



ELY CATHEDRAL

GOOD FRIDAY

**Preaching the Passion
and
The Liturgy of the Passion**

President : Canon James Garrard
Preacher : Canon Victoria Johnson

Friday 19 April 2019
12 - 3pm

Good Friday (Holy Friday in other languages), the traditional English name for the day devoted to the contemplation of Jesus' suffering and death on the cross, at first seems paradoxical. Nevertheless, as the Collect in the Book of Common Prayer says, it is 'good' for mankind because 'through his death, he opened to us the gates of everlasting life.' This consoling thought is kept in mind throughout the sombre ceremonies of the day.

The Cross stands at the heart of the Good Friday Liturgy, which falls into four parts. The Ministry of the Word culminates in the singing of the Passion - a narration of the events which led to the crucifixion. The dramatic action of the Proclamation of the Cross offers an opportunity for silent reflection and prayer. The Cross is carried not in imitation of Christ on the road to Golgotha but as a sign of victory, thus continuing the emphasis of the Johannine crucifixion narration (in which Christ's death is seen as his glorification). The Intercessions, which follow an ancient pattern dating back to the third and fourth centuries, are offered at the foot of the Cross.

'We proclaim the Lord's death until he comes.'
(1 Cor 11.26)

In accordance with ancient tradition there is no celebration of the Eucharist on Good Friday; the Sacrament to be received is that consecrated at the Eucharist of the Last Supper on Maundy Thursday.

Our worship begins and ends in silence. Silence forms a significant part of the simple and austere liturgy of Good Friday. It is both an identification with Christ in his suffering and the appropriate response to the mystery of our salvation.

PREACHING THE PASSION
12NOON

When the bell rings, please stand. The Preacher enters in silence.

HYMN



1
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.

2
Thy beauty, long-desirèd,
Hath vanished from our sight;
Thy power is all expirèd,
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.

5
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.

3
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.

4
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.

Jesus died to set us free
We worship and adore you
He was lifted up for us
We worship and adore you
Jesus stretches out his arms
We worship and adore you
Jesus died for a dying world
We worship and adore you
Jesus bore our sins and griefs
We worship and adore you

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 your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Please sit

READING
John 11.32-40

When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead four days.' Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?'

For the word of the Lord.

Thanks be to God.

FIRST ADDRESS
Jesus Wept

Please sit or kneel

Silent prayer

Saviour of the world, by your cross and precious blood
you have redeemed us.

May your tears give us life everlasting

HYMN Please stand



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 nailed him to the tree?
Were you there when they nailed him to the tree?

Were you there when they pierced him in the side?
Were you there when they pierced him in the side?

Were you there when the sun refused to shine?
Were you there when the sun refused to shine?

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?

Were you there when he rose from out the tomb?
Were you there when he rose from out the tomb?

Words: Spiritual
Music: *American Spiritual Melody* NEH 93

Please sit

Silent prayer

Saviour of the world, by your cross and precious blood
you have redeemed us.

May your tears give us life everlasting

READING

Luke 7.36-end

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, 'If this man were a prophet, he would have known who and what kind of woman this is who is touching him?that she is a sinner.' Jesus spoke up and said to him, 'Simon, I have something to say to you.' 'Teacher,' he replied, 'speak.' 'A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?' Simon answered, 'I suppose the one for whom he cancelled the greater debt.' And Jesus said to him, 'You have judged rightly.' Then turning towards the woman, he said to Simon, 'Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.' Then he said to her, 'Your sins are forgiven.' But those who were at the table with him began to say among themselves, 'Who is this who even forgives sins?' And he said to the woman, 'Your faith has saved you; go in peace.'

For the word of the Lord.

Thanks be to God.

SECOND ADDRESS

She bathed his feet in her tears

HYMN *Please stand*



Be still, my soul: the Lord is on your side;
bear patiently the cross of grief or pain;
leave to your God to order and provide;
in ev'ry change he faithful will remain.
Be still, my soul: your best, your heav'nly Friend
through thorny ways leads to a joyful end.

Be still, my soul: your God will undertake
to guide the future as he has the past.
Your hope, your confidence let nothing shake;
all now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know
his voice who ruled them while he dwelt below.

Be still, my soul: when dearest friends depart,
and all is darkened in the vale of tears,
then shall you better know his love, his heart,
who comes to soothe your sorrow and your fears.
Be still, my soul: your Jesus can repay
from his own fullness all he takes away.

Be still, my soul: the hour is hast'ning on
when we shall be forever with the Lord,
when disappointment, grief, and fear are gone,
sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past,
all safe and blessed we shall meet at last.

Words: Katherina von Schlegel 1697-1798, tr. Jane Borthwick 1813-1897
Music: *Finlandia* A&M 594, from the symphonic poem by Jean Sibelius 1865-1957

COLLECT

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.

Please leave this service sheet on your seat for others to use.

LITURGY OF THE PASSION
1.30pm

THE LITURGY OF THE WORD

The ministers and choir enter in silence. All kneel for a time of silent prayer.

COLLECT

President 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 the wicked
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.**

Please sit

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.

For the word of the Lord.

Thanks be to God.

Silence is kept

- 1 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?
- 2 O my God, I cry in the day-time, but thou hearest not:
and in the night-season also I take no rest.
- 3 And thou continuest holy: O thou worship of Israel.
- 4 Our fathers hoped in thee: they trusted in thee, and thou didst
deliver them.
- 5 They called upon thee, and were holpen:
they put their trust in thee, and were not confounded.
- 6 But as for me, I am a worm, and no man: a very scorn of men,
and the outcast of the people.
- 7 All they that see me laugh me to scorn: they shoot out their lips,
and shake their heads, saying,
- 8 He trusted in God, that he would deliver him:
let him deliver him, if he will have him.
- 9 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.
- 10 I have been left unto thee ever since I was born:
thou art my God, even from my mother's womb.
- 11 O go not from me, for trouble is hard at hand: and there is none to
help me.
- 12 Many oxen are come about me: fat bulls of Basan close me in on
every side.
- 13 They gape upon me with their mouths: as it were a ramping and a
roaring lion.
- 14 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.
- 15 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.
- 16 For many dogs are come about me:
and the council of the wicked layeth siege against me.
- 17 They pierced my hands and my feet; I may tell all my bones:
they stand staring and looking upon me.
- 18 They part my garments among them: and cast lots upon my
vesture.
- 19 But be not thou far from me, O Lord: thou art my succour, haste thee
to help me.
- 20 Deliver my soul from the sword: my darling from the power of the
dog.
- 21 Save me from the lion's mouth: thou hast heard me also from
among the horns of the unicorns.

Since 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.

For the word of the Lord.

Thanks be to God.

Silence is kept

Please stand

The Passion is sung by the choir in the setting by Tomás Luis de Victoria

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

The Passion of our Lord Jesus Christ, according to John. At that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, **Whom seek ye?** They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he.** And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, **Whom seek ye?** And they said, Jesus of Nazareth. Jesus answered, **I have told you that I am he: if therefore ye seek me, let these go their way:** That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, **Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?**

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, **I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.**

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?** Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, **Sayest thou this thing of thyself, or did others tell it thee of me?** Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.** Pilate therefore said unto him, Art thou a king then? Jesus answered,

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was Jesus of Nazareth the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!** Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Please sit or kneel

THE PROCLAMATION OF THE CROSS

*A cross is carried to its place in the Sanctuary. Three stations are made.
At each the following is sung*

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

All **Come, let us worship.**

Silence is kept

*The people are invited to come and venerate the cross
during the singing of the Reproaches.*

Popule meus, quid feci tibi?
Aut in quo contristavi te?
Responde mihi.

THE REPROACHES *sung by the choir*
O my people, what have I done to you?
Or how have I offended you?
Answer me.

Quia eduxi te de terra Aegypti,
parasti crucem salvatori tuo.
Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos eleison imas.
Sanctus et immortalis, miserere nobis.

*I led you out of Egypt, from slavery to
freedom, but you led your Saviour to the cross.*
Holy God,
Holy and strong,
Holy and immortal,
Have mercy upon us.

Quia eduxi te per desertum
quadraginta annis,
Et manna cibavite,
Et introduxi in terram satis optimum,
Parasti crucem salvatori tuo.

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

Quid ultra debui facere tibi, et non feci?
Ego quidem plantavi te vineam meam
speciosissimam,
et tu facta es mihi nimis amara:
aceto namque sitim meam potasti,
et lancea perforasti latus salvatori tuo.

*What more could I have done for you, and
have not done?*
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 with a lance.

Music: Tomás Luis de Victoria 1548-1611

THE INTERCESSION

President 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.

Please sit or kneel

Deacon 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 Stephen our Bishop, for the people of this diocese
for all Christians in this place, for those to be baptised
for those who are mocked and persecuted for their faith
that God will confirm his Church in faith,
increase in love, and preserve it in peace.

A moment of silence is held

Lord, hear us,
Lord, graciously hear us.

President Almighty and everlasting God,
by whose Spirit the whole body of the Church is governed
and sanctified:
hear our prayer which we offer for all your faithful people;
that in their vocation and ministry
each may serve you in holiness and truth
to the glory of your Name;
through our Lord and Saviour Jesus Christ. **Amen.**

Deacon Let us pray for the nations of the world and their leaders -
for Elizabeth our Queen 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.

A moment of silence is held

Lord, hear us.
Lord, graciously hear us.

President Most gracious God and Father,
in whose will is our peace:
turn our hearts and the hearts of all people 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.**

Deacon Let us pray for God's ancient people, the Jews,
the first to hear his word -
for greater understanding between Christian, Jew and Muslim
for the removal of our blindness and bitterness of heart
that God will grant us grace to be faithful to his covenant
and to grow in the love of his name.

A moment of silence is held

Lord, hear us.
Lord, graciously hear us.

President Lord God of Abraham,
bless the children of your covenant, Jew, Christian and Muslim;
take from us all blindness and bitterness of heart,
and hasten the coming of your kingdom,
when Israel shall be saved, the Gentiles gathered in,
and we shall dwell together in mutual love and peace
under the one God and Father of our Lord Jesus Christ. **Amen.**

Deacon Let us pray for those who do not believe the Gospel of Christ -
for those who follow other faiths and creeds
for those who have not heard the message of salvation
for all who have lost faith
for the contemptuous and scornful
or 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

A moment of silence is held

Lord, hear us.

Lord, graciously hear us.

President Merciful God, creator of all the people of the earth
have compassion on all who do not know you,
and by the preaching of your Gospel with grace and power,
gather them into the one fold of the one Shepherd;
Christ our Lord. **Amen.**

Deacon Let us pray for all those who suffer -
for those who are deprived and oppressed
for all who are sick and handicapped
for those in darkness, in doubt and in despair,
in loneliness and in fear
for prisoners, 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.

A moment of silence is held

Lord, hear us.

Lord, graciously hear us.

President 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.**

Deacon Let us commend ourselves and all God's children to his unflinching 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.

President O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being raised up and things which have grown old are being made new and that all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever: **Amen.**

THE LITURGY OF THE SACRAMENT

The Sacrament is brought into the Presbytery

President Let us pray for the coming of God's kingdom in the words our Saviour 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.**

Behold the Lamb of God who takes away the sins 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.**

The ministers and people receive communion in silence

During communion the choir sings

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine: Cujus latus perforatum, Unde fluxit sanguine. Esto nobis praegustatum in mortis examine: O Dulcis, O Pie, O Jesu fili Mariae, miserere mei. Amen.

Hail true body, born of the Virgin Mary, truly suffering was sacrificed on the cross for all. From whose pierced side flowed blood. Be for us a foretaste in the final judgment. O sweet, O merciful, O Jesu Son of Mary. Have mercy upon me. Amen.

Words: 14th century Eucharistic hymn, attr. Innocent VI
Music: William Byrd c. 1540-1623

After communion

President 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 our Lord. **Amen.**

The choir and clergy depart in silence