

THE LITURGY OF THE CROSS GOOD FRIDAY 2020

Welcome to this Service.

We hope you will be able to join in with the Hymns via the resources available on our website and everything that is in **bold** type. Whether this is your first time worshipping with us, or you are a regular member of the congregation, you are most welcome on this most holy night.

The posture directions in this order of service are optional. Please stand, sit, or kneel as you prefer.

You might like to place a cross or crucifix on a table to use as an aid to your devotions as we contemplate the sacrifice Christ made upon the Cross for our salvation.

Worship resources, music, etc can be found at <https://stjohnsboxmoor.org.uk/good-friday-services-resources/>

Explanatory Note:

Today we join with Christians around the world in remembering the crucifixion of our Lord Jesus Christ, his death, and burial. We recall his sham trial before the Sanhedrin and his silence before Pilate. We hear the once jubilant crowd who acclaimed Jesus as King only days ago now condemning him to death as they shout "Crucify".

In our remembering of Christ's crucifixion we give thanks to God for the sacrifice Jesus made upon the Cross to atone for the sins of the whole world. There, on the Cross, Jesus died to take away the sins of the world and bring us back into a right relationship with God. His arms flung wide open so that all may come within his saving embrace.

The significance of Jesus being crucified at Passover should not be underestimated. At Passover the angel of death visited Egypt to free the people of Israel from the tyranny of her persecutors. Through Jesus' death we are once more released from tyranny - the tyranny of sin.

Atonement (being at one with God) for ancient Israel was made through the High Priest confessing the sins of the people over a lamb or goat and releasing it into the wild whilst also sacrificing another on the Altar in the Temple, annually. Jesus, who is often referred to as *The Lamb of God* fulfils this sacrifice once and for all. No more sacrifice needs to be made.

The cover-illustration, of the Crucifixion, is a detail from a 13th-century wall-painting in St Faith's Chapel, Westminster Abbey.

A time of silent prayer is kept. Then the President says

The Collect for Good Friday

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

Amen.

The Liturgy of the Word

All sit for

The Old Testament Reading

A reading from the book of the Prophet 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 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.

Isaiah 52: 13–53: 12

This is the word of the Lord.

Thanks be to God.

Silence is kept.

All remain seated as the choir sings

Psalm 143: 1-12

- 1 Hear my prayer O Lord, and consider my desire :
hearken unto me for thy truth and righteousness' sake.
- 2 And enter not into judgement with thy servant :
for in thy sight shall no man living be justified.
- 3 For the enemy hath persecuted my soul, he hath smitten my life down to
the ground : he hath laid me in the darkness, as the men that have been
long dead.
- 4 Therefore is my spirit vexèd within me :
and my heart within me is desolate.
- 5 Yet do I remember the time past, I muse upon all thy works :
yea, I exercise myself in the works of thy hands.
- 6 I stretch forth my hands unto me :
my soul gaspeth unto thee as a thirsty land.
- 7 Hear me O Lord and that soon, for my spirit waxeth faint :
hide not thy face from me, lest I be like them that go down into the pit.
- 8 O let me hear thy loving-kindness betimes in the morning, for in thee is my
trust : shew thou me the way that I should walk in, for I lift up my soul unto
thee.
- 9 Deliver me O Lord from mine enemies :
for I flee unto thee to hide me.
- 10 Teach me to do the thing that pleaseth thee, for thou art my God :
let thy loving Spirit lead me forth into the land of righteousness.
- 11 Quicken me O Lord for thy Name's sake :
and for thy righteousness' sake bring my soul out of trouble.
- 12 And of thy goodness slay mine enemies:
and destroy all them that vex my soul; for I am thy servant.

All remain seated for

The 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.

Thanks be to God.

Silence is kept.

All stand to sing

The Hymn

There is a green hill far away,
without a city wall,
where the dear Lord was crucified
who died to save us all.

We may not know, we cannot tell,
what pains he had to bear,
but we believe it was for us
he hung and suffered there.

He died that we might be forgiven,
he died to make us good;
that we might go at last to heaven,
saved by his precious blood.

There was no other good enough
to pay the price of sin;
he only could unlock the gate
of heaven, and let us in.

O, dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.

Horsley 137 AMNS

The Passion Gospel:

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

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, '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 fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

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

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

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.'

St John 18: 1–19: 37

At the end (without response):

This is the Passion of the Lord.

Please kneel or sit after the Passion Reading.

Silence is kept.

The choir sing

An Anthem

God so loved the world,
that he gave his only begotten son,
that whoso believeth in him
should not perish,
but have everlasting life.
For God sent not his son
into the world to condemn the world;
but that the world through him might be saved.



St John 3: 16–17

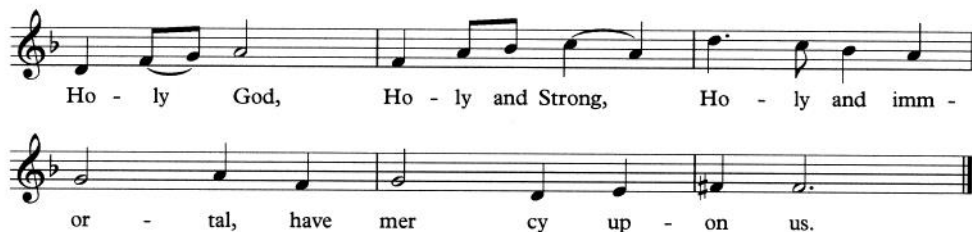
J Stainer (1840-1901) from The Crucifixion

The Proclamation of the Cross

All sit or kneel to sing/say

The Reproaches

The response:



Ho - ly God, Ho - ly and Strong, Ho - ly and imm -
or - tal, have mer cy up - on us.

Is it nothing to you, all you who pass by?

Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Holy God, holy and strong, holy and immortal, have mercy upon us.

O my people, O my Church, what have I done to you, or in what have I offended you? Testify against me. I led you forth from the land of Egypt, and delivered you by the waters of baptism, but you have prepared a cross for your Saviour.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I led you through the desert forty years, and fed you with manna. I brought you through tribulation and penitence, and gave you my body, the bread of heaven, but you prepared a cross for your Saviour.

Holy God, holy and strong, holy and immortal, have mercy upon us.

What more could I have done for you that I have not done? I planted you, my chosen and fairest vineyard, I made you the branches of my vine; but when I was thirsty, you gave me vinegar to drink, and pierced with a spear the side of your Saviour.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I went before you in a pillar of cloud, and you have led me to the judgement hall of Pilate. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked and beaten me. I gave you the water of salvation from the rock, but you have given me gall and left me to thirst.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I gave you a royal sceptre, and bestowed the keys of the kingdom, but you have given me a crown of thorns. I raised you on high with great power, but you have hanged me on the cross.

Holy God, holy and strong, holy and immortal, have mercy upon us.

My peace I gave, which the world cannot give, and washed your feet as a sign of my love, but you draw the sword to strike in my name, and seek high places in my kingdom. I offered you my body and blood, but you scatter and deny and abandon me.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I sent the Spirit of truth to guide you, and you close your hearts to the Counsellor. I pray that all may be one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I came to you as the least of your brothers and sisters; I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.

Holy God, holy and strong, holy and immortal, have mercy upon us

O Saviour of the world, who by your cross and precious blood has redeemed us.

Save us and help us, we humbly pray.

All stand to sing

The Hymn

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?

Were you there when they nailed him to the tree?

Were you there when they pierced him in the side?

Were you there when the sun refused to shine?

Were you there when they laid him in the tomb?

Were you there when he rose from out the tomb?

Were you there? 523 AMNS



A wooden Cross is normally brought into the Church, and unveiled, as this Acclamation is made three times.

Acclamation

Behold the wood of the cross,
on which hung the salvation of the world.

Come, let us worship.

The Veneration of the Cross

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

During the singing of this hymn you are invited to meditate for a while at the foot of the cross.

The Hymn

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.

Rockingham 67 AMNS

The President says:

O Saviour of the world,
who by your cross and precious blood has redeemed us.
Save us and help us, we humbly pray.

All sit for

An Anthem

Stabat Mater dolorosa iuxta crucem
lacrimosa dum pendebat Filius

*The Mother stood grieving beside the
cross weeping while on it hung her Son*

*Giovanni Battista Pergolesi (1710-76)
Stabat Mater from Stabat Mater*

The Intercessions

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.

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 Alan our bishop, and the people of this diocese, for all Christians in this place, for those to be baptized, 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.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ.

Amen.

Let us pray for the nations of the world and their leaders: for Elizabeth our Queen 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.

Lord, hear us.

Lord, graciously hear us.

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

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.

Lord, hear us.

Lord, graciously hear us.

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. **Amen.**

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.

Lord, hear us.

Lord, graciously hear us.

Merciful God, creator of all the people of the earth, have compassion on all who do not know you, and by the preaching of your gospel with grace and power, gather them into the one fold of the one Shepherd; Christ our Lord.

Amen.

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.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God, the comfort of the sad, the strength of those who suffer: hear the prayers of your children who cry out of any trouble, and to every distressed soul grant mercy, relief and refreshment, through Jesus Christ our Lord. **Amen.**

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.

Lord, hear us.

Lord, graciously hear us.

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being raised up and things which had grown old are being made new and that all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Lord's Prayer

At the foot of the Cross, let us pray with confidence
as our Saviour taught us, saying:

**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.**

All stand to sing

The Hymn:

O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore.

Thy beauty, long-desirèd,
hath vanished from our sight;
thy power is all expirèd,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O love most highest,
the brightness of thy face.

In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus movèd
to stand thy cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.

My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour:
That I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.

Passion Chorale 68 AMNS

The Conclusion

The Gospel of the Burial of Christ:

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.

St John 19: 38–42

Choir Anthem:

O saviour of the world,
who by thy Cross and precious blood hast redeemed us,
save us and help us we humbly beseech thee, O Lord. Amen.

John Goss (1800–80)

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 for ever.
Amen.

The ministers and choir depart in silence.

EASTER SUNDAY:

9.30am **Parish Easter Eucharist** *said at the Vicarage*

Resources can be found on website under Services

<https://stjohnsboxmoor.org.uk/easter-sunday-services-resources/>