



# GOOD FRIDAY

April 19, 2019  
The Solemn Liturgy  
6:00 p.m.

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**W**ELCOME to Christ Church, Georgetown. We are grateful for your presence this holy night. If you would like to learn more about Christ Church or become more closely associated with this community, we encourage you to complete a pew card, which may be placed in the offering plate, given to an usher or member of the clergy, or mailed to the Parish Office. We hope you will return to Christ Church and worship with us again soon. For detailed information about the mission, ministry, work, and witness of the parish, including the complete schedule of Sunday and weekday services, visit our website: [www.christchurchgeorgetown.org](http://www.christchurchgeorgetown.org). Please remember to silence all mobile phones and other electronic devices. Personal listening systems for the hearing impaired are available. Please speak with an usher.

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*On this day the ministers enter in silence. All then kneel for silent prayer,  
after which the Officiant stands and begins the liturgy, saying*

*Officiant*     Blessed be our God.  
*People*        For ever and ever. Amen.

*Officiant*     Let us pray.

**A**LMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*All sit for*

THE LESSON: Isaiah 52:13 – 53:12

**B**EHOLD, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men – so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and

as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

*The Choir sings*

PSALM 22:1-11 *Deus, Deus meus*

Plainsong, Mode IV

- 1 My God, my God, why have you forsaken me?  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer;  
by night as well, but I find no rest.
- 3 Yet you are the Holy One,  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you;  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered;  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man,  
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn;  
they curl their lips and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him;  
let him rescue him, if he delights in him."
- 9 Yet you are he who took me out of the womb,  
and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near,  
and there is none to help.

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

**S**INCE then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, 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 him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

*All stand and sing*

HYMN 167: There is a green hill far away

Horsley

*All sit for*

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO SAINT JOHN

John 18:1 – 19:37

*The Passion is chanted to plainsong in a solemn tone.*

*The customary responses before and after the Gospel are omitted.*

*The congregation remains seated until the verse which mentions the arrival at Golgotha.*

*The Gospel is announced in the following manner:*

The Passion of Our Lord Jesus Christ according to Saint John.

WHEN Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Now Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" Again they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it out and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put up your sword into its sheath; shall I not drink the cup which the Father has given me?" So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was the high priest that year. Now it was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all the Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him, "Are you not also one of this man's disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship

were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no fault in him." They answered him, "We have a law, and by our law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" But they cried out, "Away with him, away with him, crucify him!" 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. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is in Hebrew Golgotha.

*Here all stand.*

There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by 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 near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, to fulfil the scripture now said, "I thirst." A bowl full of vinegar stood there; so they filled 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.

*Here a brief moment of silence is observed.*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness — and his record is true, and he knows that he tells the truth — that you also might believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

*At the invitation of the preacher, all sit for*

THE SERMON

The Reverend Elizabeth B. Gardner

*All stand and sing*

HYMN 168: O sacred head, sore wounded

*Herzlich tut mich verlangen*

THE SOLEMN COLLECTS

**D**EAR 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.

*All kneel.*

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 Mariann, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those about to be baptized

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

*Silence is kept.*

**A**LMIGHTY and everlasting God, by whose Spirit the whole body of thy faithful people is governed and sanctified: Receive our supplications and prayers which we offer before thee for all members of thy holy Church, that in their vocation and ministry they may truly and godly serve thee; 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 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.*

**A**LMIGHTY God, kindle, we pray, in every heart the true love of peace, and guide with thy wisdom those who take counsel for the nations of the earth; that in tranquility thy dominion may increase, until the earth is filled with the knowledge of thy 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 disabled  
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.*

**G**RACIOUS God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to thee, that they may find thy mercy present with them in all their afflictions; and give us, we pray thee, the strength to serve them for the sake of him who suffered for us, thy 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.*

**M**ERCIFUL God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know thee as thou art revealed in thy Son Jesus Christ; let thy 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 thy 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 our 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 upon thy whole Church, that wonderful and sacred mystery; by the effectual working of thy 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, thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

## THE VENERATION OF THE CROSS

*All stand and turn to face the wooden cross as it is carried into the church from the west end.  
The Deacon pauses three times, during which a cantor sings*

*Priest or Cantor*  
Behold the wood of the Cross,  
whereon was hung the Saviour of the world.  
*All*  
O come, let us wor - ship.

*After the cross has been placed at the altar, all kneel or sit.  
Then the Choir sings*

## THE REPROACHES

**P**OPULE meus, quid feci tibi? Aut in quo contristavi te? Responde mihi. Quia eduxi te de terra Aegypti, parasti Crucem Salvatori tuo. Agios o Theos. Sanctus Deus. Agios Ischyros. Sanctus Fortis. Agios athanatos, eleison imas. Sanctus et Immortalis, miserere nobis. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi in terram satis optimam, parasti Crucem Salvatori tuo. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam, et tu facta es mihi nimis amara: aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo.

*O my people, what have I done unto thee, or wherein have wearied thee? Testify against me. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Savior. O holy God! O holy God! O holy strong One! O holy strong One! O holy immortal One, have mercy upon us! O holy immortal One, have mercy upon us! Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Savior. What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior.*

Words: Improperia from the Office for Good Friday  
Music: Tomás Luis de Victoria (1548-1611)

*All remain kneeling or sitting and sing*

HYMN 166: Sing, my tongue, the glorious battle

*Pange lingua*

*All kneel and say*

## THE LORD'S PRAYER

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

*The Officiant says*

## THE CLOSING PRAYER

**L**ORD Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy 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 thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. *Amen.*

*No blessing or dismissal is added.*

*All remain in place as the tower bell is rung 33 times.*

*At the conclusion of the liturgy,  
the church will remain open 15 minutes for those who wish to pray.  
All are asked to depart in silence.*

## EASTER SERVICES

We invite and encourage you to worship with us this Easter. The Great Vigil of Easter, arguably the most theologically significant liturgy of the Church Year, will take place on Easter Eve, at 7:30 p.m. NOTE: An asterisk indicates the availability of optional nursery care for children three years of age and younger in the Parish Hall: 3116 O Street, NW.

**+ Holy Saturday/Easter Eve, April 20 +**

The Holy Saturday Liturgy, 10:00 a.m.

The Great Vigil of Easter, 7:30 p.m.

**+ The Sunday of the Resurrection: Easter Day, April 21 +**

Holy Eucharist with Hymns, 8:00 a.m.

Festal Choral Eucharist, 9:00 a.m. \*

Festal Choral Eucharist, 11:15 a.m. \*

Choral Evensong, 5:00 p.m.

Holy Eucharist, 6:00 p.m. (Chapel of Saint Jude)



## CHRIST CHURCH GEORGETOWN

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The Reverend Timothy A. R. Cole, Rector  
The Reverend Elizabeth F. Keeler, Assistant to the Rector  
The Reverend Elizabeth B. Gardner, Assistant to the Rector  
The Reverend Crystal J. Carpenter Hardin, Deacon and Seminarian  
Mr. Jonathan M. Pucik, Seminarian  
Mr. Thomas P. Smith, Organist and Choirmaster