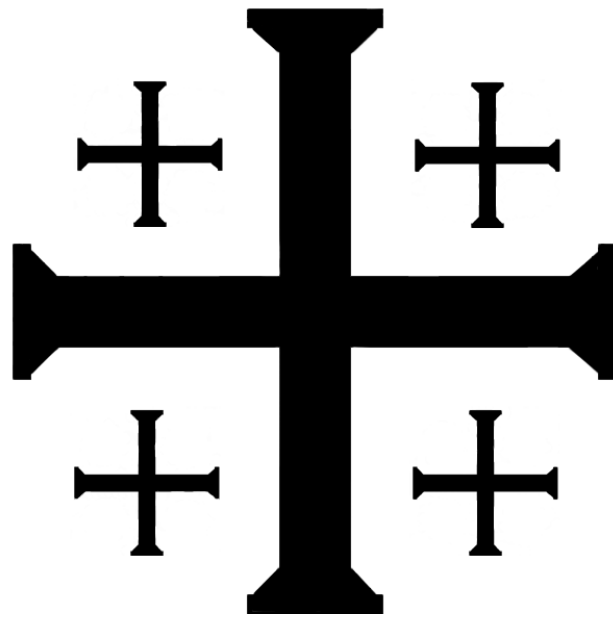


THE SOLEMN LITURGY
OF GOOD FRIDAY



APRIL 10, 2020

NOON

WASHINGTON NATIONAL CATHEDRAL

THE HOLY TRIDUUM: GOOD FRIDAY

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



THE SOLEMN LITURGY OF GOOD FRIDAY

April 10, 2020 • NOON

The people's responses are in bold.

PRELUDE

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

Improvisation on “Herzlich tut mich verlangen”

INTROIT

Lamb of God

Twila Paris (b. 1958)

The ministers enter in silence and kneel for a period of prayer.

THE OPENING ACCLAMATION

Blessed be our God.

For ever and ever. Amen.

THE COLLECT FOR GOOD FRIDAY

The collect is the prayer appointed for the day that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

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 FIRST READING

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

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.

Isaías 52:13–53:12

Mi siervo tendrá éxito,
será levantado y puesto muy alto.
Así como muchos se asombraron de él,
al ver su semblante, tan desfigurado
que había perdido toda apariencia humana,
así también muchas naciones se quedarán admiradas;
los reyes, al verlo, no podrán decir palabra,
porque verán y entenderán
algo que nunca habían oído.

¿Quién va a creer lo que hemos oído?
¿A quién ha revelado el Señor su poder?
El Señor quiso que su siervo
creciera como planta tierna
que hunde sus raíces en la tierra seca.
No tenía belleza ni esplendor,
su aspecto no tenía nada atrayente;
los hombres lo despreciaban y lo rechazaban.
Era un hombre lleno de dolor,
acostumbrado al sufrimiento.
Como a alguien que no merece ser visto,
lo despreciamos, no lo tuvimos en cuenta.

Y sin embargo él estaba cargado con nuestros
sufrimientos,
estaba soportando nuestros propios dolores.
Nosotros pensamos que Dios lo había herido,
que lo había castigado y humillado.
Pero fue traspasado a causa de nuestra rebeldía,
fue atormentado a causa de nuestras maldades;
el castigo que sufrió nos trajo la paz,
por sus heridas alcanzamos la salud.

Todos nosotros nos perdimos como ovejas,
siguiendo cada uno su propio camino,
pero el Señor cargó sobre él la maldad de todos
nosotros.

Fue maltratado, pero se sometió humildemente,
y ni siquiera abrió la boca;
lo llevaron como cordero al matadero,
y él se quedó callado, sin abrir la boca,

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong
his days;
through him the will of the Lord shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make
many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

The Word of the Lord.
Thanks be to God.

Silence is kept.

como una oveja cuando la trasquilan.
Se lo llevaron injustamente,
y no hubo quien lo defendiera;
nadie se preocupó de su destino.
Lo arrancaron de esta tierra,
le dieron muerte por los pecados de mi pueblo.
Lo enterraron al lado de hombres malvados,
lo sepultaron con gente perversa,
aunque nunca cometió ningún crimen
ni hubo engaño en su boca.

El Señor quiso oprimirlo con el sufrimiento.
Y puesto que él se entregó en sacrificio por el pecado,
tendrá larga vida
y llegará a ver a sus descendientes;
por medio de él tendrán éxito los planes del Señor.
Después de tanta aflicción verá la luz,
y quedará satisfecho al saberlo;
el justo siervo del Señor liberará a muchos,
pues cargará con la maldad de ellos.
Por eso Dios le dará un lugar entre los grandes,
y con los poderosos participará del triunfo,
porque se entregó a la muerte
y fue contado entre los malvados,
cuando en realidad cargó con los pecados de muchos
e intercedió por los pecadores.

Palabra del Señor.
Demos gracias a Dios.

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 22:1-21

Salmo 22:1-21

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.
 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.

Dios mío, Dios mío, ¿Por qué me has desamparado?
 ¿Por qué estás lejos de mi súplica,
 y de las palabras de mi clamor?
 Dios mío, clamo de día, y no respondes;
 de noche también, y no hay para mí reposo.
 Pero tú eres el Santo,
 entronizado sobre las alabanzas de Israel.
 En ti esperaron nuestros antepasados;
 esperaron, y tú los libraste.
 Clamaron a ti, y fueron librados;
 confiaron en ti, y no fueron avergonzados.
 Mas yo soy gusano, y no hombre,
 oprobio de todos y desprecio del pueblo.
 Todos los que me ven, escarnecen de mí;
 estiran los labios y menean la cabeza, diciendo:
 "Acudió al Señor, líbrele él;
 sálvele, si tanto lo quiere".
 Pero tú eres el que me sacó del vientre,
 y me tenías confiado en los pechos de mi madre.
 A ti fui entregado antes de nacer,
 desde el vientre de mi madre, tú eres mi Dios.
 No te alejes de mí, porque la angustia está cerca,
 porque no hay quien ayude.
 Me rodean muchos novillos;
 fuertes toros de Basán me circundan.
 Abren sobre mí las bocas,
 como león rapante y rugiente.
 Soy derramado como aguas;
 todos mis huesos se descoyuntan;
 mi corazón, como cera, se derrite en mis entrañas.
 Como un tiesto está seca mi boca;
 mi lengua se pega al paladar;
 y me has puesto en el polvo de la muerte;
 Porque jaurías de perros me rodean,
 y pandillas de malignos me cercan;
 horadan mis manos y mis pies;
 contar puedo todos mis huesos.
 Me miran de hito en hito, y con satisfacción maligna;
 reparten entre sí mis vestidos;
 sobre mi ropa echan suertes.

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.

Mas tú, oh Señor, no te alejes;
fortaleza mía, apresúrate a socorrerme.
Salva de la espada mi garganta,
mi faz del filo del hacha.
Sálvame de la boca del león,
a este pobre, de los cuernos del búfalo.
Proclamaré tu Nombre a mis hermanos;
en medio de la congregación te alabaré.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord.
Thanks be to God.

Hebreos 4:14-16; 5:7-9

Jesús, el Hijo de Dios, es nuestro gran Sumo sacerdote que ha entrado en el cielo. Por eso debemos seguir firmes en la fe que profesamos. Pues nuestro Sumo sacerdote puede compadecerse de nuestra debilidad, porque él también estuvo sometido a las mismas pruebas que nosotros; sólo que él jamás pecó. Acerquémonos, pues, con confianza al trono de nuestro Dios amoroso, para que él tenga misericordia de nosotros y en su bondad nos ayude en la hora de necesidad.

Mientras Cristo estuvo viviendo aquí en el mundo, con voz fuerte y muchas lágrimas oró y suplicó a Dios, que tenía poder para librarlo de la muerte; y por su obediencia, Dios lo escuchó. Así que Cristo, a pesar de ser Hijo, sufriendo aprendió lo que es la obediencia; y al perfeccionarse de esa manera, llegó a ser fuente de salvación eterna para todos los que lo obedecen.

Palabra del Señor.
Demos gracias a Dios.

HYMN

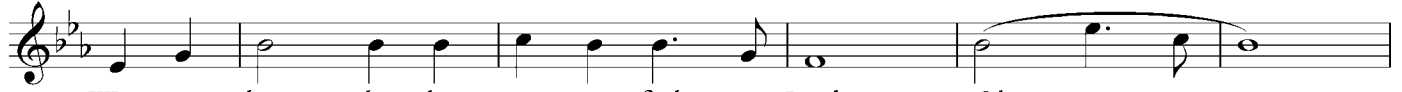
Were you there when they crucified my Lord?

Sung by all.

Negro spiritual



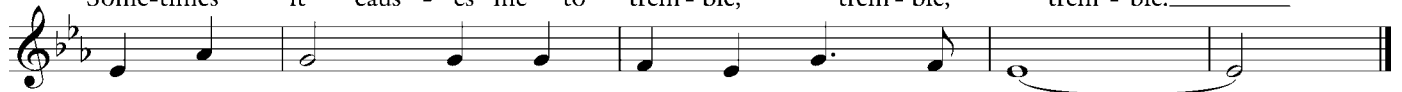
- 1. Were you there when they cru - ci - fied my Lord? _____
- 2. Were you there when they nailed him to the tree? _____
- 3. Were you there when they pierced him in the side? _____
- 4. Were you there when they laid him in the tomb? _____



Were you there when they cru - ci - fied my Lord? Oh! _____
 Were you there when they nailed him to the tree? Oh! _____
 Were you there when they pierced him in the side? Oh! _____
 Were you there when they laid him in the tomb? Oh! _____



Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____
 Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____
 Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____
 Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____



Were you there when they cru - ci - fied my Lord? _____
 Were you there when they nailed him to the tree? _____
 Were you there when they pierced him in the side? _____
 Were you there when they laid him in the tomb? _____

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

John 18:1–19:42

Today's Gospel recounts Jesus' trial, crucifixion, and death.

The Spanish text of the Passion is found on pages 19-23/La Pasión en español se encuentra en las páginas 19-23.

The congregation speaks the parts of the crowd.

- Narrator* The Passion of our Lord Jesus Christ according to John.
- 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,
- Soldier* “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 Jesus asked them,
- Jesus* “Whom are you looking for?”
- Narrator* And they said,
- Soldier* “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,
- Jesus* “I did not lose a single one of those whom you gave me.”
- Narrator* 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 Peter said, "I am not."
Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.
Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said."

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 Jesus bound to Caiaphas the high priest.
Now Simon Peter was standing and warming himself. Those who were standing near the fire asked him,

Guard "You are not also one of Jesus' disciples, are you?"

Narrator Peter denied it and said, "I am not."
One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with Jesus?"
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,

Elders "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 Jews replied,

Elders "We are not permitted to put anyone to death."
(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)
Then Pilate entered the headquarters again, summoned Jesus, and asked him,

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 Jews. 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 Pilate had said this, he went out to the Jews 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,

Soldier “Hail, King of the Jews!”

Narrator and striking him on the face.

Pilate went out again and said to the Jews,

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,

Crowd **“Crucify him! Crucify him!”**

Narrator Pilate said to them,

Pilate “Take him yourselves and crucify him; I find no case against him.”

Narrator The Jews answered him,

Crowd **“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 Jews 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. Pilate said to the Jews,

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,

Priest "We have no king but the emperor."

Narrator Then Pilate handed Jesus over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Then the chief priests of the Jews said to Pilate,

Priest "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,

Soldier "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 Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

All keep a period of silence.

THE HOMILY

The Reverend Canon Dana Colley Corsello

ANTHEM

Calvary

Sung by the cantor.

Negro spiritual, arr. Richard Smallwood (b. 1948)

Calvary, Calvary.
Calvary, Calvary.
Calvary, Calvary.
Surely, he died on Calvary.

Can't you hear the hammer ringing?
Can't you hear the hammer ringing?
Can't you hear the hammer ringing?
Surely, he died on Calvary.

Can't you hear him calling his Father?
Can't you hear him calling his Father?
Can't you hear him calling his Father?
Surely, he died on Calvary.

They put nails in his hands, nails in his feet,
But he stayed on the cross just for me.
Surely, he, the Lord, died.
Surely, he died on Calvary.

THE SOLEMN COLLECTS

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

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 Michael, our Presiding Bishop, Mariann, our Bishop, Chilton, our Assisting Bishop, and all the people of this diocese; for all Christians in this community; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence is kept.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them; for Donald, the President of the United States; for the Congress and the Supreme Court; for the Members and Representatives of the United Nations; for this City of Washington; for Muriel, our mayor, and the City Council; for all who serve the common good; that by God's help they may seek justice and truth, and live in peace and concord.

Silence is kept.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind; for the hungry and the homeless, the destitute and the oppressed; for the sick, especially those who are ill with the coronavirus, the wounded, and the crippled; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for the sorrowful and bereaved; for prisoners and captives, and those in mortal danger; that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence is kept.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ; for those who have never heard the word of salvation; for those who have lost their faith; for those hardened by sin or indifference; for the contemptuous and the scornful; for those who are enemies of the cross of Christ and persecutors of his disciples; for those who in the name of Christ have persecuted others; that God will open their hearts to the truth, and lead them to faith and obedience.

Silence is kept.

Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence is kept.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

All keep a period of silence.

HYMN

He never said a mumbalin' word

Sung by all.

Crucifixion



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



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



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

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

THE LORD'S PRAYER

Said by all.

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.

Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.

THE CONCLUDING PRAYER

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. 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 the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The ministers depart in silence.

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Singer

LA PASIÓN DE NUESTRO SEÑOR JESUCRISTO SEGÚN JUAN

Juan 18:1-19:42

- Narrador* La Pasión de Nuestro Señor Jesucristo según Juan.
- Jesús salió con sus discípulos para ir al otro lado del arroyo Cedrón. Allí había un huerto, donde Jesús entró con sus discípulos. También Judas, el que lo estaba traicionando, conocía el lugar, porque muchas veces Jesús se había reunido allí con sus discípulos. Así que Judas llegó con una tropa de soldados y con algunos guardianes del templo enviados por los jefes de los sacerdotes y por los fariseos. Estaban armados, y llevaban lámparas y antorchas. Pero como Jesús ya sabía todo lo que le iba a pasar, salió y les preguntó:
- Jesús* «¿A quién buscan?»
- Narrador* Ellos le contestaron:
- Soldado* «A Jesús de Nazaret.»
- Narrador* Jesús dijo:
- Jesús* «Yo soy.»
- Narrador* Judas, el que lo estaba traicionando, se encontraba allí con ellos. Cuando Jesús les dijo: «Yo soy», se echaron hacia atrás y cayeron al suelo. Jesús volvió a preguntarles:
- Jesús* «¿A quién buscan?»
- Narrador* Y ellos repitieron:
- Soldado* «A Jesús de Nazaret.»
- Narrador* Jesús les dijo otra vez:
- Jesús* «Ya les he dicho que soy yo. Si me buscan a mí, dejen que estos otros se vayan.»
- Narrador* Esto sucedió para que se cumpliera lo que Jesús mismo había dicho:
- Jesús* «Padre, de los que me diste, no se perdió ninguno.»
- Narrador* Entonces Simón Pedro, que tenía una espada, la sacó y le cortó la oreja derecha a uno llamado Malco, que era criado del sumo sacerdote. Jesús le dijo a Pedro:
- Jesús* «Vuelve a poner la espada en su lugar. Si el Padre me da a beber este trago amargo, ¿acaso no habré de beberlo?»
- Narrador* Los soldados de la tropa, con su comandante y los guardianes judíos del templo, arrestaron a Jesús y lo ataron. Lo llevaron primero a la casa de Anás, porque era suegro de Caifás, sumo sacerdote aquel año. Este Caifás era el mismo que había dicho a los judíos que era mejor para ellos que un solo hombre muriera por el pueblo.
- Simón Pedro y otro discípulo seguían a Jesús. El otro discípulo era conocido del sumo sacerdote, de modo que entró con Jesús en la casa; pero Pedro se quedó fuera, a la puerta. Por esto, el discípulo conocido del sumo sacerdote salió y habló con la portera, e hizo entrar a Pedro.
- La portera le preguntó a Pedro:
- Mujer* «¿No eres tú uno de los discípulos de ese hombre?»

Narrador Pedro contestó: «No, no lo soy.»

Como hacía frío, los criados y los guardianes del templo habían hecho fuego, y estaban allí calentándose. Pedro también estaba con ellos, calentándose junto al fuego.

El sumo sacerdote comenzó a preguntarle a Jesús acerca de sus discípulos y de lo que él enseñaba. Jesús le dijo:

Jesús «Yo he hablado públicamente delante de todo el mundo; siempre he enseñado en las sinagogas y en el templo, donde se reúnen todos los judíos; así que no he dicho nada en secreto. ¿Por qué me preguntas a mí? Pregúntales a los que me han escuchado, y que ellos digan de qué les he hablado. Ellos saben lo que he dicho.»

Narrador Cuando Jesús dijo esto, uno de los guardianes del templo le dio una bofetada, diciéndole:

Guardia «¿Así contestas al sumo sacerdote?»

Narrador Jesús le respondió:

Jesús «Si he dicho algo malo, dime en qué ha consistido; y si lo que he dicho está bien, ¿por qué me pegas?»

Narrador Entonces Anás lo envió, atado, a Caifás, el sumo sacerdote.

Entre tanto, Pedro seguía allí, calentándose junto al fuego. Le preguntaron:

Guardia «¿No eres tú uno de los discípulos de ese hombre?»

Narrador Pedro lo negó, diciendo: «No, no lo soy.»

Luego le preguntó uno de los criados del sumo sacerdote, pariente del hombre a quien Pedro le había cortado la oreja: «¿No te vi con él en el huerto?»

Pedro lo negó otra vez, y en ese mismo instante cantó el gallo.

Llevaron a Jesús de la casa de Caifás al palacio del gobernador romano. Como ya comenzaba a amanecer, los judíos no entraron en el palacio, pues de lo contrario faltarían a las leyes sobre la pureza ritual y entonces no podrían comer la cena de Pascua. Por eso Pilato salió a hablarles. Les dijo:

Pilato «¿De qué acusan a este hombre?»

Ancianos «Si no fuera un criminal»

Narrador le contestaron,

Ancianos «no te lo habríamos entregado.»

Narrador Pilato les dijo:

Pilato «Llévenselo ustedes, y júzguenlo conforme a su propia ley.»

Narrador Pero las autoridades judías contestaron:

Ancianos «Los judíos no tenemos el derecho de dar muerte a nadie.»

Narrador Así se cumplió lo que Jesús había dicho sobre la manera en que tendría que morir.

Pilato volvió a entrar en el palacio, llamó a Jesús y le preguntó:

Pilato «¿Eres tú el Rey de los judíos?»

Narrador Jesús le dijo:

Jesús «¿Eso lo preguntas tú por tu cuenta, o porque otros te lo han dicho de mí?»

Narrador Le contestó Pilato:

Pilato «¿Acaso yo soy judío? Los de tu nación y los jefes de los sacerdotes son los que te han entregado a mí. ¿Qué has hecho?»

Narrador Jesús le contestó:

Jesús «Mi reino no es de este mundo. Si lo fuera, tendría gente a mi servicio que pelearía para que yo no fuera entregado a los judíos. Pero mi reino no es de aquí.»

Narrador Le preguntó entonces Pilato:

Pilato «¿Así que tú eres rey?»

Narrador Jesús le contestó:

Jesús «Tú lo has dicho: soy rey. Yo nací y vine al mundo para decir lo que es la verdad. Y todos los que pertenecen a la verdad, me escuchan.»

Narrador Pilato le dijo:

Pilato «¿Y qué es la verdad?»

Narrador Después de hacer esta pregunta, Pilato salió otra vez a hablar con los judíos, y les dijo:

Pilato «Yo no encuentro ningún delito en este hombre. Pero ustedes tienen la costumbre de que yo les suelte un preso durante la fiesta de la Pascua: ¿quieren que les deje libre al Rey de los judíos?»

Narrador Todos volvieron a gritar:

Pueblo «¡A ése no! ¡Suelta a Barrabás!»

Narrador Y Barrabás era un bandido.

Pilato tomó entonces a Jesús y mandó azotarlo. Los soldados trenzaron una corona de espinas, la pusieron en la cabeza de Jesús y lo vistieron con una capa de color rojo oscuro. Luego se acercaron a él, diciendo:

Soldado «¡Viva el Rey de los judíos!»

Narrador Y le pegaban en la cara.

Pilato volvió a salir, y les dijo:

Pilato «Miren, aquí lo traigo, para que se den cuenta de que no encuentro en él ningún delito.»

Narrador Salió, pues, Jesús, con la corona de espinas en la cabeza y vestido con aquella capa de color rojo oscuro. Pilato dijo:

Pilato «¡Ahí tienen a este hombre!»

Narrador Cuando lo vieron los jefes de los sacerdotes y los guardianes del templo, comenzaron a gritar:

Pueblo «¡Crucificalo!» «¡Crucificalo!»

Narrador Pilato les dijo:

Pilato «Pues llévenselo y crucifíqueno ustedes, porque yo no encuentro ningún delito en él.»

Narrador Las autoridades judías le contestaron:

Pueblo «**Nosotros tenemos una ley, y según nuestra ley debe morir, porque se ha hecho pasar por Hijo de Dios.**»

Narrador Al oír esto, Pilato tuvo más miedo todavía. Entró de nuevo en el palacio y le preguntó a Jesús:

Pilato «¿De dónde eres tú?»

Narrador Pero Jesús no le contestó nada. Pilato le dijo:

Pilato «¿Es que no me vas a contestar? ¿No sabes que tengo autoridad para crucificarte, lo mismo que para ponerte en libertad?»

Narrador Entonces Jesús le contestó:

Jesús «No tendrías ninguna autoridad sobre mí, si Dios no te lo hubiera permitido; por eso, el que me entregó a ti es más culpable de pecado que tú.»

Narrador Desde aquel momento, Pilato buscaba la manera de dejar libre a Jesús; pero los judíos le gritaron:

Pueblo «**¡Si lo dejas libre, no eres amigo del emperador! ¡Cualquiera que se hace rey, es enemigo del emperador!**»

Narrador Pilato, al oír esto, sacó a Jesús, y luego se sentó en el tribunal, en el lugar que en hebreo se llamaba Gabatá, que quiere decir El Empedrado.

Era el día antes de la Pascua, como al mediodía. Pilato dijo a los judíos:

Pilato «¡Ahí tienen a su rey!»

Narrador Pero ellos gritaron:

Pueblo «**¡Fuera! ¡Fuera! ¡Crucifícalo!**»

Narrador Pilato les preguntó:

Pilato «¿Acaso voy a crucificar a su rey?»

Narrador Y los jefes de los sacerdotes le contestaron:

Sacerdote «¡Nosotros no tenemos más rey que el emperador!»

Narrador Entonces Pilato les entregó a Jesús para que lo crucificaran, y ellos se lo llevaron.

Jesús salió llevando su cruz, para ir al llamado «Lugar de la Calavera» (que en hebreo se llama Gólgota). Allí lo crucificaron, y con él a otros dos, uno a cada lado, quedando Jesús en el medio.

Pilato escribió un letrero que decía: «Jesús de Nazaret, Rey de los judíos», y lo mandó poner sobre la cruz. Muchos judíos leyeron aquel letrero, porque el lugar donde crucificaron a Jesús estaba cerca de la ciudad, y el letrero estaba escrito en hebreo, latín y griego.

Por eso, los jefes de los sacerdotes judíos dijeron a Pilato:

Sacerdote «No escribas: “Rey de los judíos”, sino escribe: “El que dice ser Rey de los judíos”.»

Narrador Pero Pilato les contestó:

Pilato «Lo que he escrito, escrito lo dejo.»

Narrador Después que los soldados crucificaron a Jesús, recogieron su ropa y la repartieron en cuatro partes, una para cada soldado. Tomaron también la túnica, pero como era sin costura, tejida de arriba abajo de una sola pieza, los soldados se dijeron unos a otros:

Soldado «No la rompamos, sino echémosla a suertes, a ver a quién le toca.»

Narrador Así se cumplió la Escritura que dice: «Se repartieron entre sí mi ropa, y echaron a suertes mi túnica.» Esto fue lo que hicieron los soldados.

Junto a la cruz de Jesús estaban su madre, y la hermana de su madre, María, esposa de Cleofás, y María Magdalena. Cuando Jesús vio a su madre, y junto a ella al discípulo a quien él quería mucho, dijo a su madre:

Jesús «Mujer, ahí tienes a tu hijo.»

Narrador Luego le dijo al discípulo:

Jesús «Ahí tienes a tu madre.»

Narrador Desde entonces, ese discípulo la recibió en su casa.

Después de esto, como Jesús sabía que ya todo se había cumplido, y para que se cumpliera la Escritura, dijo:

Jesús «Tengo sed.»

Narrador Había allí un jarro lleno de vino agrio. Empaparon una esponja en el vino, la ataron a una rama de hisopo y se la acercaron a la boca. Jesús bebió el vino agrio, y dijo:

Jesús «Todo está cumplido.»

Narrador Luego inclinó la cabeza y entregó el espíritu.

Se puede guardar silencio.

Narrador Era el día antes de la Pascua, y los judíos no querían que los cuerpos quedaran en las cruces durante el sábado, pues precisamente aquel sábado era muy solemne. Por eso le pidieron a Pilato que ordenara quebrar las piernas a los crucificados y que quitaran de allí los cuerpos.

Los soldados fueron entonces y le quebraron las piernas al primero, y también al otro que estaba crucificado junto a Jesús. Pero al acercarse a Jesús, vieron que ya estaba muerto. Por eso no le quebraron las piernas. Sin embargo, uno de los soldados le atravesó el costado con una lanza, y al momento salió sangre y agua.

El que cuenta esto es uno que lo vio, y dice la verdad; él sabe que dice la verdad, para que ustedes también crean.

Porque estas cosas sucedieron para que se cumpliera la Escritura que dice: «No le quebrarán ningún hueso.» Y en otra parte, la Escritura dice: «Mirarán al que traspasaron.»

Después de esto, José, el de Arimatea, pidió permiso a Pilato para llevarse el cuerpo de Jesús. José era discípulo de Jesús, aunque en secreto por miedo a las autoridades judías. Pilato le dio permiso, y José fue y se llevó el cuerpo. También Nicodemo, el que una noche fue a hablar con Jesús, llegó con unos treinta kilos de un perfume, mezcla de mirra y áloe. Así pues, José y Nicodemo tomaron el cuerpo de Jesús y lo envolvieron con vendas empapadas en aquel perfume, según la costumbre que siguen los judíos para enterrar a los muertos. En el lugar donde crucificaron a Jesús había un huerto, y en el huerto un sepulcro nuevo donde todavía no habían puesto a nadie. Allí pusieron el cuerpo de Jesús, porque el sepulcro estaba cerca y porque ya iba a empezar el sábado de los judíos.

HOLY WEEK & EASTER 2020

FRIDAY, APRIL 10: GOOD FRIDAY

Solemn Liturgy of Good Friday • NOON (live webcast)

SUNDAY, APRIL 12: THE SUNDAY OF THE RESURRECTION: EASTER DAY

Festival Holy Eucharist • 11:15 AM (live webcast)

Easter Day Organ Recital • 2:00 PM (webcast)

Cathedral Choir's performance of Handel's Messiah, recorded in December 2019 • 4:00 PM (webcast)

cathedral.org

Prayer for People Facing Great Uncertainty

God of the present moment,
God who in Jesus stills the storm
and soothes the frantic heart;
bring hope and courage to all
who wait or work in uncertainty.
Bring hope that you will make them the equal
of whatever lies ahead.
Bring them courage to endure what cannot be avoided,
for your will is health and wholeness;
you are God, and we need you.

Taken from *A New Zealand Prayer Book—He Karakia Mihinare o Aotearoa* (adapted)

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