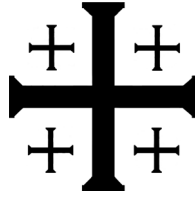


The
Solemn Liturgy
of
Good
Friday

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 leave in silence or remain in quiet devotion.



THE SOLEMN LITURGY OF GOOD FRIDAY

April 3, 2026 • NOON

The people's responses are in bold.

The people stand as able as the ministers enter in silence.

When the ministers are in place, all kneel as able for silent 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 people are seated.

THE FIRST LESSON

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

Isaías 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.

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.

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.

¿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,
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.

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.

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 de Dios.

Demos gracias a Dios.

THE PSALM

Sung by the choir.

plainsong mode IV

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.

Dios mío, Dios mío, ¿por qué me has abandonado?
¿Por qué estás lejos de mi llanto
y de mis palabras afligidas?
Lloro de día, pero no respondes;
lloro de noche, pero no hallo calma.
Pero tú, Señor, eres el Santo,
entronizado por las alabanzas de Israel.
Nuestros ancestros confiaron en ti;
confiaron, y tú los liberaste.
Clamaron a ti, y los libraste;
en ti confiaron, y no los defraudaste.
¿Soy un ser humano, o un gusano?
La gente me humilla y todos me desprecian.
Cuantos me ven, se ríen y se burlan;
dicen con muecas, meneando la cabeza:
«Este confió en el Señor; que Dios lo libre;
que Dios lo salve, si es que tanto lo ama».
Pero tú eres el que me sacó del vientre;
me cobijaste en el regazo de mi madre.
He estado en tus manos desde que nací;
fuiste mi Dios desde el vientre de mi madre.
No estés lejos, que el peligro está cerca
y no hay nadie que pueda socorrerme.
Un tropel de novillos me rodea;
me asedian los toros de Basán.
Abren sus fauces ante mí,
como el león que ruga con voracidad.
Me derramo como el agua;
todos mis huesos se desarman;
mi corazón es cera derretida.
Mi boca está seca como un tiesto;
mi lengua, pegada contra el paladar;
me hundiste en el polvo de la tumba.

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.

Jaurías de perros me acorralan;
pandillas de malvados me rodean;
me atraviesan las manos y los pies;
se pueden contar todos mis huesos.
Me miran y se regodean;
se reparten mis ropas entre ellos;
por mi túnica echan suertes.
¡No estés tan lejos, Señor!
Tú eres mi fuerza; date prisa en ayudarme.
Rescátame del filo de la espada;
sálvame de la jauría.
Salva mi vida de la boca del león;
mi pobre cuerpo, de los cuernos de los toros.
Les diré tu nombre a mis hermanos;
te alabaré en medio de la congregación.

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.

The people stand as able at the introduction to the hymn.

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 de Dios.
Demos gracias a Dios.

HYMN

Were You There

Sung by all.

Negro spiritual



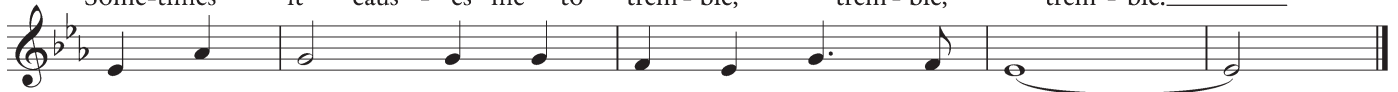
1. Were you there when they cru - ci - fied my Lord? _____
 2. Were you there when they nailed him to the tree? _____
 3. Were you there when they pierced him in the side? _____
 4. Were you there when they laid him in the tomb? _____



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 people are seated.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

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

The Spanish text of the Passion is found on pages 16–17/La Pasión en español se encuentra en las páginas 16–17.

John 18:1–19:42

Sung by the choir.

Michael McCarthy (b. 1962)

The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, "Who are you looking for?" They answered, "Jesus the Nazarene." He said to them, "I Am." (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again, "Who are you looking for?" They said, "Jesus the Nazarene." Jesus answered, "I told you, 'I Am.' If you are looking for me, then let these people go." This was so that the word he had spoken might be fulfilled: "I didn't lose anyone of those whom you gave me." Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus told Peter, "Put your sword away! Am I not to drink the cup the Father has given me?"

Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, "Aren't you one of this man's disciples?" "I'm not," he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said." After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high priest?" he asked. Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "Aren't you one of his disciples?" Peter denied it, saying, "I'm not." A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "Didn't I see you in the garden with him?" Peter denied it again, and immediately a rooster crowed. The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure. So Pilate went out to them and asked, "What charge do you bring against this man?" They answered, "If he had done nothing wrong, we wouldn't have handed him over to you." Pilate responded, "Take him yourselves and judge him according to your Law." The Jewish leaders replied, "The Law doesn't allow us to kill anyone." (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?" Jesus answered, "Do you say this on your own or have others spoken to you about me?" Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?" Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here." "So you are a king?" Pilate said. Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice." "What is truth?" Pilate asked. After Pilate said this, he returned to the Jewish leaders and said, "I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?" They shouted, "Not this man! Give us Barabbas!" (Barabbas was an outlaw.)

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face. Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man." When the chief priests and their deputies saw him, they shouted out, "Crucify, crucify!" Pilate told them, "You take him and crucify him. I don't find any grounds for a charge against him." The Jewish leaders replied, "We have a Law, and according to this Law he ought to die because he made himself out to be God's Son."

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, "Where are you from?" Jesus didn't answer. So Pilate said, "You won't speak to me? Don't you know that I have authority to release you and also to crucify you?" Jesus replied, "You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin." From that moment on, Pilate wanted to release Jesus. However, the Jewish leaders cried out, saying, "If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!"

When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, Gabbatha). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, "Here's your king." The Jewish leaders cried out, "Take him away! Take him away! Crucify him!" Pilate responded, "What? Do you want me to crucify your king?" "We have no king except the emperor," the chief priests answered. Then Pilate handed Jesus over to be crucified.

The people stand as able.

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha). That's where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, "Don't write, 'The king of the Jews' but 'This man said, 'I am the king of the Jews.''" Pilate answered, "What I've written, I've written." When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture, They divided my clothes among themselves, and they cast lots for my clothing. That's what the soldiers did.

Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

Silence is kept and the people may bow or kneel, as able, and then stand as the Passion continues.

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, They won't break any of his bones. And another scripture says, They will look at him whom they have pierced.

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

All keep a period of silence.

The people are seated at the invitation of the homilist.

THE HOMILY

The Right Reverend Ann M. Ritonia

ANTHEM

“Crucifixus” from Credo in D minor

Sung by the choir.

Antonio Lotti (1667–1740)

Sung in Latin.

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

The people stand as able.

THE SOLEMN COLLECTS

The Solemn Collects, consisting of a series of biddings to prayer, silence, and a collect that gathers the people's prayers, are derived from some of the most ancient forms of prayer of the Church and likely date to sometime before the fifth century.

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.

The people may kneel as able or be seated.

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 Sean, our Presiding Bishop, Ann, Bishop Suffragan for Armed Forces and Federal Ministries, Mariann, our Bishop, Eugene, our Assistant Bishop, and all the people of this diocese; for all Christians in this community; for those about to be baptized, particularly Emily Anne, Kendall George, Amir Rafi, and Luke Gregory, 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, 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.

The people stand as able at the introduction to the hymn.

*My Song Is Love Unknown**Sung by all.**Love Unknown*

1. My song is love un - known, my Sav - ior's love to me, love to the love - less
 2. He came from his blest throne sal - va - tion to be - stow, but men made strange, and
 3. Some - times they strew his way, and his strong prais - es sing, re - sound - ing all the
 4. Why, what hath my Lord done? What makes this rage and spite? He made the lame to
 5. They rise, and needs will have my dear Lord made a - way; a mur - der - er they



1. shown that they might love - ly be. O who am I that
 2. none the longed - for Christ would know. But O my friend, my
 3. day ho - san - nas to their King. Then "Cru - ci - fy!" is
 4. run, he gave the blind their sight. Sweet in - ju - ries! Yet
 5. save, the Prince of Life they slay. Yet stead - fast he to



1. for my sake my Lord should take frail flesh, and die?
 2. friend in - deed, who at my need his life did spend.
 3. all their breath, and for his death they thirst and cry.
 4. they at these them - selves dis - please, and 'gainst him rise.
 5. suf - fering goes, that he his foes from thence might free.

6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine.
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.

The ministers proceed to the Mission Cross.

The people may kneel as able or be seated.

THE VENERATION OF THE CROSS

The cross stands at the heart of the Good Friday liturgy. As we offer our corporate devotions, let the prayers wash over you and enter your heart. Use the cross as the focus for your silent reflections and bring before our Savior our world's griefs and sufferings, its failures and transgressions, its anger and its violence, and ask of him healing, forgiveness, and peace.

Sung three times.

Cantor
Be-hold the wood of the Cross where - on was hung

People
the world's sal - va - - - - tion. O come, let us wor - ship.

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.

Señor, nos gloriamos en tu cruz.
A tu resurrección rendimos alabanza y gloria;
pues por la gracia de tu santa cruz
el mundo entero se ha llenado de alegría.

All are invited to gather around the Mission Cross, or they may continue to kneel as able or be seated. Those who wish to reverence the cross may come forward for a time of silent prayer or may wish to express their devotion by touching the cross.

ANTHEM AT THE VENERATION

The Reproaches

Sung by the choir.

John Sanders (1933–2003)

Refrain O my people, what have I done to you?
How have I offended you?
Answer me!

I led you out of Egypt, from slavery to freedom,
But you led your Savior to the cross.

Refrain

Holy is God!
Holy and strong!
Holy and immortal One,
have mercy on us.

For forty years I led you safely through the desert.
I fed you with manna from heaven, and brought you
to a land of plenty:

But you led your Savior to the cross.

Holy is God!
Holy and strong!
Holy and immortal One,
have mercy on us.

What more could I have done for you?
I planted you as my fairest vine,
But you yielded only bitterness:
When I was thirsty you gave me vinegar to drink,
And you pierced your Savior's side with a lance.

Holy is God!
Holy and strong!
Holy and immortal One,
have mercy on us.

I opened the sea before you,
But you opened my side with a spear.
I led you on your way in a pillar of cloud,
But you led me to Pilate's court.

Refrain

I bore you up with manna in the desert,
But you struck me down and scourged me.
I gave you saving water from the rock,
But you gave me gall and vinegar to drink.

Refrain

I gave you a royal scepter,
But you gave me a crown of thorns.
I raised you to the height of majesty,
But you have raised me high on a cross.

Refrain

THE HOLY COMMUNION FROM THE RESERVED SACRAMENT

THE OFFERTORY

Our Good Friday offering will be contributed to the work of the Anglican Communion in Jerusalem and the Middle East. This joins with offerings being taken in Episcopal churches throughout the nation today symbolizing unity with and concern for those who witness to Christ throughout that region. Checks should be made out to: The Domestic and Foreign Missionary Society with "Good Friday Offering" in the memo line. Give securely online at iam.ec/goodfridayoffering.

The people stand as able at the introduction to the hymn.

The Sacrament is brought from the Altar of Repose in the War Memorial Chapel.

HYMN AT THE OFFERTORY • 166

Sing My Tongue, the Glorious Battle

Sung by all.

Pange lingua



1. Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict sing;
2. Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful - filled,
3. He en - dures the nails, the spit - ting, vin - e - gar, and spear, and reed;
4. Faith - ful cross! a - bove all o - ther, one and on - ly no - ble tree!
5. Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews bend;



1. tell the tri - umph of the vic - tim, to his cross thy trib - ute bring,
2. born for this, he meets his pas - sion, this the Sa - vior free - ly willed:
3. from that ho - ly bo - dy bro - ken blood and wa - ter forth pro - ceed:
4. None in fo - liage, none in blos - som, none in fruit thy peer may be:
5. for a - while the an - cient ri - gor that thy birth be - stowed, sus - pend;



1. Je - sus Christ, the world's Re - deem - er from that cross now reigns as King,
2. on the cross the Lamb is lift - ed, where his pre - cious blood is spilled.
3. earth, and stars, and sky, and o - cean, by that flood from stain are freed.
4. sweet - est wood and sweet - est i - ron! sweet - est weight is hung on thee.
5. and the King of heaven - ly beau - ty gent - ly on thine arms ex - tend.

6. Praise and honor to the Father,
praise and honor to the Son,
praise and honor to the Spirit,
ever Three and ever One:
one in might and one in glory
while eternal ages run.

We receive the Body and Blood of Christ in the consecrated bread and wine reserved from the Maundy Thursday Holy Eucharist.

The people may kneel as able or be seated.

THE CONFESSION OF SIN

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.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. Amén.

The presider offers the absolution, and the people respond, Amen.

The people stand as able.

THE LORD'S PRAYER

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 la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE INVITATION TO THE HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM AT THE COMMUNION

Vinea mea electa

Sung by the choir.

Francis Poulenc (1899–1963)

Sung in Latin.

O vineyard, my chosen one, it was I who planted you.
How is your sweetness turned into bitterness,
To crucify me and take Barabbas in my place?

I protected you; I took the hard stones away from your path
And built a tower in your defense.

How is your sweetness turned into bitterness,
To crucify me and take Barabbas in my place?

The people stand as able.

THE PRAYER AFTER COMMUNION

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.

Señor Jesucristo,
Hijo del Dios vivo,
interpone, te rogamos, tu pasión, cruz y muerte
entre tu juicio y nuestras almas,
ahora y en la hora de nuestra muerte.
A los vivos otorga misericordia y gracia;
a los muertos, perdón y descanso;
a tu santa iglesia, paz y concordia;
y a nosotros que pecamos, vida y gloria eterna;
pues con el Padre y el Espíritu Santo vives y reinas,
un solo Dios, ahora y siempre. Amén.

HYMN • 474

When I Survey the Wondrous Cross

Sung by all.

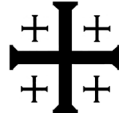
Rockingham

1. When I sur - vey the won - drous cross where the young
2. For - bid it, Lord, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I
cross of Christ, my God: all the vain things that
love flow min - gled down! Did e'er such love and
of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

The people depart in silence.



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LA PASIÓN DE NUESTRO SEÑOR JESUCRISTO SEGÚN JUAN

Juan 18:1-19:42

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: «¿A quién buscan?» Ellos le contestaron: «A Jesús de Nazaret.» Jesús dijo: «Yo soy.» 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: «¿A quién buscan?» Y ellos repitieron: «A Jesús de Nazaret.» Jesús les dijo otra vez: «Ya les he dicho que soy yo. Si me buscan a mí, dejen que estos otros se vayan.» Esto sucedió para que se cumpliera lo que Jesús mismo había dicho: «Padre, de los que me diste, no se perdió ninguno.» 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: «Vuelve a poner la espada en su lugar. Si el Padre me da a beber este trago amargo, ¿acaso no habré de beberlo?»

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: «¿No eres tú uno de los discípulos de ese hombre?» 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: «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.» Cuando Jesús dijo esto, uno de los guardianes del templo le dio una bofetada, diciéndole: «¿Así contestas al sumo sacerdote?» Jesús le respondió: «Si he dicho algo malo, dime en qué ha consistido; y si lo que he dicho está bien, ¿por qué me pegas?» Entonces Anás lo envió, atado, a Caifás, el sumo sacerdote.

Entre tanto, Pedro seguía allí, calentándose junto al fuego. Le preguntaron: «¿No eres tú uno de los discípulos de ese hombre?» 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: «¿De qué acusan a este hombre?» «Si no fuera un criminal» le contestaron, «no te lo habríamos entregado.» Pilato les dijo: «Llévenselo ustedes, y júzguenlo conforme a su propia ley.» Pero las autoridades judías contestaron: «Los judíos no tenemos el derecho de dar muerte a nadie.» 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: «¿Eres tú el Rey de los judíos?» Jesús le dijo: «¿Eso lo preguntas tú por tu cuenta, o porque otros te lo han dicho de mí?» Le contestó 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?» Jesús le contestó: «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.» Le preguntó entonces Pilato: «¿Así que tú eres rey?» Jesús le contestó: «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.» Pilato le dijo: «¿Y qué es la verdad?» Después de hacer esta pregunta, Pilato salió otra vez a hablar con los judíos, y les dijo: «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?» Todos volvieron a gritar: «¡A ése no! ¡Suelta a Barrabás!» 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: «¡Viva el Rey de los judíos!» Y

le pegaban en la cara. Pilato volvió a salir, y les dijo: «Miren, aquí lo traigo, para que se den cuenta de que no encuentro en él ningún delito.» Salió, pues, Jesús, con la corona de espinas en la cabeza y vestido con aquella capa de color rojo oscuro. Pilato dijo: «¡Ahí tienen a este hombre!» Cuando lo vieron los jefes de los sacerdotes y los guardianes del templo, comenzaron a gritar: «¡Crucifícalo!» «¡Crucifícalo!» Pilato les dijo: «Pues llévenselo y crucifíquenlo ustedes, porque yo no encuentro ningún delito en él.» Las autoridades judías le contestaron: «Nosotros tenemos una ley, y según nuestra ley debe morir, porque se ha hecho pasar por Hijo de Dios.»

Al oír esto, Pilato tuvo más miedo todavía. Entró de nuevo en el palacio y le preguntó a Jesús: «¿De dónde eres tú?» Pero Jesús no le contestó nada. Pilato le dijo: «¿Es que no me vas a contestar? ¿No sabes que tengo autoridad para crucificarte, lo mismo que para ponerte en libertad?» Entonces Jesús le contestó: «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.» Desde aquel momento, Pilato buscaba la manera de dejar libre a Jesús; pero los judíos le gritaron: «¡Si lo dejas libre, no eres amigo del emperador! ¡Cualquiera que se hace rey, es enemigo del emperador!»

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: «¡Ahí tienen a su rey!» Pero ellos gritaron: «¡Fuera! ¡Fuera! ¡Crucifícalo!» Pilato les preguntó: «¿Acaso voy a crucificar a su rey?» Y los jefes de los sacerdotes le contestaron: «¡Nosotros no tenemos más rey que el emperador!» Entonces Pilato les entregó a Jesús para que lo crucificaran, y ellos se lo llevaron.

Todos de pie.

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: «No escribas: “Rey de los judíos”, sino escribe: “El que dice ser Rey de los judíos”.» Pero Pilato les contestó: «Lo que he escrito, escrito lo dejo.» 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: «No la rompamos, sino echémosla a suertes, a ver a quién le toca.» 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: «Mujer, ahí tienes a tu hijo.» Luego le dijo al discípulo: «Ahí tienes a tu madre.» 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: «Tengo sed.» 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: «Todo está cumplido.» Luego inclinó la cabeza y entregó el espíritu.

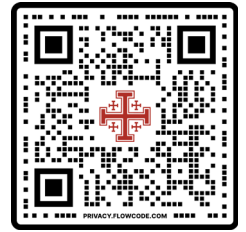
Se guarda silencio y el pueblo puede inclinarse o arrodillarse hasta que continúe la Pasión.

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.

ABOUT THE GOOD FRIDAY OFFERING

The Christian presence in the Middle East is a key bridge to peace-building among the faiths and ethnic groups of the region. The Good Friday Offering demonstrates our support for Christians of the region, assuring them that they are neither forgotten nor alone. By supporting their ministries of education, health care, and pastoral work, we help maintain and improve relationships that are the essential foundations for reconciliation and peace throughout the region. The Good Friday Offering is an expression of our solidarity with our sisters and brothers in Christ who keep the faith alive throughout the Land of the Holy One. Scan the QR code at the right for more information and to give securely online.



ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

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