



CHESTER  
CATHEDRAL

**The Liturgy of Good Friday  
The Reading of the Passion  
and Veneration and Prayers  
at the Cross**

Good Friday  
10th April, 2020 at 1pm

# WELCOME

We welcome you on this Good Friday for a service to commemorate our Lord's Passion and Crucifixion.

## ABOUT THIS SERVICE

On this the 2nd day of the Triduum, we have moved from the scenes of the Last Supper and the Garden of Gethsemane to Calvary and the Cross. The voice from the crowds outside the Walls has changed from 'Hosanna' to 'Crucify'. In this service we commemorate and embrace the crucifixion, death and burial of Christ and venerate the cross on which he died. Today the Church provides an opportunity for liturgical realism as we enter more deeply into the meaning of the mystery of our Redemption. The centre and focus of all our worship on this day is the Cross – the ignominious scandal and stumbling block which is also the glorious sign and symbol of divine power at the point of human weakness.

**The Preaching of the Cross** marks the beginning of our attention to Jesus' dying and death on the cross. There is a reading, address, silence and prayers..

**The Liturgy** is divided into three sections – the Ministry of the Word, the Proclamation of the Cross and Intercessions. This dramatic retelling of Our Lord's Passion is not simply an ancient reminiscence: it has the power to draw men and women today to the foot of the cross. It is there that we are enabled to take up the Passion story and its significance anew, and to take our part in God's purpose of redemption, as we pray for the world in its need and commit ourselves to its restoration in Christ.

During the Liturgy each of us has the opportunity to look at the cross from ever we are today, and offer ourselves to Christ by following him.

# THE TREE OF LIFE MY SOUL HAS SEEN

## THE MINISTRY OF THE WORD

### HYMN TO PRAY

- 1 **Praise to the Holiest in the height,  
and in the depth be praise:  
in all his words most wonderful,  
most sure in all his ways.**
- 2 **O loving wisdom of our God!  
when all was sin and shame,  
a second Adam to the fight  
and to the rescue came.**
- 3 **O generous love! That he, who smote  
in Man for man the foe,  
the double agony in Man  
for man should undergo;**
- 4 **And in the garden secretly,  
and on the Cross on high,  
should teach his brethren, and inspire  
to suffer and to die.**
- 5 **Praise to the Holiest in the height,  
and in the depth be praise:  
in all his words most wonderful,  
most sure in all his ways.**

*St John Henry Newman (1801-90)*

### COLLECT

Let us pray.

Eternal God, in the cross of Jesus  
we see the cost of our sin  
and the depth of your love:  
in humble hope and fear  
may we place at his feet  
all that we have and all that we are,  
through Jesus Christ our Lord. **Amen.**

## THE OLD TESTAMENT

A reading from the book of the prophet Isaiah.

53. 8 -12

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.

### PSALM 22

- 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.**

## THE NEW TESTAMENT

A reading from the letter to the Hebrews.

4. 14–16, 5. 7–9

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathise with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, 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 Him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

## THE PASSION ACCORDING TO JOHN

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking? They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth'. Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go. 'This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, '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. 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. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." 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 fulfill 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 fulfill 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.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*John 18. 1 - 19. 42*

## **HYMN TO PRAY**

- 1    O sacred head, surrounded  
by crown of piercing thorn!  
O bleeding head, so wounded,  
so shamed and put to scorn!  
Death's pallid hue comes o'er thee,  
the glow of life decays;  
yet angel-hosts adore thee,  
and tremble as they gaze.**
  
- 2    Thy comeliness and vigour  
is withered up and gone,  
and in thy wasted figure  
I see death drawing on.  
O agony and dying!  
O love to sinners free!  
Jesus, all grace supplying,  
turn thou thy face on me.**

**3 In this thy bitter Passion,  
Good Shepherd, think of me  
with thy most sweet compassion,  
unworthy though I be:  
beneath thy Cross abiding  
for ever would I rest,  
in thy dear love confiding,  
and with thy presence blest.**

*Paulus Gerhardt (1607-76) after Arnuf von Loewen (1200-50)  
translated Robert Seymour Bridges (1844-1930)*

PASSION CHORALE  
*Hans Leo Hassler (1564-1612)*

## **THE PROCLAMATION OF THE CROSS**

*The Cross is hung above the Officiant; the silence offers the opportunity to reflect on this or a cross in your own home.*

### **THE VENERATION OF THE CROSS**

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

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

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

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

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

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

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

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

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, O my people, what have I done to you?  
How have I offended you? Answer me! 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 raised me high on a cross.

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

## **PRAYERS OF INTERCESSION**

Standing at the foot of the cross  
let us pray with confidence as our Saviour has 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.**

## HYMN TO PRAY

- 1 **O cross of Christ, immortal tree  
on which our saviour died,  
the world is sheltered by your arms  
that bore the crucified.**
- 2 **From bitter death and barren wood  
the tree of life is made;  
its branches bear unfailing fruit  
and leaves that never fade.**
- 3 **O faithful Cross, you stand unmoved  
while ages run their course:  
foundation of the universe,  
creation's binding force.**
- 4 **Give glory to the risen Christ  
and to his Cross give praise,  
the sign of God's unfathomed love,  
the hope of all our days.**

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## CLOSING PRAYER

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 forever. **Amen.**