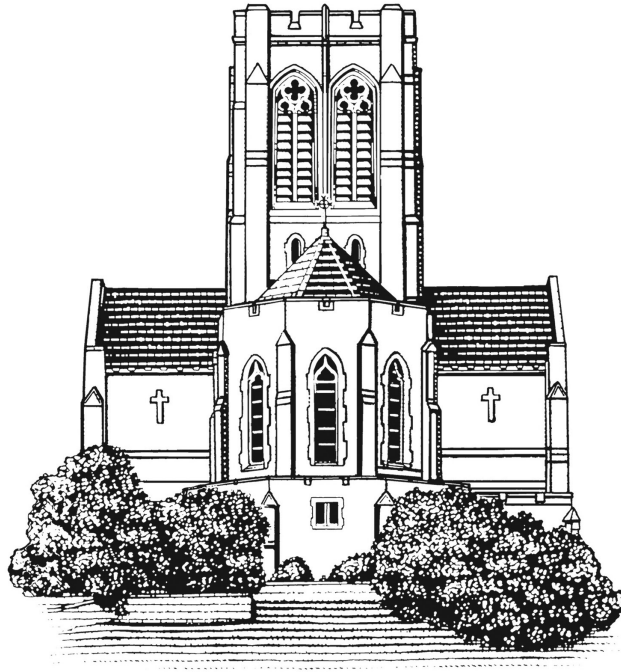


GOOD FRIDAY



The CATHEDRAL *of*
ST. PHILIP
SERVING ATLANTA AND THE WORLD

29 March 2024

12:00 NOON and 7:00 P.M.

12:00 NOON

The Reverend Canon Julia B. Mitchener, *Officiant*
The Very Reverend Samuel G. Candler, *Preacher*

7:00 P.M.

The Reverend Canon George M. Maxwell, Jr., *Officiant*
The Very Reverend Samuel G. Candler, *Preacher*

The Liturgy for Good Friday

The liturgy for this day focuses on the cross on which, in the language of one eucharistic prayer, Jesus “completes the sacrifice of his life.”

The crucifixion is not separate from Jesus’ ministry, but is consistent with his entire life: a life in which he modeled service and self-giving to God and neighbor, as we enacted in the footwashing on Maundy Thursday just a day ago.

The first reading, from the fourth Servant Song of Isaiah, sets Jesus’ crucifixion in that context of service, and underlines the cost he paid in a world not ready for life to be found in self-giving love.

On this day, the ministers enter in silence. All then kneel for silent prayer.

All stand.

Officiant Blessed be our God.

All For ever and ever. Amen.

The Collect of the Day: Good Friday

Officiant 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.**

All sit.

The Lessons

The Old Testament

Isaiah 52:13—53:1-4, 11-12

Lector 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.

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.

After the lesson, the Lector says

The Word of the Lord.

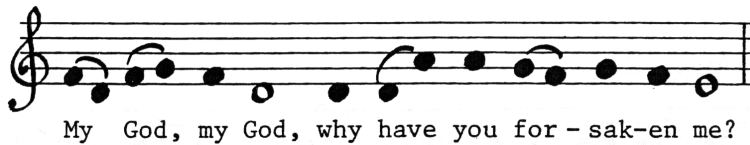
All Thanks be to God.

Psalm 22:1-18

All remain seated.

Plainsong Tone IV.1

ANTIPHON: *The antiphon is sung first by the Choir, then repeated by all.*



The Choir sings the Psalm. All repeat the Antiphon where indicated.

- 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.
- 12 Many young bulls encircle me;
 strong bulls of Bashan surround me.
- 13 They open wide their jaws at me,
 like a ravening and a roaring lion.
- 14 I am poured out like water;
 all my bones are out of joint;
 my heart within my breast is melting wax.

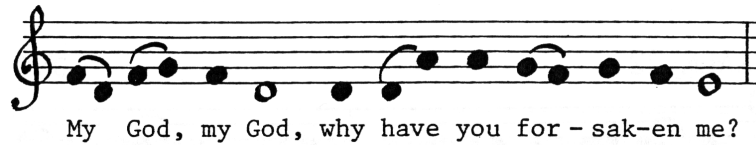
All sing the ANTIPHON

All sing the ANTIPHON

All sing the ANTIPHON

All sing the ANTIPHON

The life of the Son of God involved his experience of all things human, including abandonment, loss and death, so the breadth of human experiences might be redeemed by the transforming and healing love of God. Psalm 22 reflects the depth of human loss and suffering. As a Jew, Jesus would have known the psalms well, as they were an important part of 1st-century Jewish worship and piety. According to the gospels of Matthew and Mark, Jesus cried out the first line of this Psalm while he hung upon the cross.



- 15 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. *All sing the ANTIPHON*
- 16 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.
- 17 They stare and gloat over me;
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O LORD;
you are my strength; hasten to help me. *All sing the ANTIPHON*

The epistle reading portrays Jesus' crucifixion as the final act of a great High Priest, whose willingness to love even unto death opens the way to a new relation between humanity and God.

The Epistle

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

Lector A Reading from The Letter to the Hebrews.

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,

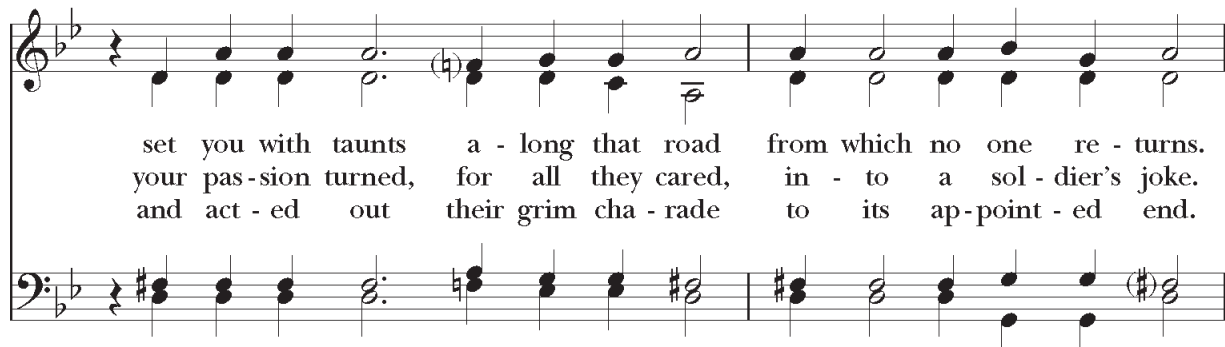
After the lesson, the Lector says

The Word of the Lord.

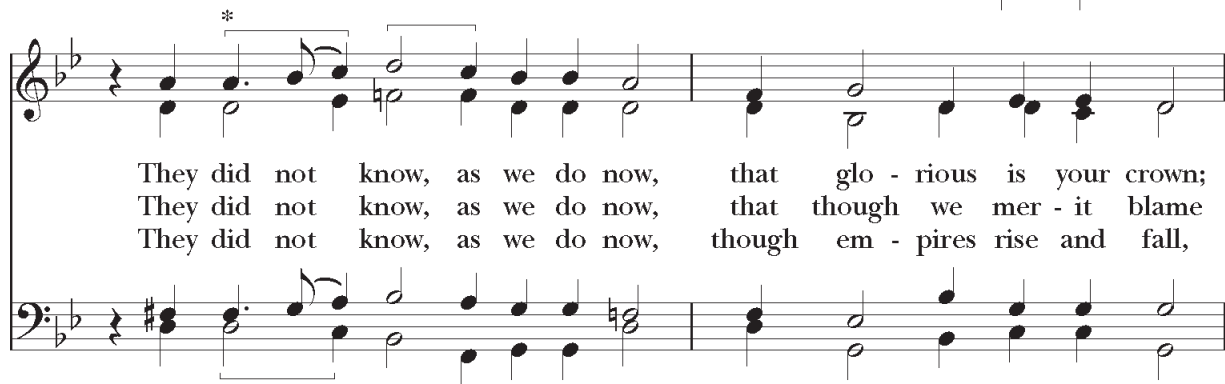
All Thanks be to God.



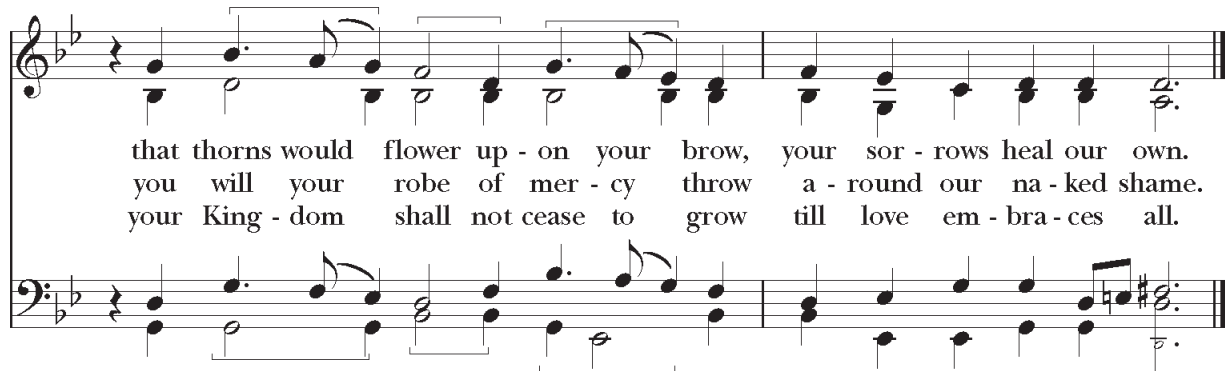
1 To mock your reign, O dear - est Lord, they made a crown of thorns;
 2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
 3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.
 your pas - sion turned, for all they cared, in - to a sol - dier's joke.
 and act - ed out their grim cha - rade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown;
 They did not know, as we do now, that though we mer - it blame
 They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
 you will your robe of mer - cy throw a - round our na - ked shame.
 your King - dom shall not cease to grow till love em - bra - ces all.

The Passion Gospel recounts the length to which Jesus would go to pour out his life for us: all the way to humiliation, the cross and the grave.

The Gospel of John uses the term *Ἰουδαῖοι*, which means “the Jews” or “the Judeans,” to refer to those who rejected Jesus. There were also Jews or Judeans who accepted Jesus as Messiah. Some scholars think this gospel was produced in such a community of Jewish believers. However, Romans and other gentiles were as involved in Jesus’ crucifixion as the Jews. Antisemitism is never a justifiable Christian posture. What Christians believe is that Jesus was crucified by us – all of us – in our unreadiness to accept his radical servant love. Because of the tragic history of anti-Semitism, in which interpretations of this Gospel have played a role, we have translated *Ἰουδαῖοι* as “the Judeans.”

The Passion Gospel

John 18:28–19:37

All sit. The customary responses before and after the Gospel are omitted.

The Choir chants the Gospel.

music: Ancient Plainchant for the the Passion Gospels and Tomás Luis de Victoria (1548-1611)

The Passion of our Lord Jesus Christ according to John.

- Evangelist* Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,
- Singer* “What accusation do you bring against this man?”
- Evangelist* They answered,
- Choir* “If this man were not a criminal, we would not have handed him over to you.”
- Evangelist* Pilate said to them,
- Singer* “Take him yourselves and judge him according to your own law.”
- Evangelist* The people replied,
- Choir* “We are not permitted to put anyone to death.”
- Evangelist* (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,
- Singer* “Are you the King of the Judeans?”
- Evangelist* Jesus answered,
- Jesus* “Do you ask this on your own, or did others tell you about me?”
- Evangelist* Pilate answered,
- Singer* “I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?”
- Evangelist* Jesus answered,
- Jesus* “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here.”
- Evangelist* Pilate asked him,
- Singer* “So you are a king?”
- Evangelist* Jesus answered,
- Jesus* “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”
- Evangelist* Pilate asked him,
- Singer* “What is truth?”

Evangelist After he had said this, he went to the people again and told them,
Singer “I find no crime against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?”

Evangelist They shouted in reply,
Choir “Not this man, but Barabbas!”

Evangelist Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,
Choir “Hail, King of the Judeans!”

Evangelist and striking him on the face. Pilate went out again and said to them,
Singer “Look, I am bringing him out to you to let you know that I find no case against him.”

Evangelist So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
Singer “Here is the man!”

Evangelist When the chief priests and the police saw him, they shouted,
Choir “Crucify him! Crucify him!”

Evangelist Pilate said to them,
Singer “Take him yourselves and crucify him; I find no case against him.”

Evangelist The Judeans answered him,
Choir “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

Evangelist Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
Singer “Where are you from?”

Evangelist But Jesus gave him no answer. Therefore Pilate said to him,
Singer “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

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

Evangelist From then on Pilate tried to release him, but the people cried out,
Choir “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

Evangelist When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation of the Passover; and it was about noon. He said to the people,
Singer “Here is your King!”

Evangelist They cried out,
Choir “Away with him! Away with him! Crucify him!”

Evangelist Pilate asked them,
Singer “Shall I crucify your King?”
Evangelist The chief priests answered,
Choir “We have no king but the emperor.”
Evangelist Then he handed him over to them to be crucified.

The congregation stands.

Evangelist So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of a Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Judeans.” Many of the people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate,

Choir “Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’”

Evangelist Pilate answered,

Singer “What I have written I have written.”

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

Choir “Let us not tear it, but cast lots for it to see who shall get it.”

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

Jesus “Woman, here is your son.”

Evangelist Then he said to the disciple,

Jesus “Here is your mother.”

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

Jesus “I am thirsty.”

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

Jesus “It is finished.”

Evangelist Then he bowed his head and gave up his spirit.

The congregation kneels or continues to stand while a period of silence is observed.

Evangelist Since it was the day of Preparation, the Judeans did not want the bodies left on the cross on the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another scripture says, “They shall look on the one whom they have pierced.”

The Sermon

Dean Candler

All stand to sing
Hymn 37

from *Lift Every Voice & Sing II*
music: *Were You There*, African-American spiritual; harm. Charles Winfred Douglas (1867-1944)
words: African-American spiritual

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

1. there when they cru - ci - fied my Lord?
2. there when they nailed Him to the tree?
3. there when they laid Him in the tomb? O! _____

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

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 laid Him in the tomb? _____

Remain standing.

The Solemn Collects

The Officiant says

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.

All kneel.

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 Michael, our Presiding Bishop; Robert, our Bishop; and all the people of this diocese

For all Christians in this community

For those about to be baptized at Easter

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

Silence

Officiant (All standing)

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 (All kneeling)

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

For Joe, 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

Officiant (All standing)

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.**

The Solemn Collects and their Biddings, through which we carry on Jesus' priestly ministry to the world, date from the 3rd through the 5th centuries. The practice of the people kneeling for the Biddings and standing for the Collects dates to the 6th century.

All the Triduum liturgies – *Maundy Thursday*, *Good Friday*, and *The Great Vigil of Easter* – unfold in a pattern of proclamation and response. In this liturgy, our *response* to the *proclamation* of Jesus' self-offering for the world begins with our priestly intercession for the world in the Solemn Collects.

Thomas Cranmer,
who drafted much
of the first Anglican
prayer book in 1549,
provided prayers for
Palm Sunday and
Good Friday based on
these ancient Solemn
Collects. Otherwise, in
their traditional form,
they were lost to our
Anglican tradition
for Good Friday until
they were restored
in the 1979 Book of
Common Prayer.

The structure of the
Solemn Collects reflects
the way Intercessions
were offered in some
of the eucharistic
liturgies of the early
church. Eventually, the
weekly intercessions
changed and finally
were dropped for a
time, yet they endured
in the Good Friday
liturgy, because of
its solemnity and
importance.

Deacon (All kneeling)

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

Officiant (All standing)

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 (All kneeling)

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

Officiant (All standing)

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 (All kneeling)

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

Officiant (All standing)

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 tranquillity 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

All kneel. A wooden cross is brought into the Cathedral.

Anthems before the Cross

*music: Richard Proulx (1937-2010), We adore you, O Christ
words: From the Orthodox Good Friday Service*

We adore you, O Christ, and we bless you, because by your cross you have redeemed the world. We glory in your cross, O Lord God; we praise and glorify your holy resurrection; by virtue of your cross, joy has come. O Savior, by your holy cross, save us and help us, O Lord. By your holy cross, you have redeemed us all. **Amen.**

Silence

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

Silence

*music: Kenneth Leighton (1929-1988), Drop, drop, slow tears, from Crucifixus pro nobis
words: Phineas Fletcher (1582-1650)*

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

Silence

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

Silence

Following the Solemn Collects, the ultimate symbol of the Christian life of intercession and self-offering to the world is now brought into the church. A bare cross, placed in the sight of all the people, stands as a stark reminder of the cost of following Jesus Christ, as well as the unexpected promise that the abundant life we find in following him cannot be lost even to the grave. This promise of new life – the promise of the resurrection – is assumed in our liturgy for this day: thus, we call it *Good Friday*.

The Veneration of the Cross was practiced in the 4th century as part of the Good Friday liturgy in Jerusalem. The practice is likely some 200 years older.

The words of Hymn 166 date from the 6th century. They reflect one of the early understanding of Jesus: *Christus Victor*, the conqueror of death and sin. The hymn is marked by eucharistic imagery as well as a moving call to the “noble tree” on which Jesus is crucified to hold him gently, as he wages his “mighty conflict.”

Remain kneeling. All sing.

Hymn 166

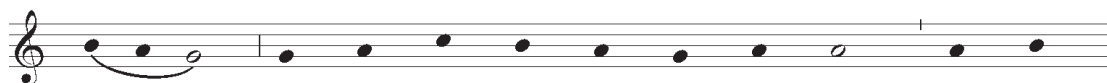
music: Pange lingua, plainsong, Mode 3, Zisterzienser Hymnar, 14th cent.

words: Venantius Honorius Fortunatus (540?-600?);

ver. Hymnal 1982, after John Mason Neale (1818-1866)



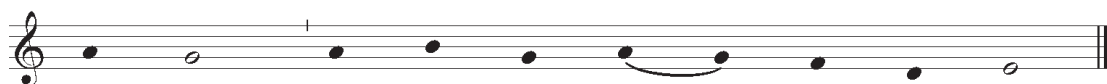
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
5 Bend thy 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 Lord's Prayer

Officiant

And now, as our Savior Christ has taught us, we are bold to say,

All

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.

Officiant

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.**

*As you leave, please place your offering in the plate.
The offering today will go to the Episcopal Church in Jerusalem.*

*This concludes the Liturgy for Good Friday.
The ministers leave via the side entrances, and silence is observed.*

All that can be done
has now been done.
We have heard the
mystery of abundant
life won through the
death of Christ and
responded with inter-
cession and adoration.
The liturgy concludes
with stark simplicity,
with the prayer Jesus
taught his disciples and
a Collect drawn from
medieval devotions.

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Musicians

The Cathedral Schola

Dale Adelman, *Canon for Music*

Caroline Robinson, *Organist & Associate Choirmaster*

Herbert Buffington, *Organist & Artist-in-Residence*

Gospelers

Alan Roberts, *Evangelist*

Samuel Potts, *Pilate/Peter*

Timothy Gunter, *Jesus*



THE CATHEDRAL OF ST. PHILIP

The Very Reverend Samuel G. Candler, *Dean*

Dale Adelman, Ph.D., *Canon for Music*

The Reverend Lauren R. Holder, *Canon for Community and Education*

The Reverend George M. Maxwell, Jr., *Vicar*

The Reverend Julia B. Mitchener, *Canon for Mission*

The Reverend Catherine Zappa, *Canon for Liturgy and Pastoral Care*

The Reverend Salmoon Bashir, *Curate for Ecumenical and Interreligious Relations*

The Reverend Deacon Juan Sandoval, *Deacon for Hispanic Ministries*

The Reverend Theophus "Thee" Smith, Ph.D., *Priest Associate*

Mr. Geoff DeLong, *Senior Warden*

Dr. Melody Palmore, *Junior Warden*

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