**Times and Seasons**

**Part 2 – Lent, Holy Week and Easter**

**Section 2**

**Holy Week**

# Palm Sunday

# *Commemoration of the Lord’s Entrance into Jerusalem*

*and Holy Eucharist*

# *The Procession*

# *The congregation, carrying palm branches, palm crosses or evergreen branches assembles in some suitable place distinct from the church to which the procession will move. If this is not possible, the congregation assembles either in front of the church door or inside the church or with a representative group of people.*

Hosanna to the Son of David, the King of Israel.

Blessed is he who comes in the name of the Lord.

**Hosanna in the highest!**

In the name of the Father and of the Son and of the Holy Spirit. **Amen.**

*The following greeting may be used:*

From God our Father and the Lord Jesus Christ, our triumphant Messiah:

grace and peace be with you.

**And also with you.**

*The celebrant gives a brief introduction, using one of the following or similar words.*

*Either:*

Dear friends in Christ, our Lenten journey has prepared us for the celebration of Our Lord’s paschal mystery. Day by day, we have dedicated ourselves to works of charity and self sacrifice. Week by week, we have walked in the way of penitence and prayer. We now gather, in union with the whole church throughout the world, to recall the moment when Christ entered into his own city to complete his saving work as our Messiah. In his suffering, death and resurrection he has declared his victory over sin and death, and in regal splendour leads us to the glory of the kingdom of heaven, the new and eternal Jerusalem. Let us continue our journey, following Christ with a living faith, acclaiming him as our Messiah and King. As we embrace his suffering on the cross may we also share his resurrection and new life.

*Or:*

Dear friends in Christ, with the Lord we have set our faces towards Jerusalem, the place of his suffering, death and resurrection. And now, as we follow him into his holy city, we raise our voices to proclaim his regal splendour, laying before him our garments of worship and love. He leads us further still, to embrace his suffering on the cross and to share in his resurrection and new life. May we, who have followed him faithfully along the path of Lent, sing out with songs of praise, united in one voice with the holy church throughout the world. May our Hosannas fill this place and draw others into the wonders of his saving death and resurrection.

*Or:*

During Lent we have been preparing by works of love and self-sacrifice to celebrate the death and resurrection of our Lord Jesus Christ. Today we come together to begin this solemn celebration with Christians throughout the world. As Christ entered Jerusalem to complete his work as our Saviour, to suffer, to die and to rise again, let us journey with him in faith and love, so that, remembering that he shared our human experience of suffering, pain and rejection, we may rejoice to share his risen life. *(LHWE adapted)*

Let us pray.

*Either:*

Almighty God,

we lift our heads, fling wide the doors of our hearts

and open our lives to welcome Christ our Messiah.

By carrying these palm branches

we acclaim him as King,

and with songs of Hosanna on our lips

we faithfully follow him through suffering

to the new and eternal Jerusalem,

where he lives and reigns with you

and the Holy Spirit, one God forever and ever. **Amen.**

*Or:*

Almighty God and Father,

we lay our lives before you

and welcome Christ, the Son of David,

the promised Messiah,

who comes in your name to redeem humanity.

May we who carry these palms

be filled with grace to sing your praises

and come at last to the glory of heaven.

We ask this through Jesus the Lord. **Amen.**

*Or:*

How can we keep from singing, Lord God,

as Jesus our Messiah enters his holy city

to complete his saving work?

May the stones of this place echo with our heartfelt 'Hosannas'

as we bless the King who comes in your name

to lead us to the cross and the glory of his resurrection

and a place in the heavenly city,

where he lives and reigns for ever and ever. **Amen.**

*Or:*

God our Saviour, whose Son Jesus Christ entered Jerusalem to suffer and to die, let these palms be for us signs of his victory; and grant that we who bear them in his name may ever hail him as our king, and follow him in the way that leads to eternal life; who lives and reigns with you and the Holy Spirit, now and for ever. **Amen.**

***Gospel***

*The account of the Lord’s entrance into Jerusalem is proclaimed.*

Listen to the Gospel of Christ according to Saint *N.*

**Glory to you, O Lord.**

*After the gospel*

This is the Gospel of the Lord.

**Praise to you, O Christ.**

*A brief homily may be given.*

*The celebrant may then address the people in these or similar words:*

Let us go forth in peace,

praising Jesus our Messiah,

as did the crowds who welcomed him to Jerusalem.

*The procession to the church then begins. Appropriate songs or hymns may be sung.*

*The Eucharist continues with the Collect for Palm Sunday. (The Penitential Rite is omitted).*

***Note about the Passion Narrative***

*The narrative of the Lord's Passion is read without greeting or response. It is read by a deacon or, if there is no deacon, a priest. It may also be read by various readers, with the part of Christ, if possible, read by the priest.*

***Intercessions for Palm Sunday I***

*Introduction*

Let us bring to God our Father the prayers of the Church, for whom our Lord Jesus Christ did not hesitate to submit to the agony of the cross. Confident in the hope to which his death has brought us, let us pray that his Resurrection will lead us to where he calls.

*Petitions*

Let us pray for the Church throughout the world:

may the events of Holy Week help all Christians to acclaim Jesus Christ as Lord

to the glory of God the Father.

The Lord comes to our help. O God, come to our aid.

**Lord, hear our prayer. O Lord, make haste he help us.**

Let us pray for our life together as the church in this community:

may these holy days be filled with a spirit of penance and reflection, gratitude and joy.

Let us pray for all who seek the joy of peace:

may they be rewarded with the peace of the Risen Lord.

Let us pray for all who are wearied by life:

may the Church, speaking with a disciple's tongue,

bring news of happiness and peace.

Let us pray for those who long for justice:

may they find comfort and strength in the Lord,

who emptied himself to live among us.

Let us pray for those who receive blows and insults:

may there be justice and peace,

healing and wholeness everywhere.

Let us pray for all who share in the Lord’s Passion through pain or illness:

may the Lord come to their help

and pour his blessing and peace upon them.

Let us pray for the community in which we live and worship:

through our life together and example to others may many come to acclaim Jesus as Lord.

Let us pray for all the faithful departed:

may they be raised on high to the glory of heaven.

*Concluding Prayer*

God our Father, your Son went forth to die for us.

Grant that we and all for whom we have prayed

may follow his example of patient suffering

and gain a share in his Resurrection.

We ask this through the same Jesus Christ our Lord. **Amen.**

***Intercessions for Palm Sunday II***

We stand with Christ in his suffering.  
For forgiveness for the many times we have denied Jesus, let us pray to the Lord.  
**Lord, have mercy.**

For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord.  
**Lord, have mercy.**

For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord.  
**Lord, have mercy.**

For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord.  
**Lord, have mercy.**

For those who still make Jerusalem a battleground, let us pray to the Lord.  
**Lord, have mercy.**

For those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord.  
**Lord, have mercy.**

For those in the darkness and agony of isolation, that they may find support and encouragement, let us pray to the Lord.  
**Lord, have mercy.**

For those who, weighed down with hardship, failure, or sorrow, feel that God is far from them, let us pray to the Lord.  
**Lord, have mercy.**

For those who are tempted to give up the way of the cross, let us pray to the Lord.  
**Lord, have mercy.**

That we, with those who have died in faith, may find mercy in the day of Christ, let us pray to the Lord.  
**Lord, have mercy.**

**Holy God,  
holy and strong,  
holy and immortal,  
have mercy upon us.** *(Common Worship)*

***Intercessions for Palm Sunday III***

Heavenly Father, your Son told the rulers wishing to silence the crowds: 'If these were silent, the stones themselves would cry out.'

As living stones, built into a spiritual temple in our world, may we never hold back from proclaiming your glory revealed in the face of Jesus Christ.

Lord, in your mercy,

**Hear us and help us.**

Heavenly Father, your Son was received by the crowds in royal splendour, yet rode in humility on a donkey.

Give wisdom and humility to those who are honoured as leaders in our world. That they may acknowledge their responsibility to rule in accordance with your will, in service and self-sacrifice.

Lord, in your mercy,

**Hear us and help us.**

Heavenly Father, the crowds who followed your Son into Jerusalem turned to condemnation and mocking, exchanging 'Hosanna' for 'crucify.'

Help us in our families, homes and communities to follow you with integrity and to act in justice, love and mercy towards our neighbours.

Lord, in your mercy,

**Hear us and help us.**

Heavenly Father, your Son cried out from the Cross: 'My God, my God, why have you forsaken me?'

Uphold all those who cry out in despair from pain, isolation or grief with the knowledge of your life-giving presence.

Lord, in your mercy,

**Hear us and help us.**

Heavenly Father, your Son died committing His Spirit into your hands.

Lead from death to life those who have died. As we commit them to your hands, receive them into your everlasting kingdom.

Lord, in your mercy,

**Hear us and help us.**

In a moment of silence, we honour you with our praise and thanksgiving and commit ourselves and those we love to your unceasing care.

*Silence*

Merciful Father,

**accept these prayers**

**for the sake of your Son,**

**our Saviour Jesus Christ. Amen.**

*The Peace follows, and the Eucharist continues as in HE04, with the Passiontide preface, post-communion prayers and blessing.*

***Preface for Passiontide***

Who, bearing the human likeness, humbled himself

and in obedience accepted death, even death on a cross.

He was lifted up from the earth

that he might draw all people to himself. *(HE04)*

***Dismissal***

*The following form may be used:*

Confessing that Jesus is Lord, to the glory of God the Father,

go in peace to love and serve the Lord.

**In the name of Christ. Amen.**

**The Holy Triduum**

*A Pastoral and Liturgical Introduction*

The climax of Holy Week, the Holy Triduum, is part of a single rite celebrated across three days. The rite explores, through Bible reading and liturgical action, the last days of Jesus’ earthly life, from the Last Supper and Gethsemane to the Passion, Cross, and Resurrection.

This rite is not a simple re-enactment of Jesus’ story, but part of a much deeper mystery by which we enter the death and resurrection of our Lord. Medieval Passion plays intended to convey a sense of the personal implications of the saving work of Christ, but the Liturgy of the Triduum has, from earliest times, had a meaning even deeper than this. By entering fully into the Paschal Mystery through worship, prayer and action, we are called to die and rise again with Jesus; to renew our baptismal calling by turning afresh to Christ; and to grow in faith and love by sharing the joy of his everlasting life, once again made new for us.

The Church community should be encouraged to attend the whole of the rite. In order to support one another to grow in faith, love and service, it is preferable for local churches to come together in a single place for each part of the rite.

The liturgy of Maundy Thursday, the Evening Eucharist of the Lord’s Supper, with which the Holy Triduum begins, may incorporate several different actions.

Firstly, the Reception of the Holy Oils. The Oil of Catechumens, the Oil of the Sick, and the Oil of Chrism, blessed by the Bishop earlier, are brought into Church by the laity at the start of the rite. These are symbols of unity with our fellow-Christians: a sign of our common baptism, need for healing, and trust in the power of the Holy Spirit.

Secondly, the Washing of Feet. This action is taken from the account in St John’s Gospel (*John 13.1-15*). Jesus’ example of love shown in humility and service also reminds us of the need to share in his life by accepting his love.

Thirdly, the Stripping of the Altar. Lights are dimmed as the ornaments and cloths are moved from the altar and sanctuary, until the church is in semi-darkness. This symbol of Jesus’ loss of companionship and comfort, abandoned by the disciples, is a reminder of the fragility of our faith and commitment to Christ.

Finally*,* the Watch. This may take place in an appropriate area, often set out to resemble a garden. There is no limit to the amount of time for the Watch: sometimes it can be an hour, occasionally, overnight. It is a time for silence, contemplation and intense personal prayer.

If the Eucharist is to be received on Good Friday, the Blessed Sacrament may be taken to the place of the Watch and reserved in an appropriate place. Any other reserved sacrament is consumed and the aumbry left open and empty, with any lamp extinguished. *If the sacrament is to be reserved for use in extremis, then it should be kept in some other appropriate place.*

The service ends in strict silence, as the ministers and people leave to gather for the next part of the rite on Good Friday.

The liturgy of Good Friday may include several different elements, according to local custom. In some churches, a three-hour expanded liturgy, incorporating readings, hymns, prayer and reflections lasts from 12pm until 3pm, the time the Gospels tell us that Jesus spent on the Cross. Elsewhere, the liturgy may take place during the ‘last hour’ (2pm-3pm) or begin at 3pm, the time of Christ’s death.

The community gather, as they left the previous night, in silence, and the rite continues with readings culminating in St John’s account of the Passion.

The liturgy incorporates the Proclamation of the Cross, inviting the community to focus on a wooden cross or crucifix and meditate on Jesus’ suffering and death. This may be accompanied by silent prayer, appropriate music, or a procession of those who wish to reverence the cross with a bow, genuflexion or kiss. This is determined by local custom, but also reflects the spirituality of the individual. Pastorally, the Good Friday liturgy is the most sensitive point of the whole Triduum rite, as it confronts the mystery of suffering and death through the lens of Jesus’ Passion. The Cross may hold personal significance for each individual participating in the liturgy and this should be respected, by allowing this action adequate time and space. United in the grief and suffering of Christ, the community share in silence their personal experiences of grief and suffering. The use of Crux Fidelis highlights the saving work of Christ on the Cross, the Reproaches encourage penitential devotion, and Psalm 67 focusses on praise for God’s love and mercy.

The intercessions, traditionally, are made for the Church and its ministry, those preparing for baptism, the rulers of the nations, the Jewish people, unbelievers, and the suffering. Sensitivity in the use of intercessions (*as with the Reproaches*) is important, as the Good Friday liturgy has, in the past, encouraged anti-Semitism. The Jews, therefore, are rightly given respect here as God’s ancient people. Reception of the Eucharist on Good Friday takes place where this is the custom. For some, this is an important participation in Christ’s passion and a memorial of His saving death; for others, absence of the Eucharist on Good Friday is a powerful echo of the desolation of the Cross, giving communion at Easter greater significance. Where the eucharist is distributed from the reserved sacrament, silence is observed during the distribution; and, as on the previous night, people leave the church in silence.

The Holy Triduum concludes with the Easter Vigil, symbolically bringing the community from the darkness of the tomb to the light of the Resurrection. Therefore, it is important that this service does not take place before sunset on Holy Saturday. Ancient custom has it shortly before dawn on Easter Day, but, in most places, this is not practical. The service has four essential elements: the Service of Light, the Vigil, the Liturgy of Initiation, and the Holy Eucharist. The order of the Service of Light and Vigil may vary, but the Liturgy of Initiation and the Holy Eucharist always conclude the rite.

The Service of Light begins outside in the dark, and the community bring lights from the Paschal Candle lit at the newly blessed Easter Fire into a darkened church building. As the Paschal Candle is brought into the Church, the Light of the risen Christ symbolically dawns, the Exultet, the Easter song of praise, is sung, and the Easter Proclamation prayer, announcing ‘This is the Night’ is read. The Vigil readings trace the story of salvation, with references appropriate to baptism and resurrection. For example, the tale of Noah prefigures the waters of baptism; and the Exodus reading has the all-important image of passage from slavery to freedom, death to life. The proclamation of the resurrection is made – the first cry of ‘Alleluia!’ since before Lent began – and the Gloria follows. Here the lights are turned up, symbolising the arrival of the Easter dawn and bells may be rung and joyful music made to greet the risen Jesus. The Liturgy of Initiation follows the reading from Romans, reminding us that in baptism we die and rise with Christ, and the Easter Gospel.

Easter was one of the key points in the year when Christians in the Early Church were baptised, so baptism at this season has a special significance. For those already baptised, the renewal of baptismal promises offers a vivid reminder of their own baptism and an opportunity for reaffirming faith and commitment to Christ. If the Eucharist is not celebrated, the service concludes with the grace, allowing the rite to resume the next day. The Eucharist which follows is, essentially, not only a completion of the baptismal rite immediately preceding it, but of the whole Easter Triduum rite. The journey is complete. We have once more come through darkness and death to light and resurrection. Alleluia!

**Maundy Thursday**

*Evening Eucharist of the Lord’s Supper*

***Notes and Structure***

*The structure of Maundy Thursday follows that of Holy Eucharist 2004 but with certain significant changes.*

***Reception of the Holy Oils:*** *If oils, blessed by the bishop at the Chrism Eucharist, are to be received at this service, this should be done after the opening greeting. It is customary for the oils to be presented by members of the congregation to the priest. The oils should not be left on the altar during the celebration of the Holy Eucharist but removed to an appropriate place.*

***Washing of Feet:*** *If there is to be foot washing, this should occur after the Liturgy of the Word.*

*If Holy Communion is to be received on Good Friday, the Blessed Sacrament should be reserved in an appropriate place.*

***Stripping of the Altar:*** *The service may incorporate the Stripping of the Altar after Communion. The ornaments and cloths may be moved from the altar and sanctuary.*

***The Watch:*** *The Watch may be held. There may be a procession to the place where the Watch is to be kept.*

*There is no blessing or dismissal.*

*Optional items are marked with \*.*

## THE GATHERING

Greeting

## \*The Reception of the Holy Oils

## GATHERING CONTINUED

Prayer

Penitence

Gloria

Collect

## THE PROCLAMATION OF THE WORD

Old Testament reading

Psalm

New Testament reading

Gospel

Sermon

## THE INTERCESSION

## \*THE WASHING OF FEET

## THE INTERCESSION

## THE THANKSGIVING

## THE COMMUNION

Invitation to Communion

Post-communion prayer

## \*THE STRIPPING OF THE ALTAR

## \*THE WATCH

## The Reception of the Holy Oils

*The Holy Oils may be brought in procession to the altar with the minister(s) during the opening hymn.*

In the name of the Father

and of the Son and of the Holy Spirit. **Amen.**

*The priest greets the people.*

*Either:*

May the grace and peace of Jesus Christ,

who accepted death, death on a cross, be with you all.

**And also with you.**

*Or:*

Grace and peace be with you.

**And keep you in the love of Christ.**

*The priest then continues:*

My brothers and sisters in Christ: *today*, at … Cathedral, *N.* our bishop blessed the oils of the sick and of the catechumens and consecrated the Holy Chrism.

The holy oils are a symbol of our unity with our bishop and with all faithful people. We present them on this holy night as a reminder of that unity and of the work of salvation carried out by our parish in the grace and power of Christ.

[*based on form used by Archdiocese of Southwark/Graham Francis*]

*The bearer of the oil of the sick says:*

The oil of the sick.

*The priest receives it and says:*

May those who are anointed with this oil

receive the healing and consoling presence of Christ. **Amen.**

*The bearer of the oil of catechumens says:*

The oil of catechumens.

*The priest receives it and says:*

May those who are anointed with this oil in preparation for their baptism,

be strengthened by Christ to resist the temptations of sin and evil. **Amen.**

*The bearer of the Chrism says:*

The Holy Chrism.

*The priest receives it and says:*

May those who are anointed with this fragrant oil

at baptism and confirmation (and ordination),

through the power of the Spirit, be conformed to the image of Christ. **Amen.**

*The Liturgy continues as usual. The priest may introduce the service with these words:*

Blessed be the God and Father of our Lord Jesus Christ!

By his great mercy, he has given us new birth into a living hope

through the resurrection of Jesus Christ from the dead. (*1 Peter 3 NRSV*)

***The Gathering*** *continues with* **Father of Glory** *or* **Heavenly Father** *from* *Holy Eucharist 2004.*

*The priest may introduce the acts of Penitence with these words:*

For nearly forty days we have kept the Lenten fast as a period of penitence and preparation for our Saviour Christ’s hour of glory in which, with him, we pass from death to life.

Therefore, let us come and celebrate the Passover, for once we were slaves to sin but now, sharing Christ’s victory, we are heirs to the kingdom of God. As we prepare to celebrate the Supper of the Lamb, trusting in his Cross and in sure and certain hope of the resurrection to eternal life, let us humbly confess our sins to Almighty God and seek his pardon and peace.

(*amended from text provided by Tom Cooper*)

*One of the acts of penitence from HE04 are used.*

***The Collect for Maundy Thursday*** *(Section 55 Calendar & Collects)*

Let us pray.

God our Father,

you invited us to share in the supper

which your Son gave to his Church

to proclaim his death until he comes:

may he nourish us by his presence,

and unite us in his love;

who is alive and reigns with you and the Holy Spirit,

one God now and for ever. **Amen**

***The Proclamation of the Word***

*The following Scripture readings and psalm precede the Gospel. The customary introductions and responses are used.*

*Old Testament: Exodus 12.1-4(5-10), 11-14.*

*Psalm: 116.1-2, 12-19 or 12-19.*

*New Testament: I Cor. 11.23-26*

***The Gospel*** *may be acclaimed with these words:*

Praise to you, O Christ, King of eternal glory.

I give you a new commandment, says the Lord.

Love one another as I have loved you.

Praise to you, O Christ, King of eternal glory. (*CW 314*)

Gospel: *John 13.1-17, 31b-35*

***Sermon***

*The Creed is not said.*

***The Washing of Feet***

*Either the anthem ‘Ubi caritas’ or another suitable hymn, anthem or psalm may be sung during the washing of feet or silence is kept.*

*The washing of feet may end with this prayer*:

God our Father,

you have taught us through your Son,

that love is the fulfilling of the law;

Grant to us your servants

that, serving you in one another,

we may remain in your love;

through Jesus Christ our Lord. **Amen*.*** *[Tom Cooper revised]*

***Intercessions***

*The Intercessions follow the forms provided in HE04 or the following or other suitable resources may be used.*

# *Celebrant*

As we enter into the Passover of the Lord,

let us pray for the Church and the world in the name of Jesus, our Teacher and Lord.

# *Petitions*

For the Church, the household of faith, redeemed by the blood of the Lamb:

may all Christians celebrate these holy days as a feast of liberation and new life.

Lord, in your mercy, **hear our prayer.**

For all priests: may they fulfil, by lives of service, the love they celebrate in the Eucharist.

Lord, in your mercy, **hear our prayer.**

For those about to be baptized into Christ’s paschal mystery:

may their washing in the saving waters gave them a full share with Christ.

Lord, in your mercy, **hear our prayer.**

For the world God loved so much that he gave his only Son:

may his love overflow and his justice and peace influence all leaders and nations.

Lord, in your mercy, **hear our prayer.**

For the sick and housebound of this community and for all who receive the Eucharist at home:

may their communion with us in Christ be a source of healing and strength.

Lord, in your mercy, **hear our prayer.**

For those whose works of love in our community fulfil the law of Christ:

may Christ’s gift of the Eucharist sustain their love of others.

Lord, in your mercy, **hear our prayer.**

In silence let us reflect on the mystery of Christ’s love and offer our personal prayers of need and concern, praying especially for those who come to us when we are in need and who wash our feet through acts of love and service.

# *Celebrant*

Loving Father, as we break bread and raise the cup of salvation, we proclaim Christ’s saving death. May we, and all for whom we have prayed, be nourished and sustained and come at last to the banquet of heaven. We ask this through Christ the Lord. **Amen.**

***The Peace***

*The priest may introduce the Peace with these words:*

Jesus says: ‘Peace I leave with you; my peace I give to you.  
Do not let your hearts be troubled, neither let them be afraid.’

The peace of the Lord be always with you  
**and also with you.**

***Eucharistic Preface***

*Either, the preface from HE04 may be used:*

Who bearing the human likeness, humbled himself

and in obedience accepted death, even death on a cross.

He was lifted up from the earth

that he might draw all people to himself.

*Or the following:*

On this night, before he was betrayed,

your Son knelt before his disciples and washed their feet.

He had loved them to the end

and now he gave them a new commandment, to love one another.

He knew that his hour had come,

and he gave them this supper to be a memorial of his passion,

that as we take and eat these holy gifts and feed on his body and blood,

we proclaim his death, and grow in strength to follow his example and obey his command

until that day when we come to feast in his kingdom.

***The Communion***

*The invitation to communion may be given using these words:*

Jesus said: I am the living bread which came down from heaven;

if anyone eats of this bread, he will live for ever;

and the bread which I shall give for the life of the world is my flesh’ *[Jn 6.51, RSV]*

***The Post-Communion Prayer*** *(Calendar & Collects 2003/4, p43 no.56)*

Lord Jesus Christ,

we thank you that in this wonderful sacrament,

you have given us the memorial of your passion:

grant us so to reverence the sacred mysteries

of your body and blood

that we may know within ourselves

and show forth in our lives the fruit of your redemption,

for you are alive and reign, now and for ever. **Amen.**

***The Watch***

*The ministers and people gather at the place where the Watch is to be kept. The Watch may commence with a reading from Luke 22:47-54a or another suitable reading. Silence is kept.*

***The Stripping of the Altar***

*The ornaments and cloths may be moved from the altar and sanctuary. During the stripping of the altar and sanctuary or a suitable psalm such as Psalm 22 or 88 may be used, or verses from the book of Lamentations may be read, or silence is kept.*

*The Watch may conclude with these words:*

When the disciples had sung a hymn, they went out to the Mount of Olives. Jesus prayed to the Father, 'If it is possible, take this cup of suffering from me'. He said to his disciples, 'How is it that you were not able to keep watch with me for one hour? The hour has come for the Son of Man to be handed over to the power of sinners. Come, let us go.' [*CW T&S*]

The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. *(John 16:32)*

*Or Mark 14: 32-50*.

*The ministers and people depart in silence.*

**Good Friday**

***Notes* Structure and Texts**

*The form of service provided may be used on its own or as part of a Three Hours’ devotion.*

*Optional items are marked with \*.*

## THE GATHERING

Collect

## THE PROCLAMATION OF THE WORD

Old Testament reading

Psalm

New Testament reading

Gospel

Sermon

## THE PROCLAMATION OF THE CROSS

## THE INTERCESSION

## (Conclusion – if Communion is not administered)

## THE COMMUNION\*

The Lord’s Prayer

Invitation to Communion

Post-communion prayer

## Conclusion

***The Gathering***

*The ministers and people enter in silence. All may kneel for a time of silent prayer or the Litany may be said or sung. There is no greeting or penitential rite.*

*The minister prays the collect* (H*E04, section 56/CW*)

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**

***The Liturgy of the Word***

*There shall be one reading from the Old Testament, a Psalm, and one from the New Testament. Readings are introduced as HE04. It is appropriate that silence is kept after each reading. A canticle or a hymn may follow the New Testament reading.*

***The Passion Gospel***

*The reading of the gospel is introduced with these words:*

The Passion of our Lord Jesus Christ according to John. *[18.1 - 19.42]*

*At the end:*

This is the Passion of the Lord.

*Silence is kept.*

*A Sermon may be preached.*

***The Proclamation of the Cross***

***Option A:***

*A veiled cross, placed in the Sanctuary before the service, is now unveiled by the minister with the following words:*

Behold the Cross

on which the Saviour of the world was nailed.

**Come, let us worship.**

***Option B:***

*An unveiled cross may be processed into the church carried by the minister. The minister stops three times, at the door, in the nave and in the sanctuary, saying each time:*

Behold the Cross

on which the Saviour of the world was nailed.

**Come, let us worship.** [*Services & Ceremonies 1971, p.25 revised*]

*Appropriate devotions may follow. These or other suitable anthems may be sung:*

*Anthem 1: ‘Crux Fidelis’ (NEH 517)*

*Anthem 2: The Reproaches are said or sung.*

*Anthem 3: Psalm 67 preceded and concluded with the following antiphon. ‘Glory be...’ is not used.*

**We glory in your Cross O Lord**

**and praise you for your mighty resurrection;**

**for by virtue of your Cross**

**joy has come into the world.**

**The Reproaches:**

*The following may be said or a metrical version may be sung:*

Is it nothing to you, all you who pass by?

Look and see if there is any sorrow like my sorrow

which was brought upon me,

which the Lord inflicted on the day of his fierce anger.

**Holy God,**

**holy and strong,**

**holy and immortal,**

**have mercy upon us.**

O my people, O my Church,

What have I done to you,

or in what have I offended you?

Testify against me.

I led you forth from the land of Egypt,

and delivered you by the waters of baptism,

but you have prepared a cross for your Saviour.

**Holy God,** *etc*

I led you through the desert forty years,

and fed you with manna.

I brought you through tribulation and penitence,

and gave you my body, the bread of heaven,

but you prepared a cross for your Saviour.

**Holy God,** *etc*

What more could I have done for you

that I have not done?

I planted you, my chosen and fairest vineyard,

I made you the branches of my vine;

but when I was thirsty, you gave me vinegar to drink,

and pierced with a spear the side of your Saviour.

**Holy God,** *etc*

I went before you in a pillar of cloud,

and you have led me to the judgement hall of Pilate.

I scourged your enemies and brought you

to a land of freedom,

but you have scourged, mocked and beaten me.

I gave you the water of salvation from the rock,

but you have given me gall and left me to thirst.

**Holy God,** *etc*

I gave you a royal sceptre,

and bestowed the keys of the kingdom,

but you have given me a crown of thorns.

I raised you on high with great power,

but you have hanged me on the cross.

**Holy God,** *etc*

My peace I gave, which the world can not give,

and washed your feet as a sign of my love,

but you draw the sword to strike in my name,

and seek high places in my kingdom.

I offered you my body and blood,

but you scatter and deny and abandon me.

**Holy God,** *etc*

I sent the Spirit of truth to guide you,

and you close your hearts to the Counsellor.

I pray that all may be one in the Father and me,

but you continue to quarrel and divide.

I call you to go and bring forth fruit,

but you cast lots for my clothing.

**Holy God,** *etc*

I grafted you into the tree of my chosen Israel,

and you turned on them with persecution

and mass murder.

I made you joint heirs with them of my covenants,

but you made them scapegoats for you own guilt.

**Holy God,** *etc*

I came to you as the least of your brothers and sisters;

I was hungry and you gave me no food,

I was thirsty and you gave me no drink,

I was a stranger and you did not welcome me,

naked and you did not clothe me,

sick and in prison and did not visit me.

**Holy God,** *etc*

***The Intercessions***

*This form or other suitable words may be used.*

*A minister invites the people to pray, the priest saying the Collect after a time of silent prayer.*

1. *FOR THE CHURCH THROUGHOUT THE WORLD*

***Minister***

Let us pray for the Church

that all Christians throughout the world

will experience God’s peace and protection,

persevere in faith, grow in unity, and give glory to God.

*Silent prayer.*

***Priest***

Almighty, ever-living God,

your Son Jesus Christ gathered a people to himself

and sanctified them with his blood.

Watch over your Church throughout the world,

that we may be firm in faith,

and proclaim your name to all people;

through Christ our Lord. **Amen.**

*Silent prayer.*

*2. FOR ALL WHO MINISTER IN THE CHURCH*

***Minister***

Let us pray for all who minister in the Lord’s name,

for *N.* our Bishop, and all bishops, priests and deacons,

and for all God’s faithful people

that, filled with grace, they may serve God faithfully.

*Silent prayer.*

***Priest***

Almighty and everlasting God,

through your Spirit the whole body of the Church is governed and sanctiﬁed;

hear our prayer for all who minister in your name

that, with the gift of your grace,

they may be firm in their vocation

and serve you in holiness and truth

through our Lord and Saviour Jesus Christ. **Amen.**

*3. FOR THOSE PREPARING FOR BAPTISM*

***Minister***

Let us pray for those preparing for Baptism,

that through the waters of rebirth

they will increase in faith and understanding

and rejoice in being one with Jesus Christ.

*Silent prayer.*

***Priest***

Almighty God,

you continually renew your church in faith and number.

Increase the faith and understanding

of those to be reborn in the waters of baptism

that, adopted as your children,

they will rejoice to call you Father,

with Jesus Christ your Son. **Amen.**

*4. FOR ALL WHO LEAD AND GOVERN*

***Minister***

Let us pray for the leaders of the world,

for our governments, and all who serve in public ofﬁce,

that they may seek true peace and freedom for all.

*Silent prayer.*

***Priest***

Most gracious God and Father,

you reach out to every human heart

and desire the good of all people;

may your Spirit of peace guide the hearts of those who govern,

that justice will flourish, freedom be secured,

and goodness sustained throughout the world;

through Jesus Christ our Lord. **Amen.**

*5. FOR THE JEWISH PEOPLE*

***Minister***

Let us pray for the Jewish people,

to whom God first spoke,

that they may grow in his love

and be faithful to his covenant.

*Silent prayer.*

***Priest***

Lord God,

you called Abraham, our father in faith,

and promised to make his descendants

as numerous as the stars in the sky and the sand on the shore;

hear us as we pray,

that the people you first called

will come to rejoice in the fullness of your redemption;

through Christ our Lord. **Amen.**

*6. FOR THOSE WHO DO NOT BELIEVE IN CHRIST*

***Minister***

Let us pray for those who do not believe in Christ:

that the Spirit of God will guide them to salvation.

*Silent prayer.*

Almighty God and Father of our Lord Jesus Christ,

give to those who do not know your Son

a sincere heart to seek him,

and help us, your faithful people,

to grow in love for one another

that we may witness to your love in the world;

through Christ our Lord. **Amen.**

*7. FOR THOSE WHO SUFFER*

***Minister***

Let us pray for those who cry out in suffering,

for the hungry and thirsty, the captive, the poor,

the sick and those who are close to death,

that God will bring the whole of creation to its perfect fulfilment.

*Silent prayer.*

***Priest***

Almighty and everlasting God,

you comfort those who mourn,

and strengthen those who struggle;

may all who cry to you

come to know your love and mercy

in their hour of need;

through Christ our Lord. **Amen.**

***Alternative Intercessions***

*Or the following may be used:*

Dear friends, with Christ our High Priest,

who offered up prayers aloud and in silent tears,

let us intercede for the Church and the whole world.

*Petitions:*

Let us pray for the Church

that all Christians throughout the world

will experience God’s peace and protection,

persevere in faith, and give glory to God.

*Either: Or:*

Lord, in your mercy. Give your grace and mercy, Lord:

**Hear our prayer. to all in need of help.**

Let us pray for all who minister in the Lord’s name,

for *N.* our Bishop, and all bishops, priests and deacons,

and for all God’s people

that filled with grace they may serve God faithfully.

Let us pray for those preparing for Baptism,

that through the waters of rebirth

they will increase in faith and understanding

and rejoice in being one with Jesus Christ.

Let us pray for the unity of Christians

that all the baptized may be gathered into one fold,

united in love and constant in faith.

Let us pray for those who do not believe in Christ

that in seeking the truth they may recognise

the signs of God’s tender care and come to call him Father.

Let us pray for the Jewish people who were the first to hear the word of God,

that there may be greater understanding,

mutual love and peace between Jew and Christian.

Let us pray for those in public office

and all who govern and lead

that they will seek true peace and justice,

prosperity for all, and freedom of religion.

Let us pray for those who cry out in suffering,

for the hungry and thirsty, the captive, the poor,

the sick and those who are close to death,

that they may know God’s merciful love in their hour of need.

*Concluding Prayer:*

Almighty God, your Son Jesus Christ

submitted humbly to suffering and pain

and his prayer was heard:

may all find comfort in his outstretched arms

and find healing in his wounds.

We ask this through the same Jesus Christ our Lord. **Amen.**

***THE LITURGY OF THE SACRAMENT***

*If Holy Communion is to be distributed the consecrated elements are placed on the holy table in silence. If the Liturgy of the Sacrament is not to follow, the Lord’s Prayer is said and the service continues with the conclusion.*

***The Lord's Prayer***

***Invitation to Communion***

***The Communion***

***Post-Communion Collect*** *(HE04, section 56)*

From the throne of grace, O God of mercy,

at the hour your Son gave himself to death,

hear the devout prayer of your people.

As he is lifted high upon the Cross,

draw into his exalted life

all who are reborn

in the blood and water flowing from his open side.

***The Conclusion***

*The service may conclude with the following or another suitable prayer. There is no blessing or dismissal.*

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 for ever. **Amen.** [*CW*]

*The ministers and people depart in silence.*