

S. THOMAS' COLLEGE, MOUNT LAVINIA



The Chapel of
The Transfiguration

The Liturgy of
Good Friday
with the
Veneration of the Cross
and
Holy Eucharist

About this Service

Good Friday is not a Funeral; there is no requiem for Jesus. The faithful spend the day in recollection of the love that seemed to be crushed by death but which shattered the gates of the underworld; a fierce and burning love that was unquenched by the flood-waters of death.

The Liturgy is stark: The ministers enter vested in red, the colour of the Passion. The clergy immediately prostrate themselves as a sign of sorrow and dereliction.

The Liturgy of the Word continues as normal, with its climax the narration of the Passion Gospel according to St. John. St John's gospel is the account that stresses most strongly that the cross is a place not of failure, but of victory and glory.

During the Proclamation of the Cross a wooden cross is carried through the building for our adoration, and we are asked to behold it as if looking at the very wood of the cross on which the Saviour hung. There is then the opportunity for everyone to venerate the cross, by kneeling at its foot, gazing at it in adoration, or kissing it as a sign of devotion and discipleship. During the Veneration, the choir sings a setting of the Reproaches, an ancient text based on Scripture in which God's love for us is strongly contrasted with the hatred that the human race has shown towards his Son.

The final part of the service, the Liturgy of the Sacrament, invites us to receive the Body of Christ, the Sacrament of Christ's love which the Passion proclaims. We take seriously Paul's words that 'every time we eat the bread and drink the cup we proclaim the Lord's death until he comes'. To receive Communion on this day is to identify with Christ in his passion and to share, as far as we are able, his death.

Order of Service

*The congregation is asked to join in all texts printed in **bold**.*

Remain seated as the Choir enters and takes their place

All stand as the Servers and Clergy enter in silence

The Chaplain kneels before the Altar, and all kneel or sit.

All pray silently, and then the Chaplain says

O Saviour of the world,
who by your cross and precious blood has redeemed us;
save us and help us, we humbly implore you, O Lord.

The Collect for Good Friday

Let us pray.

Almighty Father,
**look with mercy on your family
for which our Lord Jesus Christ
was content to be betrayed
and given up into the hands of sinners
and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and for ever.
Amen.**

All sit

The Liturgy of the Word

The 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.

Isaiah 52. 13–53. 12

Silence is kept

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.
Many oxen are come about me:
fat bulls of Basan close me in on every side.
They gape upon me with their mouths:
as it were a ramping and a roaring lion.
I am poured out like water, and all my bones are out of joint:
my heart also in the midst of my body is even like melting wax.
My strength is dried up like a potsherd,
and my tongue cleaveth to my gums:
and thou shalt bring me into the dust of death.
For many dogs are come about me:
and the council of the wicked layeth siege against me.
They pierced my hands and my feet;
I may tell all my bones: they stand staring and looking upon me.
They part my garments among them: and cast lots upon my vesture.

But be not thou far from me, O Lord:
thou art my succour, haste thee to help me.
Deliver my soul from the sword: my darling from the power of the dog.
Save me from the lion's mouth:
thou hast heard me also from among the horns of the unicorns.

Chant: plainsong

The Epistle

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,

Hebrews 4. 14–16, 5. 7–9

**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!**

**His dying crimson, like a robe,
Spreads o'er his body on the tree:
Then am I dead to all the globe,
And all the globe is dead to me.**

**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.**

Words: Isaac Watts (1674–1748)

Tune: Rockingham

Edward Miller (1735–1807)

Descant: George Guest (1924–2002)

Remain standing

The Passion of our Lord according to St John

*The congregation becomes "the priests, disciples, bystanders, crowd, soldiers and passers by" in the Passion by responding with the words in **bold**.*

Narrator The Passion of our Lord Jesus Christ according to John.

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 For whom are you looking?

Soldiers **Jesus of Nazareth.**

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 For whom are you looking?

Soldiers **Jesus of Nazareth.**

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

Narrator 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,

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 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,

Woman You are not also one of this man's disciples, are you?

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 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.

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

Officer Is that how you answer the high priest?

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,

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

- 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 Passover. So Pilate went out to them and said,
- Pilate* What accusation do you bring against this man?
- Priests* **If this man were not a criminal, we would not have handed him over to you.**
- Pilate* Take him yourselves and judge him according to your law.
- Priests* **We are not permitted to put anyone to death.**
- Narrator* 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,
- Pilate* Are you the King of the Jews?
- Jesus* Do you ask this on your own, or did others tell you about me?
- Pilate* 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* 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* So you are a king?

- 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.
- Pilate* What is truth?
- Narrator* After he had said this, he went out to the Jews 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 Jews?
- Crowds* **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,
- Soldiers* **Hail, King of the Jews!**
- 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, and they shouted,
- Priests* **Crucify him! Crucify him!**
- Pilate* Take him yourselves and crucify him;
I find no case against him.
- Priests* **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* Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?
- 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 Jews cried out,
- Crowds* **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. Pilate said to the Jews,
- Pilate* Here is your King!
- Crowds* **Away with him! Away with him! Crucify him!**
- Pilate* Shall I crucify your King?
- Crowds* **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 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,

Priests **Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'**

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 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,

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 fulfil 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.

Silence is kept

Narrator 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.'

This is the Passion of the Lord.

Silence is kept

**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.**

Words: Cecil Frances Alexander (1823–95)

Tune: Horsley
William Horsley (1774–1858)

All sit.

Silence is kept

Prayer

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

Let us pray for the Church of God throughout the world:
for unity in faith, in witness and in service,
for bishops and other ministers, and those whom they serve,
for N., our Bishop, N., the Bishop of Kurunagala,
for all God's people,
for all Christians in this place,
for those to be baptized,
for those who are mocked and persecuted for their faith,
that God will confirm his Church in faith,
increase it in love, and preserve it in peace.

Lord, hear us.

Lord, graciously hear us.

Lord Jesus Christ, in this sacred and solemn week
when we see again the depth and mystery
of your redeeming love,
help us
to follow where you go,
to hurt as you suffer,
to bow our heads in sorrow when you die,
so that when you are raised to life again
we may share your endless joy.

Amen.

Anthem

Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum
et dedit illi nomen,
quod est super omne nomen.

*Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted him and gave him a name
which is above all names.*

Words: Philippians 2:8–9

Music: Felice Anerio (1560–1614)

Sermon

Silence is kept

Prayer

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

Let us pray for the nations of the world and their leaders:
for N., our President and the Parliament of this land,
for those who administer the law and all who serve in public office,
for all who strive for justice and reconciliation,
that by God's help the world may live in peace and freedom.

Lord, hear us.

Lord, graciously hear us.

Most gracious God and Father, in whose will is our peace,
turn our hearts and the hearts of all to yourself,
that by the power of your Spirit the peace which is founded on justice
may be established throughout the world;
through Jesus Christ our Lord.

Amen.

**Throned upon the awful tree,
King of grief, I watch with Thee;
Darkness veils thine anguished face,
None its lines of woe can trace,
None can tell what pangs unknown
Hold thee silent and alone.**

**Silent through those three dread hours,
Wrestling with the evil powers,
Left alone with human sin,
Gloom around thee and within,
Till the appointed time is nigh,
Till the Lamb of God may die.**

**Hark that cry that peals aloud
Upward through the whelming cloud!
Thou, the Father's Only Son,
Thou, his own anointed One.
Thou dost ask him--can it be?
"Why hast thou forsaken me?"**

**Lord, should fear and anguish roll,
Darkly o'er my sinful soul,
Thou, who once wast thus bereft
That thine own might ne'er be left--
Teach me by that bitter cry
In the gloom to know thee nigh.**

Words: John Ellerton(1826–93)

Tune: Petra
Richard Redhead (1820–1901)

Silence is kept

Prayer

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

Let us pray for those who do not believe the gospel of Christ:
for those who have not heard the message of salvation,
for all who have lost faith,
for the contemptuous and scornful,
for those who are enemies of Christ
and persecute those who follow him,
for all who deny the faith of Christ crucified,
that God will open their hearts to the truth
and lead them to faith and obedience.

Lord, hear us.

Lord, graciously hear us.

Merciful God,
As we are confronted again with the depth of human wickedness
and the greater depth of your divine compassion,
may we not remain unmoved.
As Christ's arms are stretched out and his body lifted up,
may we confess our part in the sin of the world,
repent of it,
know the reality of your forgiveness,
and be transformed.

Amen.

Anthem

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.

Words: Phineas Fletcher (1814–63)

Music: Orlando Gibbons (1583–1625)

Sermon

Silence is kept

Prayer

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

Let us pray for all those who suffer:
for those who are deprived and oppressed,
for all who are sick,
for those in darkness, in doubt and in despair,
in loneliness and in fear,
for prisoners, captives and refugees,
for the victims of false accusations and violence,
for all at the point of death and those who watch beside them,
that God in his mercy will sustain them
with the knowledge of his love.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God,
the comfort of the sad, the strength of those who suffer:
hear the prayers of your children who cry out of any trouble,
and to every distressed soul grant mercy, relief and refreshment,
through Jesus Christ our Lord.

Amen.

All stand to sing

Offertory Hymn

**It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son should come from heaven,
And die to save a child like me.**

**And yet I know that it is true:
He chose a poor and humble lot,
And wept and toiled and mourned and died
For love of those who loved him not.**

**I cannot tell how he could love
A child so weak and full of sin;
His love must be most wonderful,
If he could die my love to win.**

**I sometimes think about the cross,
And shut my eyes, and try to see
The cruel nails and crown of thorns,
And Jesus crucified for me.**

**But even could I see him die,
I could but see a little part
Of that great love which, like a fire,
Is always burning in his heart.**

**It is most wonderful to know
His love for me so free and sure;
But 'tis more wonderful to see
My love for him so faint and poor.**

**And yet I want to love thee, Lord;
O light the flame within my heart,
And I will love thee more and more,
Until I see thee as thou art.**

Words: William W. How (1823–97)

Tune: Herongate
English Traditional Melody

All sit

Sermon

Silence is kept

Prayer

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

Let us commend ourselves and all God's children to his unfailing love,
and pray for the grace of a holy life,
that, with all who have died in the peace of Christ,
we may come to the fullness of eternal life
and the joy of the resurrection.

Lord, hear us.

Lord, graciously hear us.

Saviour of the world, what have you done to deserve this?
And what have we done to deserve you?
Strung up between criminals, cursed and spat upon,
you wait for death, and look for us,
for us whose sin has crucified you.

Lord God, maker and lover of all, as we contemplate again
the pageant of our Lord's betrayal, suffering, and death;
may neither the history, ritual, nor sentiment of the season
in themselves fascinate us.

Rather may our souls be grasped by what our minds alone
cannot contain - that this was all for us.

And so, Lord, may we be all for you. **Amen.**

The Proclamation of the Cross

Hymn

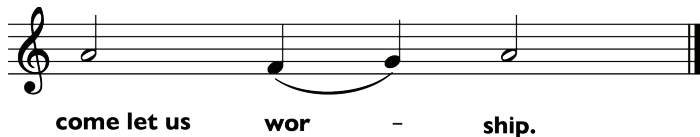
*during which the Cross is brought in procession through the congregation
and placed at the Chancel steps*

**Sing, my tongue, the glorious battle,
sing the ending of the fray,
o'er the cross, the victor's trophy,
sound the loud triumphant lay:
tell how Christ, the world's Redeemer,
As a Victim won the day.**

**God in pity saw man fallen,
shamed and sunk in misery,
when he fell on death by tasting
fruit of the forbidden tree:
then another tree was chosen
which the world from death should free.**

The Chaplain sings

This is the wood of the cross
on which was hung the Saviour of the world.



Choir Now the thirty years are ended
which on earth he willed to see,
willingly he meets his Passion,
born to set his people free;
on the cross the Lamb is lifted,
there the sacrifice to be.

**There the nails and spear he suffers,
vinegar and gall and reed;
from his sacred body piercèd
blood and water both proceed:
precious flood, which all creation
from the stain of sin hath freed.**

The Chaplain sings

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

Choir Faithful Cross, above all other,
 one and only noble tree!
None in foliage, none in blossom,
 none in fruit thy peer may be;
sweet the wood and sweet the iron,
 and thy load, most sweet is he.

**Thou alone wast counted worthy
this world's ransom to sustain,
that a shipwrecked race might ever
thus a port of refuge gain,
with the sacred blood anointed
from the Lamb for sinners slain.**

The Chaplain sings

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

**To the Trinity be glory,
To the Father and the Son,
With the co-eternal Spirit,
Ever Three and ever One,
One in love and one in splendour,
While unending ages run. Amen.**

Words: Venantius Fortunatus (c. 530–c.600)
Translated J. M. Neale (1818–66)

Tune: *Picardy*
French Carol Melody

The Reproaches

During the singing of the Reproaches, members of the congregation are invited to make their way to the cross and kneel for a time of prayer.

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

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

O my people, what have I done to you?
How have I offended you? Answer me!
Holy is God! Holy and strong!
Holy immortal One, have mercy on us.

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

Holy is God! Holy and strong!
Holy immortal One, have mercy on 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 strong!
Holy immortal One, have mercy on 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!

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!

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!

Music: Tomás Luis de Victoria (1548–1611)
Adapted by Geoffrey Cox

Silence is kept during which the Altar is covered with a fair linen cloth and the reserved sacrament from Maundy Thursday is placed on the Altar.

The Liturgy of the Sacrament

The Celebrant draws the silence to a close, saying

The Lord's Prayer

Standing at the foot of the cross,
let us pray with confidence as our Saviour has taught us:

**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,
the power, and the glory,
for ever and ever.
Amen.**

Remain seated or kneeling

Giving of Communion

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

If you receive Communion in your own Church you are welcome to do so here.

During communion the Choir sings

Anthem

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they crucified my Lord?

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they laid him in the tomb?

Words and Music: Traditional African American Spiritual
arr. Bob Chilcott (b.1955)

After communion all stand to sing

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.

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.

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.

In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.

**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.**

Words: Samuel Crossman (1623–84)

Tune: *Love unknown*

John Ireland (1879–1962)

Descant by Christopher Robinson (b.1936)

Remain standing. The narrator continues

The Deposition

The Burial of our Lord

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

All kneel. Silence is kept.

The Final Prayer

The Chaplain says

Let us pray.

O Lord Jesus Christ,
Son of the living God,
who at this hour lay in the tomb,
and thereby sanctified the grave
to be a bed of hope for your people:
give us such sorrow for our sins,
which were the cause of your passion,
that when our bodies lie in the dust,
our souls may live with you,
who lives and reigns with the Father and the Holy Spirit,
one God, now and for ever.

Amen.

The Choir, Servers, Chaplain and people depart in silence

Forthcoming Services for Easter

Saturday 4th April - 6.00 pm

The Liturgy of Holy Saturday

Sunday 5th April - 7.30 am

Easter Day - (*Last Service for the term*)

On Easter Day, children are invited to present eggs at the Offertory. Please do not colour or decorate the eggs; the cartons, however, may be suitably decorated.

All are welcome