

# Holy Week and Easter at All Saints



Good Friday

# The Liturgy for Good Friday

## *Introduction to the Liturgy for Good Friday*

There are four parts to the Service:

**The crucifixion** The solemn reading of Old Testament and New Testament readings as well hearing Psalm 22 lead us to the climax of this part of the service – the reading of the account of Jesus’s crucifixion. A sermon will be preached.

**The Proclamation of the Cross** After hearing the account of the crucifixion there is an opportunity to respond to the reality of the cross. There are many ways of doing this. In this service the cross is placed prominently, together with an icon of the crucifixion, and people invited to venerate it according to their custom. This may be by touching or kissing the cross or simply kneeling and bowing before it.

**The Intercessions** Having placed ourselves at the foot of the cross, the gathered community joins in praying for the whole world. These intercessions are expansive in their concern.

**The death of Jesus and the giving of the bread and wine** The final portion of the gospel is read and we hear of the death of Jesus. At this point the Baptism candle, first lit at the dawn service last easter, is extinguished. Now at the cross his broken body and outpoured blood is offered to us that we might proclaim his death until he comes, using the consecrated elements from Maundy Thursday.

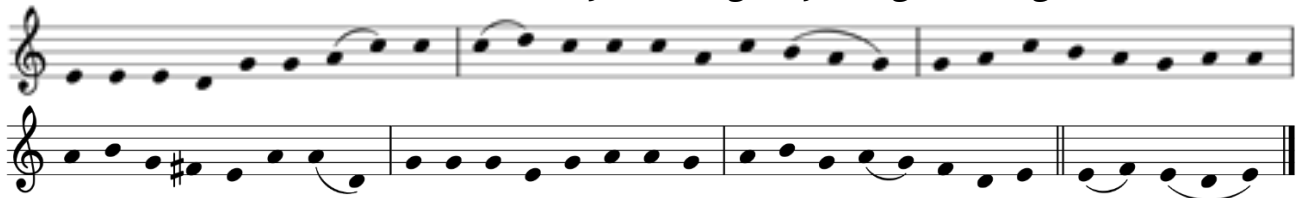
# The gathering

*The ministers enter in silence and all sit or kneel for silent prayer*

## **Collect for Good Friday**

Almighty Father,  
look with mercy on this 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**

## *Hymn Sing, my tongue the glorious battle*



1. 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.
2. 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.
3. Therefore when the appointed fullness  
of the holy time was come,  
he was sent who maketh all things  
forth from God's eternal home:  
thus he came to earth, incarnate,  
offspring of a maiden's womb.

4. Thirty years among us dwelling,  
now at length his hour fulfilled,  
born for this, he meets his Passion,  
for that this he freely willed,  
on the cross the Lamb is lifted,  
where his life-blood shall be spilled.

5. To the Trinity be glory,  
to the Father and the Son,  
with the eo-eternal Spirit,  
ever Three and ever One,  
one in love and one in splendour,  
while unending ages run. Amen.

Words: *Pange lingua gloriosi, Venantius Honorius Clementianus Fortunatus (c535–609)*

*tr mainly Percy Dearmer (1867-1936)*

Music: *Pange Lingua, plainsong mode iii (Ancient & Modern – 151)*

## The Crucifixion

*Please sit.*

### **Old Testament Reading** *Isaiah 52.13-53.12*

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.

This is the word of the Lord

**Thanks be to God**

### ***Gospel Reading Matthew 27.27-44***

*Please stand for the reading of the gospel.*

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we

will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." The bandits who were crucified with him also taunted him in the same way.

**Sermon**

## The Proclamation of the Cross

*During the hymn a large cross is brought to the front of church, together with the icon of the crucifixion.*

### *Hymn* When I survey the wondrous cross



1. 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.
2. Forbid it, Lord, that I should boast  
save in the cross of Christ my God;  
all the vain things that charm me most,  
I sacrifice them to his blood.
3. 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!
4. His dying crimson, like a robe,  
spreads o'er his body on the tree:  
then I am dead to all the globe,  
and all the globe is dead to me.
5. 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)  
Music: Rockingham, melody Tunbridge  
from *A Second Supplement to Psalmody in  
Miniature* c1780, adapted by Edward Miller  
(1731-1807) (*Ancient & Modern* – 157)

*Remain standing*

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

Christ was manifested in the body,  
vindicated in the spirit,  
seen by angels,  
proclaimed among the nations,  
believed in throughout the world,  
glorified in high heaven.

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

You are worthy, O Lamb, for you were slain,  
and by your blood you ransomed for God  
saints from every tribe and language and nation;  
you have made them to be a kingdom and priests  
serving our God.

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

To him who loves us  
and has freed us from our sins by his blood,  
and made us a kingdom of priests  
to stand and serve before our God;

**to him who sits upon the throne and to the Lamb  
be praise and honour, glory and might,  
for ever and ever. Amen.**

*Customary venerations are made in silence while the choir sing **Psalm 22.***

1. My God, my God, why have you forsaken me?

Why are you so far from helping me, from the words of my groaning?

2 O my God, I cry by day, but you do not answer;  
and by night, but find no rest.

3 Yet you are holy,  
enthroned on the praises of Israel.

4 In you our ancestors trusted;  
they trusted, and you delivered them.  
5 To you they cried, and were saved;  
in you they trusted, and were not put to shame.  
6 But I am a worm, and not human;  
scorned by others, and despised by the people.  
7 All who see me mock at me;  
they make mouths at me, they shake their heads;  
8 'Commit your cause to the Lord; let him deliver—  
let him rescue the one in whom he delights!'  
9 Yet it was you who took me from the womb;  
you kept me safe on my mother's breast.  
10 On you I was cast from my birth,  
and since my mother bore me you have been my God.  
11 Do not be far from me,  
for trouble is near  
and there is no one to help.  
12 Many bulls encircle me,  
strong bulls of Bashan surround me;  
13 they open wide their mouths at me,  
like a ravening and roaring lion.  
14 I am poured out like water,  
and all my bones are out of joint;  
my heart is like wax;  
it is melted within my breast;  
15 my mouth is dried up like a potsherd,  
and my tongue sticks to my jaws;  
you lay me in the dust of death.  
16 For dogs are all around me;  
a company of evildoers encircles me.  
My hands and feet have shrivelled;  
17 I can count all my bones.  
They stare and gloat over me;  
18 they divide my clothes among themselves,  
and for my clothing they cast lots.  
19 But you, O Lord, do not be far away!  
O my help, come quickly to my aid!

20 Deliver my soul from the sword,  
my life from the power of the dog!  
21 Save me from the mouth of the lion!

## The Good Friday Intercessions

*Please sit for the Good Friday intercessions – for the church, the nations of the world, the Jewish people, those who do not believe in the gospel, all who suffer, and for ourselves. The response is*

Lord, hear us.

**Lord, graciously hear us.**

*Ending with*

Merciful Father

**Accept these prayers,  
for the sake of your son,  
our Saviour Jesus Christ**

## The death of Jesus and the distribution of the bread and wine

### **Hymn** *There is a green hill*

*During the hymn the consecrated elements are placed on the altar.*

- |   |   |
|---|---|
| 1. There is a green hill far away,<br>without a city wall,<br>where the dear Lord was crucified,<br>who died to save us all.        | 3. He died that we might be<br>forgiv'n,<br>he died to make us good,<br>that we might go at last to heaven,<br>saved by his precious blood. |
| 2. We may not know, we cannot<br>tell,<br>what pains he had to bear,<br>but we believe it was for us<br>he hung and suffered there. | 4. There was no other good<br>enough<br>to pay the price of sin;<br>he only could unlock the gate<br>of heaven, and let us in.              |

5. 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 (1818-1895)  
Music: Horsley, William Horsley (1774-1858)  
(Ancient & Modern – 153)

### **Gospel Matthew 27.45-56**

*Remain standing for the reading of the gospel.*

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!' Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

*The candle first lit at last Easter's celebrations is extinguished.*

## **The Lord's Prayer**

*Please sit or kneel*

**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.**

## **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.**

*All receive communion.*

**Communion Anthem** *God so loved the world*  
*John Stainer (1840-1901), from The Crucifixion*

# The Conclusion

1. 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?

2. 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!

3. 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

\*4. 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.

## **Hymn** My song is love unknown

5. 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.

6. 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.

7. 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 (c1624-1683)*

*Music: Love Unknown, John Nicholson Ireland (1879-1962)  
(Ancient and Modern 147)*

## ***Dismissal***

O Lord Jesus Christ,  
Son of the living God,  
set your passion, cross and death  
between your judgement and our souls,  
now and in the hour of our death.  
Grant mercy and grace to the living,  
rest to the departed,  
to your Church peace and concord  
and to us sinners forgiveness,  
and everlasting life and glory;  
for, with the Father and the Holy Spirit,  
you are alive and reign,  
God, now and for ever.  
**Amen.**

Holy Saturday

**7.30pm Vigil Readings** on Oakham Team Ministry Facebook page

Easter Day

**5.30am Easter Liturgy and Holy Communion**

**8am Holy Communion**

**10.30am Holy Communion with Healing Prayer**



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