

Good Friday:
Liturgy of the
Lord's Passion

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Notes

As the second part of the *Triduum* - the great three-day celebration of the institution of the Eucharist, the Passion, and the Resurrection - the Good Friday Liturgy of the Lord's Passion is a continuation of the Maundy Thursday liturgy and hence begins in the silence with which that rite ended. By tradition, the altar is completely bare until covered by a clean cloth of white linen at the Holy Communion.

Since at least the fifteenth century, Jesus' Seven Last Words from the Cross, drawn from the gospel texts, have been central to preaching on this day, and for much of the twentieth century formed the basis of a three-hour devotion, from noon to 3 pm (the hours Jesus was on the cross), with addresses interspersed with hymns and periods of silence. This custom has proved of enduring value across the Christian denominations, but is difficult to incorporate into a liturgical Office such as that provided here.

The customary fourteen Stations of the Cross is an extra-liturgical devotion, which may be observed in various ways, and at all times of the year; it is an appropriate form of devotion throughout Lent, and on Fridays through the year.

The Liturgy of the Lord's Passion

This rite consists of three discrete parts. (i) The Liturgy of the Word should *always* be used, with either the Solemn Intercessions provided or other appropriate intercessory prayers which reflect the solemnity and significance of the day. (ii) The Veneration of Christ Crucified can be used according to local circumstance. (iii) Communion may be received, either from the reserved Sacrament or at a celebration of the Holy Eucharist, according to the forms provided below.

Sections marked † are optional.

Liturgy of the Lord's Passion

All enter in silence.

A period of silent prayer is kept.

The Collect

O Lord,
look with mercy on this your family,
for which our Lord Jesus Christ was willing to be betrayed,
given up into the hands of sinners,
and to suffer death upon the cross;
who lives and reigns for ever and ever.

Amen.

I

THE LITURGY OF THE WORD

First reading

The reading is not introduced, and there is no concluding response.

Isaiah 52. 13–53. 12

Psalm

Psalm 22

Second reading

The reading is not introduced, and there is no concluding response.

Hebrews 10. 16–25

The following verses or a suitable hymn may be sung.

- 1 Deliver me O Lord from the wicked:
and preserve me from the violent,
- 2 who devise evil in their hearts:
and stir up strife continually.
- 3 They have sharpened their tongues like a serpent's:
adder's poison is under their lips.
- 4 Keep me O Lord from the hands of the wicked:
from the violent, who plan to trip up my feet.
- 5 The proud have laid a snare for me,
and spread out a net of cords:
they have set traps along my path.
- 6 I said to the Lord, 'You are my God':
hear O Lord my prayer for mercy.
- 7 O Lord God, my fortress of safety:
you have shielded my head in the day of battle.
- 8 Do not grant the wicked their desire O Lord:
or permit their evil designs to prosper.
- 13 The righteous will give praise to your name:
and the upright will live in your presence.

(Ps. 140)

The Gospel of the Passion

The reading is not introduced, and there is no concluding response.

John 18. 1-19. 42

The Gospel of the Passion (for three readers and chorus)

Narrator: Jesus 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,

Christ: Whom are you looking for?

Narrator: They answered,

Soldiers: Jesus of Nazareth.

Narrator: Jesus replied,

Christ: I am he.

Narrator: 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,

Christ: Whom are you looking for?

Narrator: And they said,

Soldiers: Jesus of Nazareth.

Narrator: Jesus answered,

Christ: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfill 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,

Christ: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: 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,

Woman: You are not also one of this man's disciples, are you?

Narrator: Peter said,

Peter: I am not.

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around 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,

Christ: 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.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Soldier: Is that how you answer the high priest?

Narrator: Jesus answered,

Christ: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Soldiers: You are not also one of his disciples, are you?

Narrator: Peter denied it and said,

Peter: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave: Did I not see you in the garden with him?

Narrator: 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,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

Chief

Priests: If this man were not a criminal, we would not have handed him over to you.

Narrator: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

Narrator: The Jews replied,

Chief We are not permitted to put anyone to death.

Priests:

Narrator: (This was to fulfill 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,

Pilate: Are you the King of the Jews?

Narrator: Jesus answered,

Christ: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Christ: 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.

Narrator: Pilate asked him,

Pilate: So you are a king?

Narrator: Jesus answered,

Christ: 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.

Narrator: Pilate asked him,

Pilate: What is truth?

Narrator: After he had said this, he went out to the Jews again and told them,

Pilate: 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?

Narrator: They shouted in reply,

Chief Not this man, but Barabbas!

Priests:

Narrator: 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,

Soldiers: Hail, King of the Jews!

Narrator: and striking him on the face. Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted,

Chief

Priests Crucify him! Crucify him!

&

Soldiers:

Narrator: Pilate said to them,

Pilate: Take him yourselves and crucify him; I find no case against him.

Narrator: The Jews answered him,

Chief We have a law, and according to that law he ought to die
Priests: because he has claimed to be the Son of God.

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Narrator: Jesus answered him,

Christ: 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.

Narrator: From then on Pilate tried to release him, but the Jews cried out,

Chief If you release this man, you are no friend of the emperor.
Priests: Everyone who claims to be a king sets himself against the emperor.

Narrator: 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. Pilate said to the Jews,

Pilate: Here is your King!

Narrator: They cried out,

Chief Away with him! Away with him! Crucify him!

Priests:

Narrator: Pilate asked them,

Pilate: Shall I crucify your King?

Narrator: The chief priests answered,

Chief

Priests: We have no king but the emperor.

Narrator: 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,

Chief Priests: Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

Narrator: Pilate answered,

Pilate: What I have written I have written.

Narrator: 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,

Soldiers: Let us not tear it, but cast lots for it to see who will get it.

Narrator: 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,

Christ: Woman, here is your son.

Narrator: Then he said to the disciple,

Christ: Here is your mother.

Narrator: 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),

Christ: I am thirsty.

Narrator: 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,

Christ: It is finished.

Narrator: Then he bowed his head and gave up his spirit.

Silence is kept.

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.

A period of silence follows.

Sermon

If there is to be a sermon, it is delivered here.

The Solemn Intercessions

The following pattern for the Solemn Intercessions is suggested: the deacon or other assistant celebrant (lay or ordained) should read the biddings while the people stand. All then kneel, as they are able, for a period of silent prayer (this is the main act of prayer in each section). Then all stand while the presiding celebrant sums up the prayers of the people in the collect. The presiding celebrant alone should say the collects.

Prayers marked † are optional. Words in brackets are suggestions that may be omitted or altered according to local circumstances.

I

Let us pray for the Holy Church of God (that our God and Lord will preserve it in peace throughout the whole world; and that we, leading a quiet and peaceable life, may glorify the Creator of heaven and earth).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty and everlasting God,
in Christ you have revealed your glory among the nations:
preserve the works of your mercy,
that your Church throughout the world may persevere,
with steadfast faith,
in the confession of your Name;
through Jesus Christ, our Lord. **Amen.**

II

Let us pray for all bishops, priests and deacons, and especially *N.* our Bishop (that God would clothe them with wisdom, and fill them with the Holy Spirit). Let us pray also for this congregation (that God would make us a royal priesthood, a holy nation, to the glory of Christ Jesus).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty and everlasting God,
by whose Spirit the whole body of your faithful people
is governed and sanctified:

receive our supplications and prayers

for all members of your holy Church;
that in their vocation and ministry
they may truly and devoutly serve you
to the glory of your name;
through Jesus Christ, our Lord. **Amen.**

III

Let us pray for the rulers of the nations (especially for *Elizabeth our Queen*, the Government and Parliament of the United Kingdom, the Government and Parliament of Scotland, and all who serve the common good: that by God's help they may seek justice and truth, and we may live in peace and concord).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty God,
kindle, we pray, in every heart the true love of peace,
and guide with your wisdom

those who take counsel for the nations of the earth;
that in tranquillity your kingdom may go forward
till the earth is filled with the knowledge of your love;
through Jesus Christ our Lord. **Amen.**

IV

Let us pray for those preparing to be baptised (that our Lord and God may give them illumination and understanding, opening their hearts, strengthening their faith, and granting them the waters of rebirth, so they may be one with Christ Jesus our Lord).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty and everlasting God,
you make your Church ever fruitful with new offspring:
increase the faith and understanding of those to be baptised;
that as they are buried with Christ by baptism into death,
so in Christ they may be raised to newness of life;
through the same Jesus Christ, our Lord. **Amen.**

V

Let us pray for those in tribulation and special need (for those weighed down with sickness or any trouble; for those who are in prison and captivity for the name of the Lord: that God would deliver them from every illness and disease, open the prisons, loose their chains, and restore them sound into the holy Church).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty and ever-living God,
the comfort of the sorrowful,
the strength of those who suffer:
hear the prayers of your children who cry out in any tribulation;
that all may rejoice,
having known your merciful love in their time of need;
through Jesus Christ our Lord. **Amen.**

†VI

Let us pray for those who do not acknowledge the Lord our God (that, following what is right, in sincerity of heart, they may find the way to God's own self).

A period of silent prayer

Lord, in your mercy:
hear our prayer.

Almighty and everlasting God,
you have made us for yourself
and our hearts are restless until they find their rest in you:
have mercy on all who live in doubt and unbelief,
that they may know you, the one Creator God;
through Jesus Christ, our Lord. **Amen.**

†VII

Let us pray for those who do not confess Jesus Christ, our crucified Lord (that, enlightened by the Holy Spirit, they too may enter on the way of salvation).

A period of silent prayer.

Lord, in your mercy:
hear our prayer.

Almighty and ever-living God,
grant to those who do not confess Christ
yet walk before you with a sincere heart,
that they may find in him the way, the truth, and the life;
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world;
through the same Jesus Christ our Lord. **Amen.**

† VIII

Let us pray for God's ancient people, the Jews, who were the first to hear the word of the Lord our God (that together we may advance in the love of God's name and in faithfulness to God's covenant).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty and ever-living God,
who bestowed your promises

on Abraham and Sarah and their descendants:
bless the children of your covenant,

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

†IX

Let us pray for all our brothers and sisters who believe in Christ (that our Lord and God may be pleased to regard not our sins, but the faith of the Church, and would grant peace and unity to all Christian people).

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Almighty and everlasting God,
you gather the scattered,

and unite those you have brought together;
look kindly on all who follow Jesus Christ, your Son;
that we, who are consecrated by one baptism
into his life, death, and resurrection,
may be joined together in the fullness of faith,
and united in the fellowship of love;
through the same Jesus Christ our Lord. **Amen.**

X

Let us pray to Almighty God, the creator of heaven and earth, for the whole of creation, through Jesus Christ, in whom all things were made, and through whom all things were reconciled to the Father, whether on earth or in heaven, by making peace through the blood of his Cross.

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Eternal God of unchanging power and light:
look with mercy on your whole creation;
and bring to completion your saving work,
so that the whole world may see the fallen lifted up,
the old made new,
and all things brought to perfection

by him through whom all things were made,
our Lord and Saviour Jesus Christ. **Amen.**

[If the service ends here the Lord's Prayer and the final prayer are said, and all depart in silence, without blessing or dismissal.]

Lord's Prayer

As our Saviour has taught us,
so we pray:

or As our Saviour Christ has commanded
and taught us, we are bold to say:

**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.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

**Our Father,
who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day
our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Final prayer

The hands of the presiding celebrant, if a priest, may be extended towards the congregation, but the sign of the cross should not be made.

May your abundant blessing, Lord,
come down upon your people
who have devoutly recalled the death of your Son
in the sure and certain hope of their resurrection:
grant them pardon, bring them comfort,
may their faith grow stronger,
and their eternal salvation be assured;
through Jesus Christ our Lord. **Amen.]**

II

THE VENERATION OF CHRIST CRUCIFIED†

A. The Entrance of the Cross

† The Reproaches

I 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.

Hagios ho Theos

Holy God

Hagios Ischyros

Holy Strong

Hagios Athanatos

eleison himas.

Holy Immortal

Have mercy on us.

II 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.

Hagios ho Theos

Holy God

Hagios Ischyros

Holy Strong

Hagios Athanatos

eleison himas

Holy Immortal.

Have mercy on us.

III 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 with a lance.

Hagios ho Theos

Holy God

Hagios Ischyros

Holy Strong

Hagios Athanatos

eleison himas

Holy Immortal.

Have mercy on us.

B. The Showing of the Cross

Behold the wood of the Cross,
On which was hung the world's salvation:
O come, let us adore him.
O come, let us adore him.

C. Devotions before the Cross

†Psalm 67

We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.

God be merciful to us and bless us:
and show us the light of your countenance,

We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.

That your way may be known upon earth:
your saving power among all nations.

We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.

Let the peoples praise you O God:
let all the peoples praise you.

We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.

Let the nations rejoice and be glad:
for you judge the peoples righteously,
and guide the nations on earth.

We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.

Let the peoples praise you O God:
let all the peoples praise you.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

The earth has yielded its harvest:
and you our God will bless us.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

Your blessing O God be upon us:
and let all the ends of the world revere you.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

†Faithful Cross (*Crux fidelis*)

Refrain: *Faithful Cross, above all other,
one and only noble Tree,
none in foliage, none in blossom,
none in fruit your peer may be;
sweetest wood, and sweetest iron,
and your burden, sweet is he.*

Sing, my tongue, the glorious battle,
Sing the ending of the fray;
Now above the Cross, the trophy,
Sound the loud triumphant lay:
Tell how Christ, the world's Redeemer,
As a victim won the day.

Tell how, when at length the fullness
Of the appointed time was come,
Christ, the Word, was born of woman,
left for us his heavenly home;
Showed us human life made perfect,
shone as light amid the gloom.

Thus, with thirty years accomplished,
He went forth from Nazareth,
Destined, dedicated, willing,
Wrought his work, and met his death.
Like a lamb he humbly yielded
On the cross His dying breath.

There the nails and spear He suffers,
Vinegar, and gall, and reed;
From his sacred body piercèd
Blood and water both proceed:
Precious flood, which all creation
From the stain of sin has freed.

† Bend your boughs, O Tree of Glory,
Your too rigid sinews bend;
For awhile the stubborn hardness,
Which your birth bestowed, suspend;
And the King of heavenly beauty
On your bosom gently tend.

† You alone were counted worthy
This world's Ransom to sustain,
That a shipwrecked race for ever
Might a port of refuge gain,
With the sacred Blood anointed
Of the Lamb for sinners slain.

Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the Paschal Mystery,
Now, in every generation,
And for all eternity. Amen.

†The Royal Banners Forward Go (*Vexilla regis*)

The royal banners forward go,
The Cross shines forth in mystic glow;
Upon it Life did death endure,
And yet by death did life procure:

Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled water flowed with blood.

Fulfilled is all that David told
In true prophetic song of old;
That God the nations' king should be
And reign in triumph from the tree.

O Tree of beauty, Tree most fair,
Ordained those holy limbs to bear:
Gone is your shame, each crimsoned bough
Proclaims the King of Glory now.

O Cross, our one reliance, hail!
Still may your power with us avail
To give new virtue to the saint,
And pardon to the penitent.

To you, eternal Three in One,
Let homage fit by all be done:
Whom by the Cross you do restore,
Preserve and govern evermore. Amen.

[If the Communion does not follow, the Lord's Prayer and the Final prayer are said, and all depart in silence, without blessing or dismissal.]

Lord's Prayer

As our Saviour has taught us,
so we pray:

**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.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

or

As our Saviour Christ has
commanded and taught us, we are
bold to say:

**Our Father,
who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Final prayer

The hands of the presiding celebrant, if a priest, may be extended towards the congregation, but the sign of the cross should not be made.

May your abundant blessing, Lord,
come down upon your people
who have devoutly recalled the death of your Son
in the sure and certain hope of their resurrection:
grant them pardon, bring them comfort,
may their faith grow stronger,
and their eternal salvation be assured;
through Jesus Christ our Lord. **Amen.]**

III

HOLY COMMUNION†

A fair linen cloth is spread on the altar, and a corporal put in place. Meanwhile the Deacon or the Presiding Celebrant brings the Sacrament back from the place of reservation to the altar while all stand in silence. Assistants with lighted candles may accompany the Sacrament and place their candlesticks around or upon the altar.

Silence is kept during the administration of Holy Communion. The Communion Song, 'Lamb of God' or 'Jesus, Lamb of God', is not used.

Evening Prayer is not celebrated by those who have taken part in this liturgical celebration. The Liturgy will continue with the Paschal Vigil.

HOLY COMMUNION

Lord's Prayer

As our Saviour has taught us,
so we pray:

or

As our Saviour Christ has
commanded and taught us,
we are bold to say:

**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.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

**Our Father,
who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Invitation†

Draw near with faith. Receive the body of our Lord Jesus Christ
which he gave for you, and his blood which he shed for you.
Eat and drink in remembrance that he died for you,
and feed on him in your hearts by faith with thanksgiving.

Communion

Communion is distributed in one or both kinds.

At the giving of the bread:

The Body of Christ given for you. **Amen.**

At the giving of the cup:

The Blood of Christ shed for you. **Amen.**

After all have received, any remaining consecrated elements are consumed, and the candles are extinguished.

Prayer after Communion

Almighty and eternal God,
you have restored us to life
by the triumphant death and resurrection of your Christ:
continue his healing work within us,
that by partaking of this mystery
we may live ever dedicated to your service;
through Jesus Christ our Lord. **Amen.**

Final prayer

The liturgy ends with the following prayer. The hands of the presiding celebrant, if a priest, may be extended towards the congregation, but the sign of the cross should not be made. No blessing or dismissal is added.

May your abundant blessing, Lord,
come down upon your people
who have devoutly recalled the death of your Son
in the sure and certain hope of their resurrection:
grant them pardon, bring them comfort,
may their faith grow stronger,
and their eternal salvation be assured;
through Jesus Christ our Lord. **Amen.**

All depart in silence.

CELEBRATION OF THE EUCHARIST†

If the Holy Eucharist is celebrated, a fair linen cloth is placed on the altar, and the elements prepared, by the deacon. Candles may be lit, and the presiding celebrant vests according to local custom. The colour is red.

Eucharistic Prayer

Worship and praise belong to you,
maker of light and darkness.
Your wisdom draws beauty from chaos,
brings a harvest out of sorrow
and leads the exiles home.

In Christ your Son,
whose death on the cross we solemnly recall,
we are reconciled to You,
our sins are forgiven,
and evil overcome.

Your Spirit frees us
to live as sons and daughters
in our Father's house.

We who by Christ's power
stand before his Cross,
having been baptised into his death,
now offer you our praise,
with angels and archangels
and the whole company of heaven
singing the hymn of your unending glory:

**Holy, Holy, Holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Glory and thanksgiving be to you,
most loving Father,
for Christ in whom the world is reconciled.
Lifted on the Cross,
his suffering and forgiveness
spanned the gulf our sins had made.
Through that dark struggle
death was swallowed up in victory,
that life and light might reign.

Before he was given up to suffering and death,
your Chosen One freely offered his life
for the salvation of the world.
At supper with his disciples
He instituted for us this sacred meal
in which we make remembrance of his death.

He took bread and offered you thanks.
He broke the bread,
and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."

He took the cup of wine,
offered you thanks, and gave it to them saying:
"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

We now obey your Son's command.
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves,
a single, holy, living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by the Spirit's life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us, who are baptised into the fellowship of
Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles, and prophets,
and of all our brothers and sisters
living and departed.

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end.

Amen.

Breaking of the Bread

The presiding celebrant breaks the bread in silence, after which may be said:

Every time we eat this bread and drink this cup
We proclaim the Lord's death until he comes.

Lord's Prayer

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so we pray:

or

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commanded and taught us,
we are bold to say:

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Communion

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*After all have received, any remaining consecrated elements are consumed, and
the candles are extinguished.*

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