



THE CATHEDRAL AND METROPOLITICAL CHURCH OF CHRIST, CANTERBURY



The Good Friday Devotions  
and Liturgy of Good Friday

29<sup>th</sup> March 2024

12-3pm

Nave

# Welcome to Canterbury Cathedral for this Service

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Cover Image: Crucifix in Our Lady Martyrdom ('The Dean's Chapel')



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Throughout Lent at the Cathedral we have focussed our attention on a Pilgrimage of Prayer. In these meditations, the Dean has selected three issues (amongst many) raised in St John's account of the Passion which connect with our experiences of prayer.

Each period of reflection will begin with a hymn. After the anthem, the following Responsory and prayers will be said, then silence will be kept.

## Responsory

We adore you, O Christ, and we bless you;

**By your holy cross, you have redeemed the world.**

Christ committed no sin, so guile was found on his lips

**We adore you, O Christ, and we bless you;**

He himself bore our sins in his body on the tree

That we might die to sin and live to righteousness

**By your holy cross, you have redeemed the world.**

By his wounds you have been healed.

**We adore you, O Christ, and we bless you;**

**By your holy cross, you have redeemed the world.**

## 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**

## The Lord's Prayer

Gathered at the foot of the cross,  
we pray, each in our own language, as Jesus taught us.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever.  
Amen.**

*Notre Père...*

*Vater Unser...*

*Onze Vader...*

*Padre Nuestro...*

*Ojczy Nasz...*

*Baba Yetu...*

*E to matou Matua...*

*Ein Tad...*

## 12noon-12.30pm Prayer and Truth



By gracious powers so wonderfully sheltered  
and confidently waiting, come what may,  
we know that God is with us night and morning,  
and never fails to meet us each new day.

<sup>2</sup>Yet are our hearts by their old foe tormented;  
still evil days bring burdens hard to bear;  
O give our frightened souls the sure salvation  
for which, O Lord, you taught us to prepare.

<sup>3</sup>And when the cup you give is filled to brimming  
with bitter suffering, hard to understand,  
we take it gladly, trusting though with trembling,  
out of so good and so beloved a hand.

<sup>4</sup>If once again, in this mixed world, you give us  
the joy we had, the brightness of your sun,  
we shall recall what we have learned through sorrow,  
and dedicate our lives to you alone.

*Words:* Fred Pratt Green (1903-2000)  
Keith W Clements (b. 1943)  
based on the German of Dietrich Bonhoeffer (1906-45)

*Tune:* FINLANDIA

AM 605

## Bible Reading

John 18.28-38

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your

own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him.'

## Poem

Tell all the truth but tell it slant —  
Success in Circuit lies  
Too bright for our infirm Delight  
The Truth's superb surprise  
As Lightning to the Children eased  
With explanation kind  
The Truth must dazzle gradually  
Or every man be blind —

Emily Dickinson (1830-1886)

## Reflection

### Anthem

Bist du bei mir *sung by Zach Smith*

Bist du bei mir, geh ich mit Freuden  
Zum Sterben und zu meiner Ruh.  
Ach, wie vergnügt wär so mein Ende,  
Es drückten deine schönen Hände  
Mir die getreuen Augen zu.

*Be thou with me and I'll go gladly  
To death and on to my repose.  
Ah, how my end would bring contentment,  
If, pressing with thy hands so lovely,  
Thou wouldst my faithful eyes then close.*

J S Bach (1685-1750), BWV 508

### The Prayers

starting with the Responsory on page 2

### Silence

## 12.30-1.00pm Prayer and death



There in God's garden stands the Tree of wisdom,  
whose leaves hold forth the healing of the nations:  
tree of all knowledge, Tree of all compassion,  
tree of all beauty.

<sup>2</sup>Its name is Jesus, name that says, 'Our Saviour!':  
there on its branches see the scars of suffering:  
see where the tendrils of our human selfhood  
feed on its life-blood.

<sup>3</sup>Thorns not its own are tangled in its foliage;  
our greed has starved it, our despite has choked it;  
Yet, look, it lives! Its grief has not destroyed it,  
nor fire consumed it.

<sup>4</sup>See how its branches reach to us in welcome;  
hear what the voice says, 'Come to me, ye weary:  
give me your sickness, give me all your sorrow.  
I will give blessing.'

<sup>5</sup>All heaven is singing, 'Thanks to Christ, whose Passion  
offers in mercy healing, strength and pardon:  
peoples and nations, take it, take it freely'.  
Amen, My Master.

*Words:* Erik Routley (1917-82)

*Tune:* DIVA SERVATRIX

AM 152

based on the Hungarian of Király Imre von Pécselyi (c. 1590-c. 1641)

## Bible Reading

John 18.38b-19:8

Pilate asked Jesus, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to

you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever.

## **Poem**                      The Deathwatch Beetle

A cardinal hurls itself  
at my window all morning long,  
trying so hard to penetrate  
its own reflection  
I almost let it in myself,  
though once I saw another red bird, crazed  
by the walls of a room,  
spatter its feathers all over the house.

My whole childhood is coming apart,  
the last stitches  
about to be ripped out with your death,  
and I will be left—ridiculous,  
to write condolence letters to myself.

The deathwatch beetle  
earned its name  
not from its ugliness  
or our terror of insects  
but simply because of the sound  
it makes, ticking.

When your spirit perfects itself,  
will it escape out of a nostril,  
or through the spiral  
passage of an ear?

Or is it even now battering  
against your thin skull, wild  
to get through, blood brother  
to this crimson bird?

Linda Pastan (1932-2023)

## **Reflection**

## Anthem

When I am laid in earth *sung by Holly Smith*

Thy hand, Belinda, darkness shades me,  
On thy bosom let me rest,  
More I would, but Death invades me;  
Death is now a welcome guest.

When I am laid, am laid in earth,  
May my wrongs create  
No trouble, no trouble in thy breast;  
Remember me, remember me, but ah! forget my fate.  
Remember me, but ah! forget my fate.

Words: Nahum Tate (1652-1715)

Music: Henry Purcell (1659-1695)  
from *Dido and Aeneas*

## The Prayers

starting with the Responsory on page 2

## Silence

### 1.00-1.30pm Prayer in Community

The image shows four staves of musical notation in G minor (three flats) and 4/4 time. Each staff contains a melodic line for a different voice part. The music features several triplet markings (indicated by a '3' above a bracket) and concludes with a double bar line. The lyrics are printed below the staves.

Jesus, in your life we see you  
making God's compassion known,  
'Surely you have borne our sorrows,  
surely made our pain your own!',  
see your touch begin hope and healing,  
see your word set captives free,  
see you suffer, mocked, rejected,  
dying on the shameful tree.



<sup>2</sup>Risen Lord, you reign in glory;  
but your wounded hands still show  
you can share the outcast's torment,  
sound the depths of human woe,  
know where greed exploits the helpless,  
hear the addict's lonely cry,  
grieve at so much waste and heartbreak,  
feel for all who question 'Why?'

<sup>3</sup>Risen Lord, you bear their sorrow,  
know how much they need your peace;  
as you once healed broken bodies,  
offered captive souls release,  
take us, use us in your service;  
we would follow where you lead;  
only your divine compassion  
meets the depth of human need.

*Words:* Basil Bridge (b. 1927)

*Tune:* EBENEZER (TON-Y-BOTEL)

AM 515

## Reading

John 19: 23-30

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.'

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

## Poem

The Uses of Sorrow

(In my sleep I dreamed this poem)

Someone I loved once gave me  
a box full of darkness.

It took me years to understand  
that this, too, was a gift.

Mary Oliver (1935-2019)

## Reflection

### **Anthem**      *Stabat Mater sung by Adelaide Thorpe & Lauren McQuire*

Stabat Mater dolorosa iuxta crucem  
lacrimosa dum pendebat Filius.

*The grieving Mother stood weeping beside the cross  
where her Son was hanging.*

Giovanni Pergolesi (1710-1736)

### **The Prayers**      starting with the Responsory on page 2

## Silence



Here is love, vast as the ocean,  
loving-kindness as the flood,  
when the Prince of life, our ransom,  
shed for us his precious blood.  
Who his love will not remember?  
Who can cease to sing his praise?  
He can never be forgotten  
throughout heaven's eternal days.

<sup>2</sup>On the mount of crucifixion  
fountains opened deep and wide;  
through the floodgates of God's mercy  
flowed a vast and gracious tide.  
Grace and love, like mighty rivers,  
poured incessant from above,  
and heaven's peace and perfect justice  
kissed a guilty world in love.

Words: William Rees (1802-83)

Tune: DIM OND JESU

AM 143



## Old Testament Reading

*Isaiah 52.13 - end of 53*

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.

*Remain seated as the choir sings*

## **Lamentation**

How doth the city sit solitary, that was full of people; how is she become as a widow! She that was great among the nations, and princess among the provinces; how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers, she hath none to comfort her. The ways of Zion do mourn, because none come to the solemn assembly; all her gates are desolate, and she herself is in bitterness. The Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

All that go by clap their hands at her: they hiss, and wag their heads at the daughter of Jerusalem, saying, 'Is this the city that men called the perfection of beauty; the joy of the whole earth?'

*Jerusalem, Jerusalem, return unto the Lord thy God.*

For these things I weep: mine eye runneth down with water. From on high hath the Lord sent fire into my bones, and it prevaieth against them: he hath made me desolate and faint all the day. My flesh and my skin hath he made old: he hath broken my bones.

He hath builded against me; and compassed me with gall and travail. He hath made me to dwell in dark places: as those that have been long dead. I am become a derision to all my people: and their song all the day. Let him give his cheek to him that smiteth him: let him be filled full with reproach. Is it nothing to you all ye that pass by: behold and see if there be any sorrow like unto my sorrow. Remember mine affliction and my misery: the wormwood and the gall.

*Jerusalem, Jerusalem, return unto the Lord thy God.*

Remember O Lord, what is come upon us: behold and see our reproach. The joy of our heart is ceased: our dance is turned into mourning. The crown is fallen from our head: woe unto us, for we have sinned. For this our heart is faint: for these things our eyes are dim. Let us search and try our ways: and turn again unto the Lord. Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old. It is of the Lord's mercies that we are not consumed: because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul: therefore will I hope in him. O Lord, thou hast pleaded the causes of my soul: thou hast redeemed my life.

*Jerusalem, Jerusalem, return unto the Lord thy God.*

*Music: Edward Bairstow (1874-1946)*

## New Testament Reading

Hebrews 10.16-25

The Holy Spirit testifies to us, for after saying,  
'This is the covenant that I will make with them  
after those days, says the Lord:  
I will put my laws in their hearts,  
and I will write them on their minds',  
he also adds, 'I will remember their sins and their lawless deeds no more.'  
Where there is forgiveness of these, there is no longer any offering for sin.  
Therefore, my friends, since we have confidence to enter the sanctuary by the  
blood of Jesus, by the new and living way that he opened for us through the  
curtain (that is, through his flesh), and since we have a great priest over the  
house of God, let us approach with a true heart in full assurance of faith, with  
our hearts sprinkled clean from an evil conscience and our bodies washed with  
pure water. Let us hold fast to the confession of our hope without wavering, for  
he who has promised is faithful. And let us consider how to provoke one  
another to love and good deeds, not neglecting to meet together, as is the  
habit of some, but encouraging one another, and all the more as you see the  
Day approaching.

*Stand to sing*



We sing the praise of him who died,  
Of him who died upon the Cross;  
The sinner's hope let men deride,  
For this we count the world but loss.

<sup>2</sup>Inscribed upon the Cross we see  
In shining letters, 'God is Love';  
He bears our sins upon the Tree:  
He brings us mercy from above.

<sup>3</sup>The Cross! it takes our guilt away;  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens ev'ry bitter cup.

<sup>4</sup>It makes the coward spirit brave,  
And nerves the feeble arm for fight;  
It takes its terror from the grave,  
And gilds the bed of death with light

<sup>5</sup>The balm of life, the cure of woe,  
The measure and the pledge of love,  
The sinner's refuge here below,  
The angels' theme in heaven above.

*Please remain standing for the singing of the Passion*

## **The Passion of Our Lord Jesus Christ according to John**

At that time: 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.

### ***Silence is kept and we kneel or bow our heads.***

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.

*Music: Tomás Luis de Victoria (1548-1611)*

*Remain standing*

## **The Prayers of Intercession**

*The President says*

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.

*Sit or kneel*

*A minister says*

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



*Silence is kept*

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  
they may serve you in holiness and truth to the glory of your name;  
through our Lord and Saviour Jesus Christ. **Amen.**

*A minister says*

Let us pray for the nations of the world and their leaders:  
for Charles our King and the Parliaments 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.

*Silence is kept*

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

*A minister says*

Let us pray for God's ancient people, the Jews, the first to hear his word:  
for greater understanding between Christian and Jew,  
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.

*Silence is kept*

Lord God of Abraham and Sarah  
bless the descendants of your covenant Jew, Christian and Muslim.  
Take from us all suspicion and fear  
and grant strength to those seeking paths of peace, reconciliation and justice  
hasten the coming of your kingdom when all might dwell together in mutual  
love and peace. **Amen.**

*A minister says*

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

*Silence is kept*

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.**

*A minister says*

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

*Silence is kept*

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.**

*A minister says*

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

*The President says*

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 had 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.**

Stand

## Devotion at the Cross

*During the following hymn the Cross is brought in*



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.

<sup>2</sup>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.

<sup>3</sup>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.

<sup>4</sup>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.

*Words:* Paul Gerhardt (1607-76)  
from a 14<sup>th</sup> century Latin hymn  
*tr* Robert Bridges (1844-1930)

*Tune:* PASSION CHORALE

NEH 90

*At the end of the hymn sit or kneel and after the clergy have moved to venerate the Cross, members of the congregation are invited to come and kneel briefly before the Cross as an act of personal devotion.*

*Please come forward when directed by the stewards and kneel in groups at the rails either side of the cross. **PLEASE BE BRIEF** in this symbolic act of devotion to allow as many people as possible the opportunity to do this.*

*During this time the Choir sings*

## The Reproaches

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

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

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

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

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

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

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

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

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

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

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

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

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

I gave you a royal sceptre,  
But you gave me a crown of thorns.

I raised you to the height of majesty,  
But you have raised me high on a cross.

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

*Music: John Sanders (1933-2003)*

*The President says*

Almighty God,  
whose most dear Son went not up to joy but first he suffered pain,  
and entered not into glory before he was crucified:  
mercifully grant that we, walking in the way of the cross,  
may find it none other than the way of life and peace;  
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.**

## **The Lord's Prayer**

*The President says*

Gathered at the foot of the cross,  
we pray, each in our own language, as Jesus taught us.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever.  
Amen.**

*Notre Père...*

*Vater Unser...*

*Onze Vader...*

*Padre Nuestro...*

*Ojczy Nasz...*

*Baba Yetu...*

*E to matou Matua...*

*Ein Tad...*

*Silence is kept*



garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*The President says*

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, clergy and people depart in silence.*

*Stewards will be holding bags and baskets for your offering should you wish to make a gift as part of your Holy Week devotions. Please be generous as you are able. It costs £30,000 per day to enable us to continue to worship God in this place as we have for over 1,400 years and anything you can give is gratefully received.*

If you would prefer to give by text-message\*, or use the QR code

- To give £5 – text SERVICE to 70560
- To give £10 – text SERVICE to 70580



\*In addition to any text donation, you will incur your standard network message charge

*Thank you.*



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