. All they that go by clap their hands at her; they hiss and wag their head at the daughter of Jerusalem saying: 'Is this the city that men called the perfection of beauty; the joy of the whole earth?'

Jerusalem, Jerusalem, return unto the Lord thy God.

For these things I weep; mine eye, mine eye runneth down with water. From on high hath the Lord sent fire into my bones and it prevaieth against them; he hath made me desolate and faint all the day. My flesh and my skin hath made me old; he hath broken my bones. He hath builded against me; and compass'd me with gall and travail. He hath made me to dwell in dark places; as those that have been long dead. I am become a derision to all my people; and their song all the day. Let him give his cheek to him that smiteth him; Let him be filled full with reproach. Is it nothing to you all ye that pass by; behold and see if there be any sorrow like unto my sorrow. Remember mine affliction and my misery; the wormwood and the gall.

Jerusalem, Jerusalem, return unto the Lord thy God.

Remember O Lord what is come upon us; behold and see our reproach. The joy of our heart is ceas'd; our dance is turn'd into mourning. The crown is fallen from our head; woe unto us for we have sinn'd. For this our heart is faint; for these things our eyes are dim. Let us search and try our ways; and turn again unto the Lord. Turn thou us unto thee O Lord and we shall be turn'd; renew our days as of old. It is of the Lord's mercies that we are not consum'd; because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion saith my soul; therefore will I hope in him. O Lord thou hast pleaded the causes of my soul; thou hast redeem'd my life.

Jerusalem, Jerusalem, return unto the Lord thy God.

HYMN 172

The people stand to sing.

Were you there when they crucified my Lord

Were You There

The people are seated.

A READING FROM THE WISDOM OF SOLOMON

Wisdom 2:1, 12-24

For they reasoned unsoundly, saying to themselves, 'Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades. Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to

us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.' Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls; for God created us for incorruption, and made us in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his company experience it.

A period of silent reflection follows the reading.

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

Dean Hall

A period of silence is observed for contemplation.

MUSICAL OFFERING

Drop, drop, slow tears

William Walton (1902–1983)

Drop, drop, slow tears, and bathe those beauteous feet, which brought from heaven the news and Prince of Peace: cease not, wet eyes, his mercy to entreat; to cry for vengeance, sin doth never cease. In your deep flood drown all my faults and fears; nor let his eye see sin, but through my tears.

—*Phineas Fletcher (1582–1650)*

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 to sing as the sacrament is carried into the assembly.

HYMN 160

Cross of Jesus, cross of sorrow

Cross of Jesus

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.

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..., Vater unser...

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The people are seated.

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.

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 *Sung in Latin.*

Civitas sancti tui

William Byrd (1543–1623)

Civitas sancti tui facta est deserta. Sion deserta facta est, Jerusalem desolata est.

Your sacred cities have become a desert; even Zion is a desert, Jerusalem a desolation. —Isaiah 64:10

The people stand.

POSTCOMMUNION PRAYER

Said by all.

O Lord Jesus Christ, Son of the living God, 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; rest to the dead; to your Church peace and concord; and to us sinners forgiveness, and everlasting life and glory; for, with the Father and the Holy Spirit you are alive and reign, 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.

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 this afternoon. A Good Friday service of contemplative prayer and chant occurs at 6:30 PM.

PARTICIPANTS

Rev. Canon Jan Naylor Cope
Rev. Canon Gina Gilland Campbell
The Very Reverend Gary Hall
Rev. Preston B. Hannibal
Rev. Dr. Frank Wade
Rev. Canon Samuel Van Culin



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