



CADEIRLAN
LLANELWY
ST ASAPH
CATHEDRAL



THE SOLEMN LITURGY FOR GOOD FRIDAY

2ND APRIL 2021

COLLECT

Let us pray:

Almighty Father,
look with mercy on this your family
for which our Lord Jesus Christ
was content to be betrayed
and given up in to the hands of sinners
and to suffer death on the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and forever. **Amen.**

ISAIAH 52:13 – 53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him - so marred was his appearance, beyond human semblance, and his form beyond that of mortals - so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he

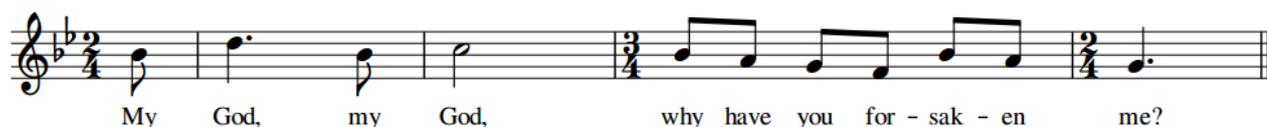
poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

For the word of the Lord:

Thanks be to God.

PSALM 22: I-II

R:



My God, my God, why have | you forsaken me,
and are so far from my salvation, *
from the words of | my distress?
O my God, I cry in the daytime, *
but you | do not answer;
and by night also, but I | find no rest. **R:**

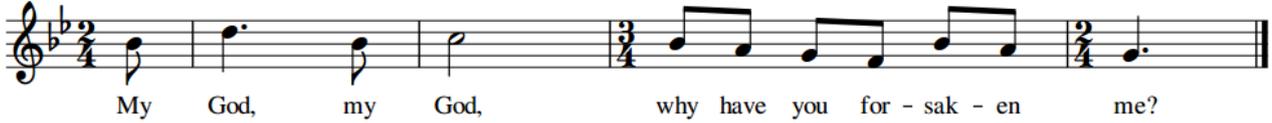
Yet you are the Holy One, *
enthroned upon the prai | ses of Israel.
Our forebears trusted in you; *
they trusted, and | you delivered them.
They cried out to you and | were delivered;
they put their trust in you and were | not confounded. **R:**

But as for me, I am a worm | and no man,
scorned by all and despised | by the people.
All who see me laugh | me to scorn;
they curl their lips and wag | their heads, saying, **R:**

‘He trusted in the Lord; let | him deliver him;
let him deliver him, if | he delights in him.’
But it is you that took me out | of the womb
and laid me safe upon my | mother’s breast. **R:**

On you was I cast ever since | I was born;
you are my God even from my | mother's womb.
Be not far from me, for trouble is | near at hand
and there is | none to help. **R:**

R:



My God, my God, why have you for - sak - en me?

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.

For the word of the Lord:
Thanks be to God.

THE PASSION GOSPEL (JOHN 19: 1-37)

*Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted Him and gave Him a name
which is above all names.*

*Words: Gradual for Maundy Thursday
Music: Felice Anerio (c.1560 – 1614)*

*Please join in with the words in **bold type** marked "C".*

N: The Passion of our Lord Jesus Christ according to St John.

N: Pilate had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

C: "Hail, king of the Jews!"

N: and they slapped him in the face.
Pilate came outside again and said to them,

P: "Look, I am going to bring him out to you to let you see that I find no case."

N: Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

P: "Here is the man."

N: When they saw him the chief priests and the guards shouted,

C: "Crucify him! Crucify him!"

N: Pilate said to them,

P: "Take him yourselves and crucify him: I can find no case against him."

N: They answered him, saying

C: "We have a Law and according to that Law he ought to die, because he has claimed to be the Son of God."

N: When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,

P: "Where do you come from?"

N: But Jesus made no answer. Pilate then said to him,

P: "Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?"

N: Jesus answered him

X: "You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt."

N: From that moment Pilate was anxious to set him free, but the Jews shouted,

C: "If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar."

N: Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgment at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews

P: "Here is your king".

N: They cried out

C: "Take him away, take him away! Crucify him!"

N: Pilate said to them

P: "Do you want me to crucify your king?"

N: The chief priests answered,

C: "We have no king except Caesar."

N: So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: "Jesus the Nazarene, King of the Jews." This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish priests said to Pilate,

C: "You should not write 'King of the Jews', but 'This man said: I am King of the Jews.'"

N: Pilate answered them,

P: "What I have written, I have written."

N: When the soldiers had finished crucifying Jesus they took his clothing and divided into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

C: "Instead of tearing it, let's throw dice to decide who is to have it."

N: In this way the words of scripture were fulfilled: "They shared out my clothing among them. They cast lots for my clothes." This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

X: "Woman, this is your son."

N: Then to the disciple he said,

X: "This is your mother."

N: And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfill the scripture perfectly he said:

X: "I am thirsty."

N: A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

X: "It is accomplished"

N: and bowing his head he gave up his spirit. *(Pause)*

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath - since the sabbath was a day of special solemnity - the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well. Because all this happened to fulfill the words of scripture:

"Not one bone of his body will be broken;"

and again, in another place scripture says:

"They will look on the one whom they have pierced."

THE ADDRESS *The Rev'd Canon Randolph Ellis*

THE INTERCESSIONS

Let us pray for the Church that all Christians throughout the world will experience God's peace and protection, persevere in faith, grow in unity, and give glory to God.

Silence

Almighty, ever-living God, your Son Jesus Christ gathered a people to himself and sanctified them with his blood. Watch over your Church throughout the world, that we may be firm in faith, and proclaim your name to all people; through Christ our Lord.

Amen.

Let us pray for all who minister in the Lord's name, for Gregory our Bishop, and all bishops, priests and deacons, and for all God's faithful people that, filled with grace, they may serve God faithfully.

Silence

Almighty and everlasting God, through your Spirit the whole body of the Church is governed and sanctified; hear our prayer for all who minister in your name that, with the gift of your grace, they may be firm in their vocations and serve you in holiness and truth through Jesus Christ our Lord. **Amen.**

Let us pray for those preparing for Baptism, that through the waters of rebirth they will increase in faith and understanding and rejoice in being one with Jesus Christ.

Silence

Almighty God, you continually renew your Church in faith and number. Increase the faith and understanding of those to be reborn in the waters of Baptism that, adopted as your children, they will rejoice to call you Father, with Jesus Christ your Son. **Amen.**

Let us pray for the leaders of the world, for our governments, and all who serve in public office, that, through this time of global crisis, they may seek true peace, healing and freedom for all.

Silence

Most gracious God and Father, you reach out to every human heart and desire the good of all people; may your Spirit of peace guide the hearts of those who govern, that justice will flourish, freedom be secured, and goodness sustained throughout the world; through Jesus Christ our Lord. **Amen.**

Let us pray for the Jewish people, to whom God first spoke, that they may grow in his love and be faithful to his covenant.

Silence

Lord God, you called Abraham, our father in faith, and promised to make his descendants as numerous as the stars in the sky and the sand on the shore; hear us as we pray, that the people your first called will come to rejoice in the fullness of your redemption; through Christ our Lord. **Amen.**

Let us pray for those who do not believe in Christ: that the Spirit of God will guide them to salvation.

Silence

Almighty God and Father of our Lord Jesus Christ, give to those who do not know your Son a sincere heart to seek him, and help us, your faithful people, to grow in love for one another that we may witness to your love in the world; through Christ our Lord. **Amen.**

Let us pray for those who cry out in suffering, for the hungry and thirsty, the captive, the poor, the sick and those who are close to death, that God will bring the whole of creation to its perfect fulfilment.

Silence

Almighty and everlasting God, you comfort those who mourn, and strengthen those who struggle; may all who cry to you come to know your love and mercy in their hour of need; through Christ our Lord. **Amen.**

Concluding Prayer

Almighty God, your Son Jesus Christ submitted humbly to suffering and pain and his prayer was heard: may all find comfort in his outstretched arms and find healing in his wounds. We ask this through the same Jesus Christ our Lord. **Amen.**

DEVOTIONS BEFORE THE CROSS

Behold the Cross on which the Saviour of the world was nailed.

Come let us worship.

In the symbol of the Cross we can see the magnitude of the human tragedy, the ravages of original sin, and the infinite love of God. Looking at the Cross in prayer helps us to truly see it. Most Christians have crosses in their homes. Many wear a cross around their necks. Some of these are very beautiful, perhaps made of precious metal and embellished with jewels. The beauty of these devotional objects may emphasize the glory and the victory of Our Lord's Cross; but too often representations of this central symbol of our faith are

regarded primarily as decorative, and its true message is lost.

It is fitting that Christians glorify the Cross as a sign of Christ's resurrection and victory over sin and death, of course. But we should remember each time we see a cross that the Cross of Jesus' crucifixion was an emblem of physical anguish and personal defilement, not triumph-of debasement and humiliation, not glory-of degradation and shame, not beauty. It was a means of execution. What the Son of God endured for us was the depth of ugliness and humiliation. We need to be reminded of the tremendous personal cost of love.

This time is an opportunity for us to express ourselves in gestures and prayers too deep for words.

You are invited to gaze on the cross for a few moments, and to pray while the Choir sings

Populae meus

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

*Words: The Reproaches, Good Friday Liturgy
Music: Tomas Luis de Vittoria (c. 1548 – 1611)*

Let us join together,
to say the family prayer which Jesus taught us:

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

**For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

The Conclusion

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

Solus ad victimam

*Alone to sacrifice thou goest, Lord,
Giving thyself to Death whom thou hast slain.
For us thy wretched folk is any word?
Who know that for our sins this is thy pain?*

*For they are ours, O Lord, our deeds,
By must thou suffer torture for our sin?
Let our hearts suffer in thy Passion,
Lord, that very suffering may thy mercy win.*

*This is the night of tears, the three days' space.
Sorrow abiding of the eventide,
until the day break with the risen Christ,
and hearts that sorrowed shall be satisfied.*

*So may our hearts share in thine anguish,
Lord, that they may sharers of thy glory be;
Heavy with weeping may the three days pass,
to win the laughter of thine Easter Day.*

*Words: Peter Abelard 1079 – 1142), tr. Helen Waddell
Music: Kenneth Leighton (1929 – 1988)*

DO, CARODD DUW Y BYD GYMANT NES IDDO ROI EI UNIG FAB, ER MWYN I BOB UN SY'N CREDU
YNDDO EF BEIDIO Â MYND I DDISTRYW
OND CAEL BYWYD TRAGWYDDOL.

IOAN 3: 16

FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY SON, SO THAT EVERYONE WHO
BELIEVES IN HIM MAY NOT PERISH BUT MAY HAVE ETERNAL LIFE.

JOHN 3: 16

