



Good Friday

## Gathering

Gather at the sacred space. Candles may be lit. A simple wooden cross is placed in the sacred space. Dried branches or twigs may be used to make a cross, or can be added to the space.

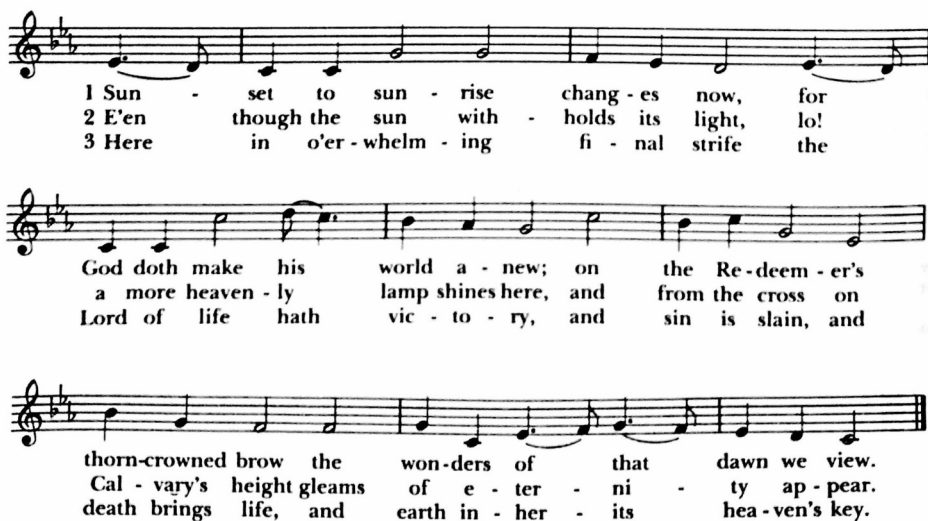
Prelude: "Adagio"

Paul Hindemith

Opening Hymn

163

### Sunset to Sunrise Changes Now



1 Sun - set to sun - rise chang - es now, for  
2 E'en though the sun with - holds its light, lo!  
3 Here in o'er - whelm - ing fi - nal strife the

God doth make his world a - new; on the Re-deem - er's  
a more heaven - ly lamp shines here, and from the cross on  
Lord of life hath vic - to - ry, and sin is slain, and

thorn-crowned brow the won-ders of that dawn we view.  
Cal - vary's height gleams of e - ter - ni - ty ap - pear.  
death brings life, and earth in - her - its hea - ven's key.

Words: Clement of Alexandria (170?-220?); para. Howard Chandler Robbins (1876-1952), alt.  
Music: *Kedron*, melody att. Elkanah Kelsay Dare (1782-1826)

LM

*Silence is kept for a time.*

Officiant: Blessed be our God.

People: For ever and ever. *Amen.*

Officiant: Let us pray.

*A time of silent personal prayer follows.*

## Collect for Good Friday

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*Officiant:* 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 Readings

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### The First Reading: Isaiah 52:13 – 53:12

*Reader:* A reading from the book of the Prophet 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.

Reader: Here ends the reading.

*Silence is kept for a time.*

## The Response: Psalm 22:1–11

*The choir intones the refrain and the congregation repeats it:*

Mode 4

**Refrain**

My God, my God, why have you for - sak - en me?

from Gradual Psalms for the RCL, ed. Bruce E. Ford, Church Publishing Incorporated

- 1 **M**y God, my God, why have you forsaken me, \*  
and are so far from my salvation,  
from the words of my distress?
- 2 O my God, I cry in the daytime,  
but you do not answer; \*  
and by night also, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forebears trusted in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they put their trust in you and were not confounded.
- 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 deliver him, if he delights in him.’
- 9 But it is you that took me out of the womb \*  
and laid me safe upon my mother’s breast.
- 10 On you was I cast ever since I was born; \*

you are my God even from my mother's womb.

11 Be not far from me, for trouble is near at hand \*  
and there is none to help.

## The Second Reading: Hebrews 10:16–25

*Reader:* A reading from the Letter to the Hebrews.

The Holy Spirit testifies saying,

“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.

*Reader:* Here ends the reading.

*Silence is kept for a time.*



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  
 4. Were you there when He rose up from the grave? \_\_\_\_\_ 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?  
 4. there when He rose up from the grave?

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? \_\_\_\_\_  
 4. Were you there when He rose up from the grave? \_\_\_\_\_

Words: Traditional

Music: Negro Spiritual; arr. Charles Winfred Douglas (1867-1944)

## The Gospel: John 18:1 – 19:42



*Officiant:* The Holy Gospel of our Lord Jesus Christ according to John.

*People:* Glory to you, Lord Christ.

*Narrator:* Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

*Jesus:* Whom are you looking for?

*Narrator:* They answered,

*Congregation:* Jesus of Nazareth.

*Narrator:* Jesus replied,

*Jesus:* I am he.

*Narrator:* Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them,

*Jesus:* Whom are you looking for?

*Narrator:* And they said,

*Congregation:* Jesus of Nazareth.

*Narrator:* Jesus answered,

*Jesus:* I told you that I am he. So if you are looking for me, let these men go.

*Narrator:* This was to fulfill the word that he had spoken,

*Jesus:* “I did not lose a single one of those whom you gave me.”



- Narrator:* Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,
- Jesus:* Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?
- Narrator:* So the soldiers, their officer, and the Judean\* police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judeans that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,
- Woman:* You are not also one of this man's disciples, are you?
- Narrator:* He said,
- Peter:* I am not.
- Narrator:* Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,
- Jesus:* I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

*Narrator:* When he had said this, one of the police standing nearby struck Jesus on the face, saying,

*Police:* Is that how you answer the high priest?

*Narrator:* Jesus answered,

*Jesus:* If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

*Narrator:* Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

*Congregation:* You are not also one of his disciples, are you?

*Narrator:* He denied it and said,

*Peter:* I am not.

*Narrator:* One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

*Slave:* Did I not see you in the garden with him?

*Narrator:* Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Pass-over. So Pilate went out to them and said,

*Pilate:* What accusation do you bring against this man?

*Narrator:* They answered,

*Congregation:* If this man were not a criminal, we would not have handed him over to you.

*Narrator:* Pilate said to them,

*Pilate:* Take him yourselves and judge him according to your law. The Judeans replied,

*Congregation:* We are not permitted to put anyone to death.

*Narrator:* (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

*Pilate:* Are you the King of the Judeans?

*Narrator:* Jesus answered,

*Jesus:* Do you ask this on your own, or did others tell you about me?

*Narrator:* Pilate replied,

*Pilate:* I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?

*Narrator:* Jesus answered,

*Jesus:* My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here.

*Narrator:* Pilate asked him,

*Pilate:* So you are a king?

*Narrator:* Jesus answered,

*Jesus:* You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

*Narrator:* Pilate asked him,

*Pilate:* What is truth?

*Narrator:* After he had said this, he went out to the Judeans again and told them,

*Pilate:* I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?

*Narrator:* They shouted in reply,

*Congregation:* Not this man, but Barabbas!

*Narrator:* Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

*Congregation:* Hail, King of the Judeans!

*Narrator:* and striking him on the face. Pilate went out again and said to them,

*Pilate:* Look, I am bringing him out to you to let you know that I find no case against him.

*Narrator:* So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

*Pilate:* Here is the man!

*Narrator:* When the chief priests and the police saw him, they shouted,

*Congregation:* Crucify him! Crucify him!

*Narrator:* Pilate said to them,

*Pilate:* Take him yourselves and crucify him; I find no case against him.

*Narrator:* The Judeans answered him,

*Congregation:* We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

*Narrator:* Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

*Pilate:* Where are you from?

*Narrator:* But Jesus gave him no answer. Pilate therefore said to him,

*Pilate:* Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

*Narrator:* Jesus answered him,

*Jesus:* You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

*Narrator:* From then on Pilate tried to release him, but the Judeans cried out,

*Congregation:* If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

*Narrator:* When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew *Gabbatha*. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Judeans,

*Pilate:* Here is your King!

*Narrator:* They cried out,

*Congregation:* Away with him! Away with him! Crucify him!

*Narrator:* Pilate asked them,

*Pilate:* Shall I crucify your King?

*Narrator:* The chief priests answered,

*Congregation:* We have no king but the emperor.

*Narrator:* Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called *Golgotha*. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read,

JESUS OF NAZARETH  
THE KING OF THE JUDEANS.

Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Judeans said to Pilate,

*Congregation:* Do not write, "The King of the Judeans," but, "This man said, 'I am King of the Judeans.'"

*Narrator:* Pilate answered,

*Pilate:* What I have written I have written.

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

*Soldiers:* Let us not tear it, but cast lots for it to see who will get it.

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

*Jesus:* Woman, here is your son.

*Narrator:* Then he said to the disciple,

*Jesus:* Here is your mother.

*Narrator:* And from that hour the disciple took her into his own home. After this, when Jesus knew that all was

now finished, he said (in order to fulfill the scripture),

*Jesus:* I am thirsty.

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

*Jesus:* It is finished.

*Narrator:* Then he bowed his head and gave up his spirit. Since it was the Day of Preparation, the Judeans did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the

Judeans. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Judean day of Preparation, and the tomb was nearby, they laid Jesus there.

*A time of reflection follows the Gospel reading.*

Sermon

Rev. Annette Joseph

## **The Solemn Collects**

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*The Solemn Collects may be prayed while kneeling, standing, or seated as any are able.*

**Cantor:** God sent Jesus Christ 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.

**People:** Let us pray for the holy catholic Church of Christ throughout the world; for all those who meet in homes on these holy days for those isolated due to illness or age that all your people might be one.

[Silence.]

**Cantor:** 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.*



*People:* Let us pray for all nations and peoples of the earth, and for those to whom their care is entrusted, that by God's help they may seek justice and truth, and live in peace and concord.

[Silence.]

*Cantor:* 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.***

*People:* 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, selfishness, and despair; For the sorrowful and bereaved; For prisoners and captives, and those in mortal danger.

*Cantor:* May God in mercy 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.]

*Cantor:* 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.***

*People:* 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.]

**Cantor:** 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**

*A simple wooden cross is placed in the sacred space. The cross may be touched, held or passed to all who are present for a time of silence, reflective prayer.*

**Officiant:** Behold the wood of the Cross on which hung the world's salvation.

**People:** Come, let us adore.

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## **When I Survey the Wondrous Cross**

The image shows a musical score for the hymn 'When I Survey the Wondrous Cross'. It features a treble and bass staff with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff, aligned with the notes. The lyrics are as follows:

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.

Words: Isaac Watts (1674-1748)

Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1780; harm. Edward Miller (1731-1807) LM

## About the Veneration of the Cross

*The earliest description of this ceremony is found in the late fourth century treatise "The Pilgrimage of Egeria." In this diary she describes the Good Friday ceremonies in Jerusalem. During that service, fragments that were believed to be of the true cross were placed on a table in front of the bishop. The people came forward, bowed toward the table, and kissed the sacred wood. Variations of the ceremony developed throughout Christianity. The custom was restored in the 1979 BCP (p. 281), in which a wooden cross may be brought into the church and placed in the sight of the people. Veneration of the cross may take many different devotional forms, from a simple touch to prostration before the cross. Regardless of the type of devotional practice, they all stem from a desire to experience God's love even on the cross.*

## The Anthems

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*Officiant:* We adore you, O Christ, and we bless you,

*People:* because by your holy cross you have redeemed the world.

*Officiant:* If we have died with him, we shall also live with him;

*People:* if we endure, we shall also reign with him.

*Officiant:* We adore you, O Christ, and we bless you,

*People:* because by your holy cross you have redeemed the world.

[Silence.]

## The Lord's Prayer

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*Officiant:* As Jesus taught us we now pray:

*People:* Our Father, who art in heaven,  
hallowed by 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,  
forever and ever. *Amen.*

[Silence.]

Hymn

“O Come and Mourn”

Hal Hopson

*Randyn Heisserer-Miller and Kevin Hampton*

## Closing Prayer

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*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 the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

*The congregation sits in silence for a time.*

*The candles are extinguished.*

*The congregation departs in silence.*

### \* A Note on the Gospel Reading for Good Friday

For centuries, the Passion reading from John's gospel has been used by Christians to marginalize and denigrate Jews, blaming Jewish people as a whole for the death of Jesus. Many New Testament scholars today believe that the Greek word *Ioudaios* is instead best translated as "Judean" rather than "Jew," in order to help distinguish between the first-century inhabitants of Judea and modern practitioners of the Jewish religion. Out of respect for our contemporary Jewish siblings, the Good Friday Passion reading in this booklet features this translational adjustment.

For more information on the history of anti-Jewish readings of the Passion in John, see [Raymond E. Brown, "The Passion of Jesus and Anti-Judaism," \*America Magazine\* \(April 1, 1995\).](#)



(573) 335-2997

[admin@christchurchcape.org](mailto:admin@christchurchcape.org)

### **Christ Church Staff**

*Priest-in-Charge*

Rev. Annette Joseph

*Organist*

Mary Miller

*Choir Director*

Randyn Heisserer-Miller

*Ministry Intern*

Joshua Smith

**Music reprint & broadcast licensing:**

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