



NEWCASTLE
CATHEDRAL



The Liturgy of Good Friday
Friday 3rd April, 2.00pm

President: The Very Reverend Lee Batson
Preacher: The Reverend Canon Ruth Hulse

Welcome

A warm welcome to worship at Newcastle Cathedral— it is a joy to have you with us today.

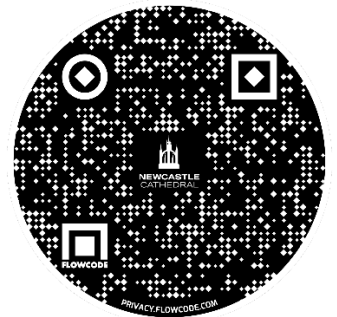
A large print copy of this service sheet is available; please ask one of our welcome team at the door.

Please refrain from taking photographs during the service. Toilets are available at the far end of the Cathedral; please ask one of our welcomers if you need directions, and take care to move quietly when passing the organ loft.

During worship we are invited to sit or stand. This is only an invitation. Please move or stay seated as works best for you as we worship God together.

Giving to Newcastle Cathedral

The Cathedral needs and appreciates your financial support. A collection plate will be passed around during the service into which you can give cash or pay by card. Please give as generously as you are able. Gift Aid envelopes are available from the welcomers by the door. If you prefer, you can make a one-off donation or give regularly by scanning this QR code.



Music

Director of Music:

Assistant Director of Music:

Organ Scholar:

Ian Roberts
Kris Thomsett
James Watson

Good Friday

Today's Liturgy itself is focused on the Passion and the Cross. We begin in silence and then listen to the Passion according to St John. This account is the one that has been used on this day since the 4th century.

In response to the scripture the cross is brought into the church and the people are invited to venerate it, by standing or kneeling before it, and by reverencing it by touch or, traditionally, with a kiss. As we do so, we are recognising its importance in the history of our redemption. The solemn prayers then follow, with a series of biddings followed by silent prayer and a collect.

The final act in the Liturgy is the Communion. By tradition the Eucharist is never celebrated on Good Friday. Instead, we are invited to receive the consecrated hosts reserved on the evening of Maundy Thursday, which has formed the focus of the Watch of the Passion. After Communion, the clergy and people leave in silence reminding us of the dispersal of the onlookers from Calvary.

Today we meet God at his most vulnerable and most powerful – a day of paradox in which defeat is really victory and where one man's death leads to life for all.

The Gathering

*The choir and ministers enter in silence.
All remain seated for a time of silent prayer.*

The Collect

All stand as the president prays

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.

All **Amen.**

Please sit.

The Liturgy of the Word

Old Testament Reading

A reading from the Prophecy of Isaiah.

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 he 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.

Isaiah 52: 13-end of 53

This is the word of the Lord.

All Thanks be to God.

The choir sing Psalm 22

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?

O my God, I cry in the day-time, but thou hearest not :
and in the night-season also I take no rest.

And thou continuest holy :
O thou worship of Israel.

Our fathers hoped in thee :
they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man :
a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him :
let him deliver him, if he will have him.

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.

I have been left unto thee ever since I was born :
thou art my God, even from my mother's womb.

O go not from me, for trouble is hard at hand :
and there is none to help me.

Many oxen are come about me :
fat bulls of Basan close me in on every side.

They gape upon me with their mouths :
as it were a ramping and a roaring lion.

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.

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.

For many dogs are come about me :
and the council of the wicked layeth siege against me.

They pierced my hands and my feet;
I may tell all my bones :
they stand staring and looking upon me.

They part my garments among them :
and cast lots upon my vesture.

But be not thou far from me, O Lord :
thou art my succour, haste thee to help me.

Deliver my soul from the sword :
my darling from the power of the dog.

Save me from the lion's mouth :
thou hast heard me also from among the horns of the unicorns.

Psalm 22: 1-21

New Testament Reading

A reading from the Letter to the Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so 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 the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him,

Hebrews 4: 14-16; 5: 7-9

This is the word of the Lord.

All **Thanks be to God.**

The Passion Reading

All stand, as comfortable. The Passion is sung.

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 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.

At the death of Jesus, all pause or bow for a moment.

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.'

John 18: 1- end of 19

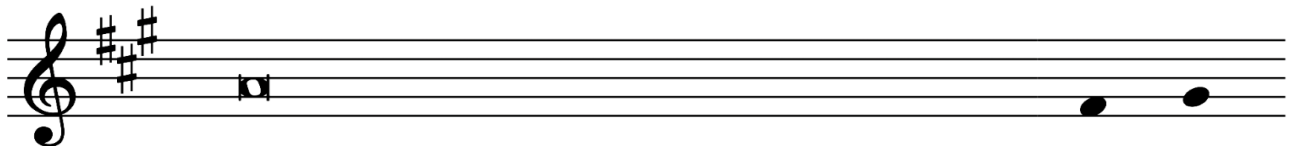
No response is made.

Sermon

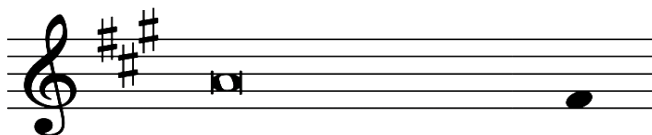
The Rev'd Canon Ruth Hulse

The Proclamation of the Cross

A wooden cross is brought into the midst of the people. As the cross is carried in, the procession stops three times and the following versicle and response is sung



Behold the wood of the cross on which hung the Saviour of the world.



All Come let us wor - ship

Once in place, all are invited to come forward to venerate the cross, beginning with the ministers, and then the choir.

This can be done by standing or kneeling before it, and by reverencing it by touch or, traditionally, with a kiss.

During the time of devotion and prayer, the choir sing The Reproaches.

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

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

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.
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.
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.

John Sanders (1933 - 2003)

Prayers of Intercession

The president introduces the prayers

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 to pray.

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 Helen-Ann, our bishop, and the people of this diocese, for all Christians in this place, for those to be baptised, 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.

Lord, hear us.

All **Lord, graciously hear us.**

The president says

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.

All **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.

Lord, hear us.

All **Lord, graciously hear us.**

The president says

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.

All **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, hear us.

All **Lord, graciously hear us.**

The president says

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

All **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.

Lord, hear us.

All **Lord, graciously hear us.**

The president says

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.

All **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.

Lord, hear us.

All **Lord, graciously hear us.**

The president says

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.

All **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.

Silence is kept.

Lord, hear us.

All **Lord, graciously hear us.**

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.

All **Amen.**

The Liturgy of the Sacrament

The following hymn is sung as the Sacrament reserved from the Liturgy of Maundy Thursday is brought from the crypt.

The altar is covered with a fair linen cloth and the Sacrament is placed on it.



**When I survey the wondrous cross,
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.**

**Forbid it, Lord, that I should boast
save in the death of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood.**

**See from his head, his hands, his feet,
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown?**

**His dying crimson like a robe,
spreads o'er his body on the Tree;
then am I dead to all the globe,
and all the globe is dead to me.**

**Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.**

Isaac Watts (1674-1748) NEH 95 adptd by Edward Miller (1731-1807)

The Lord's Prayer

Standing at the foot of the cross, as our Saviour taught us, so we pray:

All 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.

Giving of Communion

The president says this invitation to communion.

Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

All Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

The president and people receive communion.

During the distribution, the choir sings the following anthem, otherwise, silence is kept.

Crucifixus etiam pro nobis sub Pontio Pilato. Passus et sepultus est.

He was crucified also for us under Pontius Pilate. He suffered and was buried.

from the Nicene Creed (325)

Antonio Lotti (c.1667 - 1740)

Silence is kept.

The Conclusion



The Choir sing the first and final verse alone

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they crucified my Lord?

All join

**Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they nailed him to the tree?**

**Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they pierced him in the side?**

**Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when the sun refused to shine?**

Choir only

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they laid him in the tomb?

American spiritual

NEH 93

The president says the following 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 for ever.

All **Amen.**

A minister reads the Gospel of the Burial of Jesus.

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 19.38-end

No response is made.

The ministers and people depart in silence.

Thank you for joining us in worship today. You are warmly invited to take this order of service home with you, which has been printed on recycled paper.

If you are new, or a visitor, we hope that we will see you again soon.

The Rev'd Canon Ruth Hulse
**Canon for Worship &
Congregational Life**

The Very Rev'd Lee Batson
The Dean

The Rev'd Canon Zoe Heming
Canon for Mission

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