



CHESTER
CATHEDRAL

Devotions for Good Friday

concluding with the
Liturgy of Good Friday

**29th March 2024
12 noon**

**Preacher:
The Revd Canon Rosie Woodall**

WELCOME

We welcome you to Chester Cathedral! It is a place where the mission of the church to proclaim God's love is central, and your welcome presence here for worship helps to strengthen this vital act of witness.

We're a paperless Cathedral and are working environmentally to save paper. The service can be downloaded to your device using the QR code at the back of the nave, or by visiting [Services - Chester Cathedral](#)

Hymns, readings and responses will be presented on the screens.

If you need to leave during the next three hours, please do so during a convenient pause in the service or during a hymn.

There are significant periods of silence in this service between each section for your own reflection and prayer.

DEVOTIONS FOR GOOD FRIDAY

People of the Passion: The Women of Holy Week

We begin in silence with all seated.

The congregation is welcomed.

Collect

Almighty and everlasting God,
who in your tender love
towards the human race
sent your Son our Saviour Jesus Christ
to take upon him our flesh
and to suffer death upon the cross:
grant that we may follow
the example of his patience and humility,
and also be made partakers
of his resurrection;
through Jesus Christ our Lord.
Amen.

I. The maid of the high priest

We adore you, O Christ,
and we bless you;
**by your holy cross,
you have redeemed the world.**

Bible reading

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, 'You also were with Jesus, the man from Nazareth.' But he denied it, saying, 'I do not know or understand what you are talking about.' And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, 'This man is one of them.' But again he denied it. Then after a little while the bystanders again said to Peter, 'Certainly you are one of them; for you are a Galilean.' But he began to curse, and he swore an oath, 'I do not know this man you are talking about.' At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

Mark 14: 66-72

Address

The Revd Canon Rosie Woodall

Poem

Indifference

When Jesus came to Golgotha,
they hanged him on a tree,
they drove great nails through hands and feet,
and made a Calvary;
they crowned him with a crown of thorns,
red were his wounds and deep,
for those were crude and cruel days,
and human flesh was cheap.

When Jesus came to Birmingham,
they simply passed him by.
They would not hurt a hair of him,
they only let him die;
for men had grown more tender,
and they would not give him pain,
they only just passed down the street,
and left him in the rain.

Still Jesus cried, 'Forgive them,
for they know not what they do, '
and still it rained the winter rain
that drenched him through and through;
the crowds went home and left the streets
without a soul to see,
and Jesus crouched against a wall,
and cried for Calvary.

G. A. Studdert-Kennedy 1883-1929

Hymn

Please stand, if able, to sing.

When I survey the wondrous Cross,
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

Forbid it, Lord, that I should boast
save in the death of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown?

Were the whole realm of nature mine,
that were a present far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Isaac Watts 1674-1748

ROCKINGHAM

Edward Miller 1731-1807

Please sit. Silence is kept.

2. Pilate's wife

We adore you, O Christ,
and we bless you;
**by your holy cross,
you have redeemed the world.**

Bible reading

Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over. While he was

sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!'

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.'

Matthew 27: 11-24

Address

The Revd Canon Rosie Woodall

Poem

Pilate's wife

Why came in dreams the low-born man
Between thee and thy rest?
In vain thy whispered message ran,
Though justice was its quest!

Did some young ignorant angel dare—
Not knowing what must be,
Or blind with agony of care—
To fly for help to thee?

I know not. Rather I believe,
Thou, nobler than thy spouse,
His rumoured grandeur didst receive,
And sit with pondering brows,

Until thy maidens' gathered tale
With possible marvel teems:
Thou sleepest, and the prisoner pale
Returneth in thy dreams.

Well mightst thou suffer things not few
For his sake all the night!
In pale eclipse he suffers, who
Is of the world the light.

Precious it were to know thy dream
Of such a one as he!
Perhaps of him we, waking, deem
As poor a verity.

George Macdonald 1824-1905

Hymn

Please stand, if able, to sing.

Glory be to Jesus,
who, in bitter pains,
poured for me the life-blood
from his sacred veins.

Grace and life eternal
in that Blood I find;
blest be his compassion,
infinitely kind.

Blest through endless ages
be the precious stream,
which from endless torment
doth the world redeem.

Abel's blood for vengeance
pleaded to the skies;
but the Blood of Jesus
for our pardon cries.

Oft as it is sprinkled
on our guilty hearts,
Satan in confusion
terror-struck departs.

Oft as earth exulting
wafts its praise on high,
hell with terror trembles,
heaven is filled with joy.

Lift ye then your voices;
swell the mighty flood;
louder still and louder
praise the precious Blood.

Edward Caswall 1814-78

CASWALL
F. Filitz 1804-76

Please be seated. Silence is kept.

3. The women of Jerusalem

We adore you, O Christ,
and we bless you;
**by your holy cross,
you have redeemed the world.**

Bible reading

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for

him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry?'

Luke 23: 26-31

Address

The Revd Canon Rosie Woodall

Hymn

Please stand, if able, to sing.

O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore.

Thy beauty, long-desirèd,
hath vanished from our sight;
thy power is all expired,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.

I pray thee, Jesus, own me,
me, Shepherd good, for thine;
who to thy fold hast won me,
and fed with truth divine.
Me guilty, me refuse not,
incline thy face to me,
this comfort that I lose not,
on earth to comfort thee.

In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the Cross to die.
Ah, keep my heart thus movèd
to stand thy Cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.

My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour:
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the Cross of life.

Paul Gerhardt 1607-76

*PASSION CHORALE
J.S. Bach 1685-1750*

Please sit. Silence is kept.

4. The women at the foot of the cross

We adore you, O Christ,
and we bless you;
**by your holy cross,
you have redeemed the world.**

Bible reading

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, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

John 19: 25-27

Address

The Revd Canon Rosie Woodall

Poem

The Second Word: The Mother

People are kind.
Come away, they cry.
No need to put yourself through this.
He'll understand.

But I am his mother,
and though nails pierce his body,
and a sword sunders my soul,
I must stand with him,
I must stand by him,
I must stand up in this his hour of dying.

And yet, and yet,
there's more at stake than that.

From somewhere within
this horror of great darkness,
Gabriel-haunted still,
I dream dreams, hear voices, see visions,
I see others.

Mothers, sons, brothers, daughters,
sisters, fathers, friends, lovers,
a vast army who will not turn away;
clad in the armour of fidelity
and hollow-eyed courage,

they will stand by,
stand with,
stand up,
in those slow, dimming,
dove-grey hours of dying...

Sylvia Sands 2009

Hymn

Please stand, if able, to sing.

At the Cross her station keeping,
stood the mournful Mother weeping,
close to Jesus at the last.
Through her soul, of joy bereavèd,
bowed with anguish, deeply grieved,
now at length the sword hath passed.

O, that blessèd one, grief-laden,
blessèd Mother, blessèd Maiden,
mother of the all-holy One;
O that silent, ceaseless mourning,
O those dim eyes, never turning
from that wondrous, suffering Son.

Who on Christ's dear Mother gazing,
in her trouble so amazing,
born of woman, would not weep?
who on Christ's dear Mother thinking,
such a cup of sorrow drinking,
would not share her sorrow deep?

For his people's sins, in anguish,
there she saw the victim languish,
bleed in torments, bleed and die:
saw the Lord's anointed taken;
saw her Child in death forsaken,
heard his last expiring cry.

Jesu, may thy Cross defend me,
and thy saving death befriend me,
cherished by thy deathless grace;
when to dust my dust returneth,
grant a soul that to thee yearneth
in thy Paradise a place.

13th century Latin

STABAT MATER
Samuel Webbe 1740-1816

*Please sit. Silence is kept until the beginning of
the Liturgy of Good Friday.*

THE LITURGY OF GOOD FRIDAY

At around 2pm, the choir and clergy process to their places as all stand to sing

There is a green hill far away,
without a city wall,
where the dear Lord was crucified
who died to save us all.

We may not know, we cannot tell
what pains he had to bear,
but we believe it was for us
he hung and suffered there.

He died that we might be forgiven,
he died to make us good;
that we might go at last to heaven,
saved by his precious blood.

There was no other good enough
to pay the price of sin;
He only could unlock the gate
of heaven, and let us in.

O dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.

Mrs C. F. Alexander 1818-95

*HORSLEY
W. Horsley 1774-1858*

Collect

The Officiant says

Let us pray.

Eternal God, in the cross of Jesus
we see the cost of our sin
and the depth of your love:
in humble hope and fear
may we place at his feet
all that we have and all that we are,
through Jesus Christ our Lord.
Amen.

Please be seated.

THE LITURGY OF THE WORD

Old Testament Reading

A reading from the prophecy 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.

Please remain seated as the choir sings

Psalm 22:1-11

My God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

And thou continuest holy :
O thou worship of Israel.

Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him : let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born: thou art my God, even from my mother's womb.

O go not from me, for trouble is hard at hand : and there is none to help me.

Please remain seated.

The Passion Reading

After Jesus had spoken these words, he 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, 'For whom are you looking?' They answered,

‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ 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, ‘For whom are you looking?’ And they said, ‘Jesus of Nazareth.’ Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’

This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’

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, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

So the soldiers, their officer, and the Jewish 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 Jews 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, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews 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.'

When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' 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 Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.'

Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil 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, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate

replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?'

Jesus answered, '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 Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?'

Jesus answered, '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.' Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, '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 Jews?' They shouted in reply, 'Not this man, but Barabbas!' 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, 'Hail, King of the Jews!' and striking him on the face.

Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against 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 police saw him, they shouted, 'Crucify him! Crucify him!'

Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to 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 the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the

emperor. Everyone who claims to be a king sets himself against the emperor.'

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 Jews, 'Here is your King!'

They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' 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 Jews.' Many of the Jews 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 Jews 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 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, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil 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, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ 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 fulfil the scripture), ‘I am thirsty.’ 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, 'It is finished.' Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews 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.'

John 18:1-19:37

THE PROCLAMATION OF THE CROSS

The cross is brought into the church and placed in the sight of the people. The President says

This is the wood of the cross,
on which hung the Saviour of the world.
Come, let us worship.

As the choir sings the Reproaches, members of the congregation are invited to come forward to venerate the cross – this can be done standing or kneeling as most comfortable.

The Reproaches

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

I led you out of Egypt,
but you led your Saviour to the Cross.

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

Holy is God, holy and mighty!

Holy immortal one,
have mercy upon us, have mercy upon us.

For forty years
I led you safely through the desert:
and fed you with manna from heav'n,
and brought you to a land of plenty
but you led your Saviour to the Cross.

Holy is God, holy and mighty!
Holy immortal one,
have mercy upon us, have mercy upon us.

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

Holy is God, holy and mighty!
Holy immortal one,
have mercy upon us, have mercy upon us.

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

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

I bore you up with manna in the desert,
but you struck me down and scourged me.

I gave you saving water from the rock
but you gave me gall and vinegar to drink.

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

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

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

arr. Philip Rushforth b.1972

Acclamations

We adore you, O Christ,
and we bless you,
**Because by your holy cross
you have redeemed the world.**

This is the wood of the cross,
on which hung the Saviour of the world.
Come, let us worship.

O Saviour of the world, who by your cross
and precious blood have redeemed us,
save us and help us, we humbly pray.

Prayers of Intercession

Let us pray to the Father through his Son who suffered on the cross for the world's redemption. Fill with your Spirit Christ's broken body, the Church...

Give to Christian people everywhere a deep longing to take up the cross and to understand its mysterious glory.

By the Saviour's cross and passion,

Lord, save us and help us.

Look in your mercy upon the world you loved so much that you sent your Son to suffer and to die...

Strengthen those who work to share the reconciliation won at such a cost upon the cross.

By the Saviour's cross and passion,

Lord, save us and help us.

Bring healing by the wounds of Christ to all who are weighed down by pain and injustice...

Help the lonely and the betrayed, the suffering and the dying,

to find strength in the companionship of Jesus, and in his passion to know their salvation.

By the Saviour's cross and passion,

Lord, save us and help us.

Welcome into paradise all who have left
this world in your friendship...

According to your promises, bring them
with all your saints to share in all the
benefits of Christ's death and
resurrection.

By the Saviour's cross and passion,
Lord, save us and help us.

**Holy God,
holy and strong,
holy and immortal,
have mercy on us.**

THE LITURGY OF THE SACRAMENT

The altar is covered with a fair linen cloth and the consecrated elements are placed on it.

The Lord's Prayer

The Lord's Prayer can be offered in your own language

Standing at the foot of the cross as our Saviour taught us, so we 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.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

The President says

Draw near with faith.
Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink in remembrance
that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

*All Christians are welcome to receive Holy
Communion or a blessing. Sidespeople will
assist the congregation in coming forward.*

Communion Motet

The choir sings

Drop, drop, slow tears,
and bathe those beauteous feet,
which brought from heaven,
the news and Prince of peace.

Cease not, wet eyes,
his mercies 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.

Phineas Fletcher 1582-1650

SONG 46

Orlando Gibbons 1583-1625

Prayer

The President says

Let us pray.

Most merciful God,
who by the death and resurrection
of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him
who suffered on the cross
we may triumph in the power
of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit, one God,
now and forever.

Amen.

Please stand to sing together.

Hymn

My song is love unknown,
my Saviour's love to me,
Love to the loveless shown,
that they might lovely be.
O, who am I, that for my sake
my Lord should take
frail flesh, and die?

He came from his blest throne,
salvation to bestow:
but men made strange, and none
the longed-for Christ would know.
But O, my Friend, my Friend indeed,
who at my need his life did spend!

Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
Hosannas to their King.
Then 'Crucify!' is all their breath,
and for his death they thirst and cry.

They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he to suffering goes,
that he his foes
from thence might free.

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

Samuel Crossman 1624-83

LOVE UNKNOWN

John Ireland 1879-1962

Bible Reading

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, 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 Jews.

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 Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

John 19:38-42

The service ends in in silence. As you leave, please respect those around you who may want to pray quietly.

ACKNOWLEDGEMENTS

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