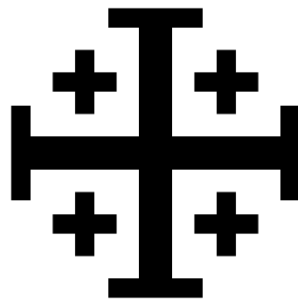


THE HOLY TRIDUUM

The Great Three Days

GOOD FRIDAY

29 March 2024 | 12:00 pm



THE WORD OF GOD

The People stand as the Ministers enter the cathedral.

All kneel when the Ministers prostrate themselves before the cross.

After a time, all stand for the Acclamation and Collect.

The Acclamation & Collect of the Day

Blessed be our God.

For ever and ever. Amen.

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 sit.

The First Lesson

A reading from the Book of Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

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

Isaiah 52:13-53:12 (NRSV)

Hear what the Spirit is saying to God's people.

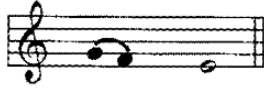
Thanks be to God.

The Gradual

The cantor sings the following antiphon, then all repeat.



They di - vide my gar - ments a - mong them; they cast lots for my



cloth - ing.

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.
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.

Psalm 22:1-21

All sing the antiphon.

The Second Lesson

A reading from the Letter to the Hebrews.

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Hebrews 10:16-25 (NRSV)

Hear what the Spirit is saying to God's people.

Thanks be to God.

The Passion *(sung by the choir)*

The Passion according to St. John

Setting: Zachary Wadsworth (b. 1983)

For many centuries Christians have persecuted Jews, mistakenly holding them responsible for the crucifixion of Jesus Christ. It was the religious establishment and the Roman authorities that orchestrated our Lord's crucifixion—not Jews per se. Of course, crowds of the local population joined in the rabbleroxing to harass and mock Jesus—as any mob delights in kicking the person who is thrown down, victimized, and vilified.

The Gospel of Mark, which we read on Palm Sunday this year, does not refer to Jews in this way. “Jews” are only mentioned five times in Mark's passion narrative, and only in the context of “King of the Jews” as an accusation or taunt by the Roman authorities.

In contrast, there are nineteen references to Jews in the passion narrative from the Gospel of John. Modern biblical scholarship encourages us to read and understand these references to “Jews” in John's Gospel as referring to the people and to the crowds, and not specifically to Jews.

One striking result of this reading of the text is that all people—all the murderous, slanderous crowds—are judged as those who crucify Christ, among whom we could so easily be included.

The Passion of our Lord Jesus Christ according to John.

...Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no King but Caesar.” Then he handed him over to them to be crucified.

The People stand.

So they took Jesus, and he went out, bearing his own cross, to the place of the skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them...

...A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, “It is finished;” and he bowed his head and gave up his spirit.

The People kneel. Silence is kept.

The People stand.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath...

John 19:1-37 (RSV)

The Sermon

The People stand

The Solemn Collects

Deacon

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.

Deacon

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 Kristin, our Bishop; and all the people of this diocese

For all Christians in this community

For those about to be baptized, particularly: _____

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Celebrant

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.**

Deacon

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

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

Celebrant

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.**

Deacon

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

Celebrant

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.**

Deacon

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

Celebrant

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.

Deacon

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

Celebrant

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

The Veneration of the Cross

As an act of devotion, the People are invited to linger in prayer at the foot of the cross and to take an olivewood cross from the basket as they return to the pews.

Adoramus te, Christe

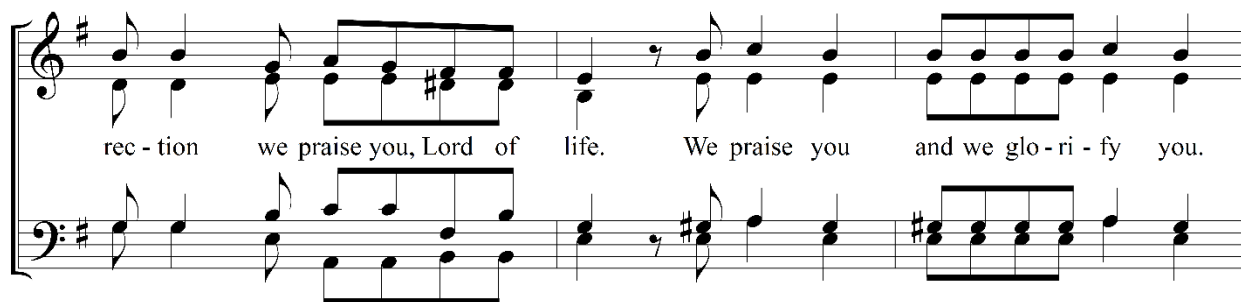
*Adoramus te, Christe,
et benedicimus tibi,
quia per sanguinem tuum pretiosum
redemisti mundum.
Miserere nobis.*

We adore you, O Christ,
and we bless you,
because by your precious blood
you have redeemed the world.
Have mercy on us.

Text: Antiphon for the Good Friday Liturgy
Music: Claudio Monteverdi (1567-1643)

O Lord, your cross

The image shows a musical score for the antiphon 'O Lord, your cross'. It is written for a single voice part in G major and 4/4 time. The melody is simple and homophonic, with a clear emphasis on the words. The lyrics are: 'O Lord, your cross we a-dore and glo-ri-fy; for your ho-ly res-ur-'. The score consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and the time signature is 4/4. The melody starts on a whole note 'O', followed by quarter notes 'Lord, your', a half note 'cross', and then a series of eighth notes for 'we a-dore and glo-ri-fy;'. The bass line provides a simple harmonic accompaniment with mostly quarter and eighth notes.



rec - tion we praise you, Lord of life. We praise you and we glo - ri - fy you.



For your ho - ly res - ur - rec - tion we praise you, Lord of life. O Lord, your

(Fine)

The People stand.

The Procession of the Sacrament

During the hymn, the Sacrament is brought in procession from the Altar of Repose

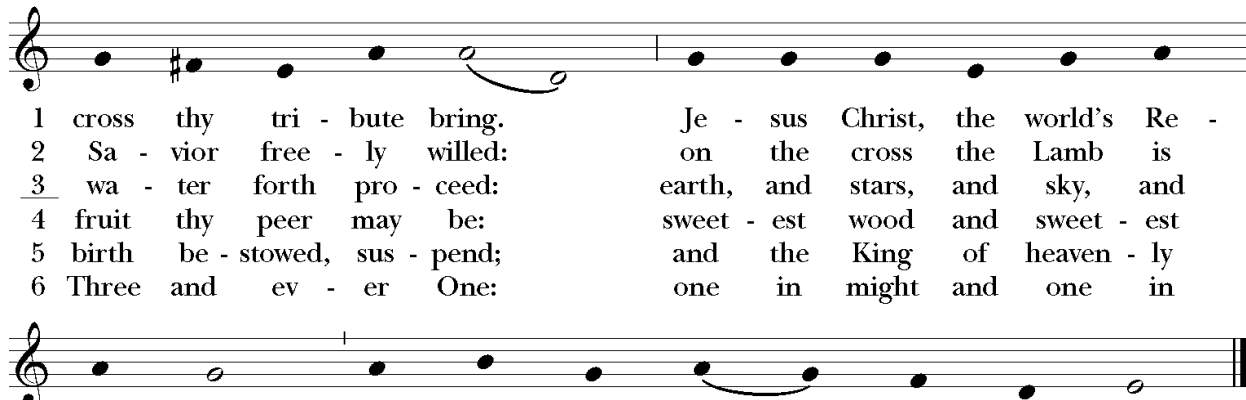
Sing, my tongue, the glorious battle



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



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in

1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

THE HOLY COMMUNION

The People kneel.

The Confession

Let us confess our sins against God and our neighbor.

Silence may be kept.

Most merciful God,
 we confess that we have sinned against you
 in thought, word, and deed,
 by what we have done,
 and by what we have left undone.
 We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

The Celebrant pronounces absolution. The People respond **Amen.**

The People stand.

The Lord's Prayer

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Administration of Holy Communion from the Reserved Sacrament

On Good Friday we fast from celebrating the Eucharist, but not from Communion itself. While there is no offering and no Eucharistic prayer, we receive the Body and Blood in the consecrated bread and wine reserved from Maundy Thursday's Eucharistic celebration.

Music at the Communion

Vere languores nostros

*Vere languores nostros ipse tulit,
et dolores nostros ipse portavit;
cujus livore sanati sumus.*

*Dulce lignum, dulce clavos,
dulcia ferens pondera,
quae sola fuistis digna sustinere
regem coelorum et Dominum.*

Truly our griefs he has taken upon himself,
and our sorrows he has borne;
by his wounds we have been saved.
O sweet wood, O sweet nails
bearing this sweet burden,
which alone were worthy to support
the King of heaven and Lord.

Text: Isaiah 53:4-5 & the Service of Tenebrae
Music: Tomás Luis de Victoria (c.1548-1611)

When I survey the wondrous cross

The Hymnal 1982: No. 474

The People stand.

Concluding Prayer

Let us pray.

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 People may either leave in silence or spend time in prayer before the cross.



THE EASTER TRIDUUM



Please join us at 7:00 pm tomorrow for the continuation of the Triduum (the Great Three Days), the summit of the liturgical year, as one service unfolds over three days, beginning with Maundy Thursday and ending at the Easter Vigil. Bring a bell to ring when Christ is proclaimed risen!

You are also invited to join us at 7:00 pm this evening to continue reflecting on the cross in a service of Choral Evensong

Holy Week Services

Friday, March 29

The Good Friday Liturgy | 12:00 pm

Choral Evensong | 7:00 pm

Saturday, March 30

The Holy Saturday Liturgy | 10:00 am

The Great Vigil of Easter | 7:00 pm

Sunday, March 31

Holy Eucharist | 8:00 am, 10:00 am, 12:00 pm

Ministers

The Very Reverend Owen Thompson, *Celebrant*
The Reverend Canon Paul Williams, *Preacher*
The Reverend Canon Brian Blayer, *Chaplain & Deacon*

Susan Pace, *Lay Eucharistic Minister*
Jerry Stein, *Lay Eucharistic Minister*
David Thomson, *Lay Eucharistic Minister*

Merelyn Bates-Mims, *Reader*
Doug Bruestle, *Reader*

Cheryl Eagleson, *Head Verger*

Jerry Stein, *Acolyte Master*

Ed Burdell, *Usher*
John Grate, *Usher*
Don Lane, *Usher*
Bill Myers, *Usher*

The Christ Church Cathedral Choir
Stephan Casurella, *Canon Precentor & Director of Music*

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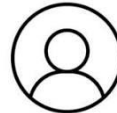
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