

LITURGIES for

GOOD FRIDAY

including  
Easter Garden by Nicola Slee  
and music

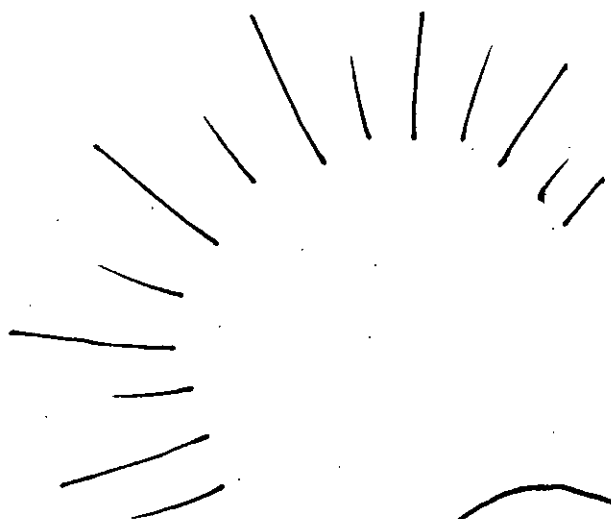
More GF liturgies  
in 'Seasonal Liturgies -  
Lent, Holy Week, Pentecost'

 **Guildhall**

DOCUMENT  
WALLET

Ref: GDW1

good  
friday



family  
service

# welcome

We are glad to welcome you to the family service.

The service is being conducted by children so it would be helpful if everyone could sit as near to the front as possible in order to hear what the children say. (Please don't hesitate to move forward if you feel, as you read this, that you are not near enough the front.)

If you are with children who want to join in, however unscheduled, please do let them.

The songs for the service are all given in this booklet. None of them will be announced but they follow in the order in which they are set out here.

Some of the songs may be new to you - but please join in, anyway, and sing with enthusiasm.

There is a short prayer for us all to say together. It is written in the relevant part of the order of service.

We are together to remember Jesus

- his life and love,

his death and resurrection.

We hope you will find something  
meaningful in our celebration  
this morning.

ORDER OF SERVICE

Song - There is a green hill far away,  
Outside 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.

-----

We remember the life of Jesus.

-----

Song - A Man there lived in Galilee  
                   unlike all men before,  
 For he alone from first to last  
                   our flesh unsullied wore;  
 A perfect life of perfect deeds  
                   once to the world was shown,  
 That all mankind might mark his steps  
                   and in them plant their own.

A Man there died on Calvary  
                   above all others brave;  
 His fellow-men he saved and blessed,  
                   himself he scorned to save.  
 No thought can gauge the weight of woe  
                   on him, the sinless, laid;  
 We only know that with his blood  
                   our ransom price was paid.

A Man there reigns in glory now,  
                   divine, yet human still;  
 That human which is all divine  
                   death tried in vain to kill.  
 All power is his; supreme he rules  
                   the realms of time and space;  
 Yet still our human cares and needs  
                   find in his heart a place.

-----

We give thanks for the love of Jesus.

-----

Song - (Chorus) All things bright and beautiful  
 All creatures great and small  
 All things wise and wonderful,  
 The Lord God made them all.

Each little flower that opens  
 Each little bird that sings,  
 He made their glowing colours  
 He made their tiny wings.

Chorus:

The purple-headed mountain,  
 The river running by,  
 The sunset, and the morning  
 That brightens up the sky:

Chorus:

The cold wind in the winter,  
 The pleasant summer sun,  
 The ripe fruits in the garden,  
 He made them every one:

Chorus:

He gave us eyes to see them,  
 And lips that we might tell  
 How great is God Almighty  
 Who has made all things well.

Chorus:

-----  
 We grieve for loss of life.  
 -----

Song - Turn your eyes upon Jesus  
 Look full in his wonderful face  
 And the things of earth will grow strangely dim  
 In the light of his glory and grace.

-----

We place our sorrow before God.

-----

Song - Father, hear the prayer we offer;  
 Not for ease that prayer shall be,  
 But for strength that we may ever  
 Live our lives courageously.

Be our strength in hours of weakness  
 In our wanderings be our guide;  
 Through endeavour, failure, danger,  
 Father, be thou at our side.

-----

We remember the ways we crucify Jesus today.

-----

At the end of each prayer we sing one verse of the following song.

Song - Were you there when they crucified my Lord?  
 Were you there when they crucified my Lord?  
 Oh, 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 nailed him to the tree?  
 Oh, sometimes it causes me to tremble,  
 tremble, tremble.  
 Were you there when they nailed him to the tree?

+ + + + + + + + + +

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

+ + + + + + + + + +

Were you there when he rose up from the dead?  
 Were you there when he rose up from the dead?  
 Oh, sometimes it causes me to tremble,  
 tremble, tremble.  
 Were you there when he rose up from the dead?

-----

We ask for forgiveness

-----

After the words,

'This then is the commandment Christ gave  
us - We who love God must love our sisters and  
brothers too'

We all say together:

Forgive us daily, Lord,  
the sins which crucify you anew.  
Take all these sins from the world,  
crucified Saviour.  
Bear them away  
in your dying body.  
Let evil die  
and be conquered for ever,  
cast out by your undying love.

-----

Song - Make me a channel of your peace.

Where there is hatred let me bring your love.  
Where there is injury, your pardon, Lord,  
And where there's doubt, true faith in you.

Oh, master, grant that I may never seek  
So much to be consoled as to console;  
To be understood as to understand;  
To be loved as to love with all my soul.

Make me a channel of your peace.

Where there's despair in life let me bring hope  
Where there is darkness only light,  
And where there's sadness ever joy.

Oh, master, grant that I may never seek  
So much to be consoled as to console;  
To be understood as to understand;  
To be loved as to love with all my soul.

Make me a channel of your peace.

It is in pardoning that we are pardoned,  
In giving to all men that we receive;  
And in dying that we're born to eternal life.

-----

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We wait through the darkness of the death of Jesus.

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Song - Kum ba yah, my Lord, kum ba yah,  
 Kum ba yah, my Lord, kum ba yah,  
 Kum ba yah, my Lord, kum ba yah,  
 O Lord, kum ba yah.

Someone's crying, Lord, kum ba yah,  
 Someone's crying, Lord, kum ba yah,  
 Someone's crying, Lord, kum ba yah,  
 O Lord, kum ba yah.

Someone's praying, Lord, kum ba yah,  
 Someone's praying, Lord, kum ba yah,  
 Someone's praying, Lord, kum ba yah,  
 O Lord, kum ba yah.

Someone's singing, Lord, kum ba yah,  
 Someone's singing, Lord, kum ba yah,  
 Someone's singing, Lord, kum ba yah,  
 O Lord, kum ba yah.

(kum ba yah means 'come by here')

-----  
 We exalt in the resurrection  
 -----

Song - I danced in the morning when the world was begun  
 And I danced in the moon and the stars and the sun,  
 And I came down from heaven and I danced on the earth;  
 At Bethlehem I had my birth.

Chorus: Dance then wherever you may be,  
           I am the Lord of the Dance, said he,  
           And I'll lead you all wherever you may be.  
           And I'll lead you all in the dance, said he.

I danced for the scribe and the pharisee,  
 But they would not dance and they wouldn't follow me.  
 I danced for the fishermen, for James and John,  
 They came with me and the dance went on.

Chorus:

I danced on the Sabbath and I cured the lame.  
 The holy people said it was a shame.  
 They stripped and they whipped and they hung me high  
 And they left me there on a cross to die.

Chorus:

I danced on a Friday when the sky turned black;  
 It's hard to dance with the devil on your back.  
 They buried my body and they thought I'd gone  
 But I am the dance and I still go on.

Chorus:

They cut me down and I leap up high;  
 I am the life that'll never, never die.  
 I'll live in you if you'll live in me  
 I am the Lord of the Dance, said he.

Chorus:

-----  
 We travel with Jesus.  
 -----

Song - Lord Jesus Christ,  
 you have come to us,  
 you are one with us,  
     Mary's Son;  
 Cleansing our souls from all their sin  
 pouring your love and goodness in;  
 Jesus, our love for you we sing,  
     Living Lord.

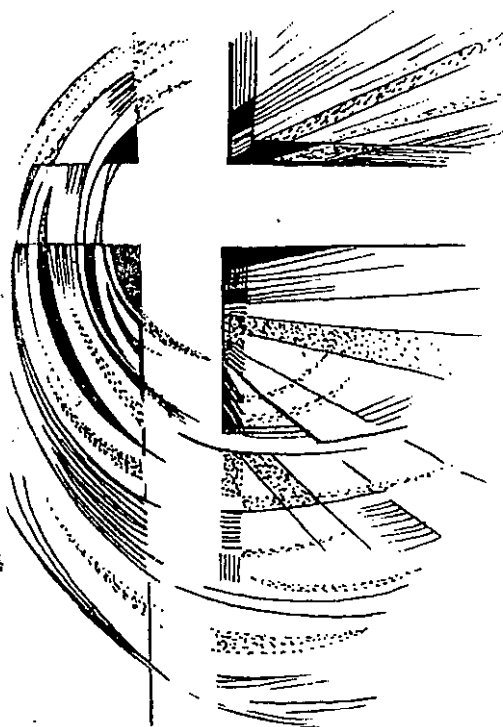
Lord Jesus Christ,  
 you have come to us,  
 born as one of us,  
     Mary's Son.  
 Led out to die on Calvary,  
 risen from death to set us free,  
 loving Lord Jesus, help us see  
     You are Lord.

Lord Jesus Christ,  
 I would come to you,  
 live my life for you,  
     Son of God.  
 All your commands I know are true,  
 your many gifts will make me new,  
 into my life your power breaks through,  
     Living Lord.

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The Catholic Parish of  
Saint William of York  
Forest Hill

# Good Friday



18 April 2014

# Celebration of the Lord's Passion

*Before our service begins, we remind ourselves of Jesus' prayer in the Garden of Gethsemane by singing this song. Please sit or kneel when the music begins, and remain kneeling or sitting when the music ends and the procession enters.*

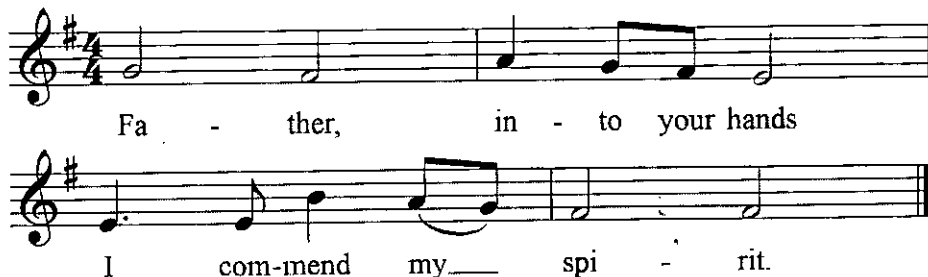
## Father, If This Cup

Stephen Dean

Father, if this cup may not pass me by  
But I must drink it  
Your will be done  
Your will be done

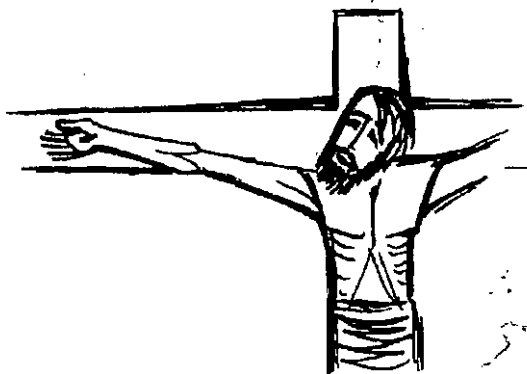
## Psalm

Martin Foster



## Passion Reading

John 18:1—19:42



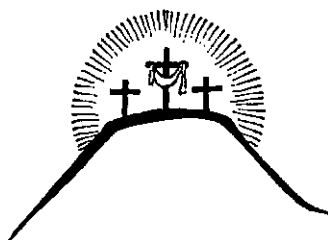
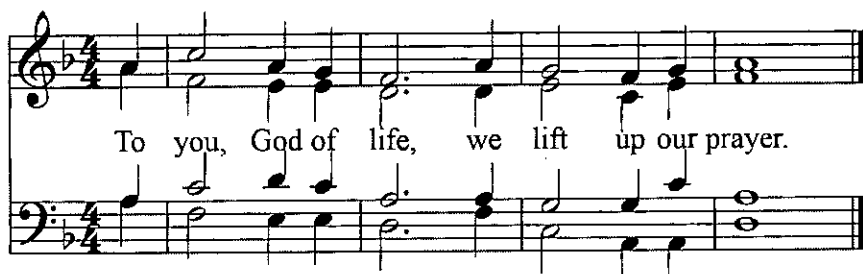
## **Intercessions**

Marty Haugen

*At the end of each prayer the cantor sings:*

*For this we pray.*

*All respond:*



## **Veneration of the Cross**

*As the Cross is carried into the church, all stand and turn to face it.  
The following is sung twice by cantors, then repeated by all.*

### **Behold The Wood of the Cross**

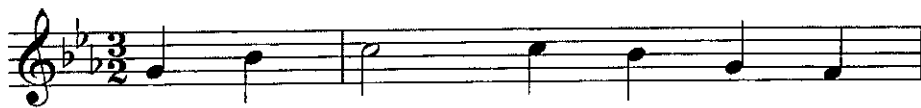
Dan Schutte

Behold, behold the wood of the Cross  
On which is hung our salvation  
O come, let us adore

*When the Cross reaches the front of the church, all kneel for a  
moment of silent prayer.*

# O My People (The Reproaches)

Damian Lundy



O my peo - ple, what have I



done to you? How have I hurt you? An - swer



me. 1. I led you out of E - gypt, from sla - ve -

2. I led you as a shep - herd, I brought you

3. I fought for you in bat - tles, I won you

4. I plant - ed you, my vine - yard and cared for

5. Then lis - ten to my plea - ding and do not



ry I set you free. I brought you

safe - ly through the sea, fed you with

strength and vic - to - ry, gave you a

you most ten - der - ly, looked for a -

turn a - way from me. You are my



in - to a land of pro - mise, you have pre -

man - na in the des - ert, you have pre -

roy - al crown and scep - tre, you have pre -

bun - dant fruit and found none, on - ly the

peo - ple, will you re - ject me? For you I



pared a cross for me.

pared a cross for me.

pared a crodd for me.

cross you made for me.

suf - fer bit - ter - ly.

## ***Were You There?***

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

*Oh! Sometimes it causes me to tremble,*

*Tremble, tremble.*

*Were you there when they crucified my Lord?*

Were you there when they nailed him to a tree?...

Were you there when they pierced him in the side? ...

Were you there when the sun refused to shine? ...

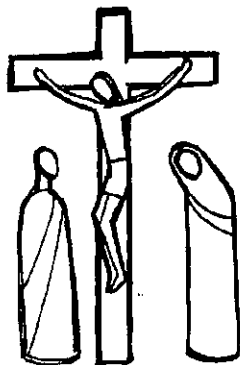
Were you there when they laid him in the tomb? ...



## *When I Survey The Wondrous Cross*

Isaac Watts

1. 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
2. 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
3. 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?
4. His dying crimson like a robe  
Spreads o'er his body on the tree  
Then I am dead to all the globe  
And all the globe is dead to me
5. Were the whole realm of nature mine  
That were a offering far too small  
Love so amazing, so divine  
Demands my soul, my life, my all



# Weep Not For Me

Stephen Dean

Verses 1-3 Cantor, then instrumental. Vv 4 & 5 all.



1. Weep not for me, my peo - ple, but  
2. Weep not for me, my peo - ple, but  
3. Weep not for me, my peo - ple, but  
4. Weep not for me, my peo - ple, but  
5. Weep not for me, my peo - ple, but



weep for those a - round you, the  
weep for those you che - rish, who  
weep for town and ci - ty where  
weep for chil - dren cry - ing, their  
weep for your un - kind - ness, your



sor - rows that sur round you, the things that you see  
on - ly live to per - ish, whose days on earth are  
peo - ple show no pi - ty, they see the poor and  
moth - ers dead and dy - ing, laid low by war and  
hearts of stone, your blind - ness. Make now your great de -



hap - pen, the e - vils you ig - nore.  
num - bered, whose time of choice is brief.  
home - less and turn their eyes a - way.  
hun - ger while luck - ier folk look on.  
cis - ion, for dark - ness or for light.

## Wondrous Love

1. What wondrous love is this  
Oh my soul, oh my soul?  
What wondrous love is this  
Oh my soul?  
What wondrous love is this  
That caused the Lord of bliss  
To bear the dreadful curse  
For my soul, for my soul?  
To bear the dreadful curse  
For my soul

2. As you have shown the way  
Let us love, let us love  
As you have shown the way  
Let us love  
As you have shown the way,  
So teach us every day  
To simply be the way  
Of your love, of your love  
To simply be the way  
Of your love.

3. Wherever you are found  
May we be, may we be  
Wherever you are found  
May we be  
Wherever you are found  
In souls and bodies bound  
Where suffering is found  
May we be, may we be  
Where suffering is found  
May we be.



4. As instruments of peace  
May we grow, may we grow  
As instruments of peace  
May we grow  
As instruments of peace  
To bring the bound release  
And make oppression cease  
Help us grow, help us grow  
To make oppression cease  
Help us grow.

5. O let us hear your call  
To be love, to be love  
O let us hear your call  
To be love  
O let us hear your call,  
Great Servant of us all  
To be the least of all  
As your love, as your love  
To be the least of all  
As your love.

# Set The Cross Before My Eyes

Gerard Johnson



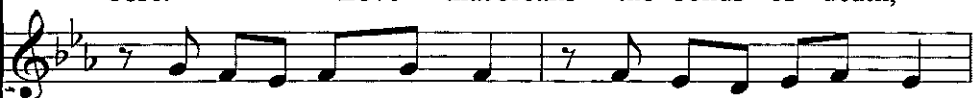
Set the cross be - fore my eyes, so I re-call a - gain  
Place the cross with - in my thoughts, so through my wa-king hours  
When I doubt, when I'm a - fraid, re - turn me to this place



the day you bore my pain and gave your life to set me  
I con-tem-plate its power to bring an end to sin and  
to look up - on your face and see the love for me you



free. Hold the cross be - fore my heart  
shame. Keep the cross in all my deeds  
bore. Love that breaks the bonds of death,



and let me ne - ver cease to mar-vel at the peace  
so as I walk through life you jour-ney by my side  
re fresh es and re - deems our world of bro ken dreams



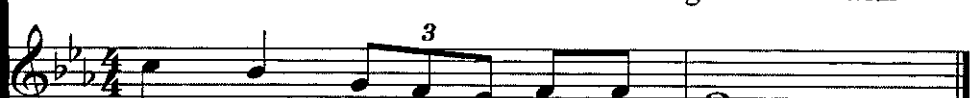
this sac - ri-fice has bought for me.  
and call me soft-ly by my name. Praise him! With  
and brings us life for ev - er-more.



won-der at this sto - ry. Praise him! This day leads on to glo - ry.



Praise him! We — sing with

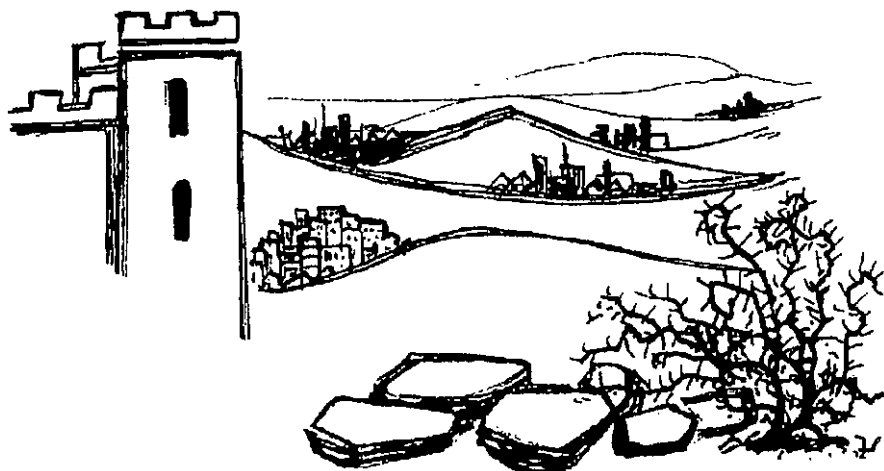


voi - ces strong in the face of death.

*For those who wish to receive , Holy Communion will now  
be distributed from various points around the church.*

## ***Jesus, Remember Me***

Jacques Berthier



## *Jesus The Lord*

Roc O'Connor S.J.

*Jesus*

*Jesus*

*Let all creation bend the knee*

*To the Lord*

In Him we live, we move and have our being

In Him, the Christ, in Him, the King!

Jesus, the Lord

Though Son, He did not cling to godliness

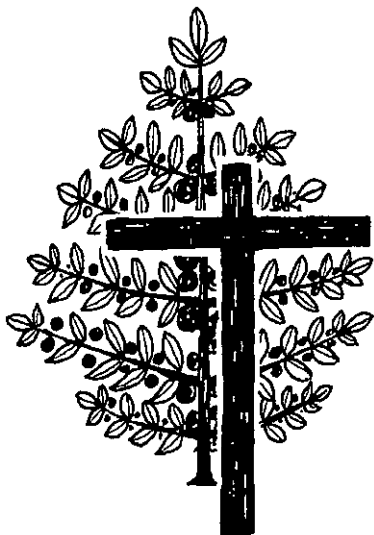
But emptied Himself, became a slave

Jesus, the Lord

He lived obediently His Father's will

Accepting his death, death on a tree!

Jesus, the Lord



# Concluding Prayer

Almighty and eternal God  
You have restored us to life  
By the death and resurrection of Christ  
Continue this healing work within us  
May we who partake in the mystery  
Never cease to give you dedicated service

We ask this through Christ Our Lord

**Amen**

*As you leave the church, please remain in silence  
until you are outside the building.*

***The retiring collection is for the Holy Places. It goes to support pastoral, charitable, educational and social works throughout the Holy Land. Christians living where Christ walked, taught, lived and died, live in a land of war, death and destruction. The Holy Places Collection is a pontifical collection that supports the Holy Land for the welfare of our Christian brethren and of the local communities. Because of the difficult situation facing people who live in this region at present, our Archbishop particularly commends this cause to us.***

***Please give it your generous support and remember them in your prayers .***

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1 P.  
have many

METANOIA JOURNEY FOR HOLY WEEK  
(the participants to be divided into groups A and B)

Light candles and opening prayer

Spirit of God, bring us your light as we make a journey in faith, to seek out what we must leave behind us if we are to truly image the way, the truth and the light in our lives.

JOURNEY INTO JERUSALEM

(Input from one of the Group)

Song - God on Earth (from Iona song book "a Touching place" and cassette)

When God almighty came to earth  
He took the pain of Jesus' birth  
he took the flight of refugee  
and whispered "humbly follow me"

When God almighty went to work  
Carpenter's sweat he didn't shirk  
Profit and loss he didn't flee  
and whispered "humbly follow me"

When God almighty walked the street  
the critic's curse he had to meet  
The cynic's smile he had to see  
And whispered "humbly follow me"

When God almighty took his place  
To save the sometimes human race,  
he took it boldly on a tree  
And whispered "humbly follow me"

When God almighty comes again  
He'll meet us incognito as then  
And though no words may voice his plea  
He'll whisper "are you following me?"

*short silence*

Leader: We are called on to serve one another, and one of our ancient symbols of this as Christians is to wash one another's feet or hands. This symbol is particular poignant for women, for the official church so often excludes us from this ceremony. Let us reclaim it for our own.

(Each washes the hands of the person next to them, while all sing "Ubi Caritas"  
(Taize))

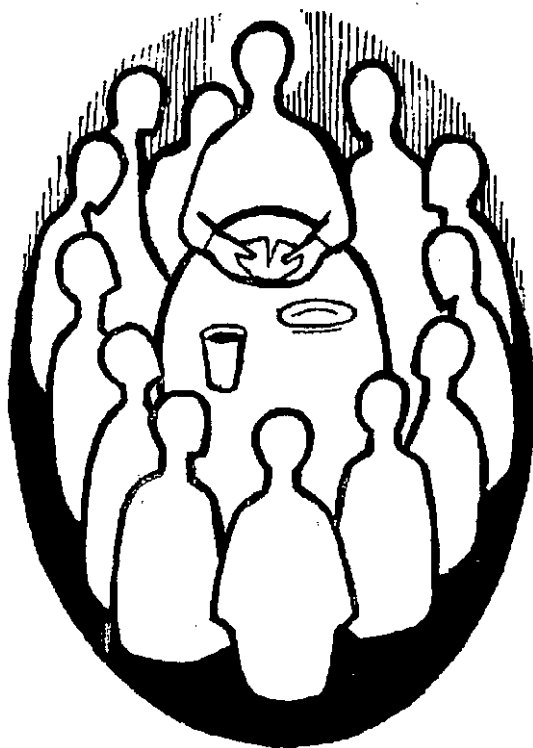
Readings on Servant ...? from Isaiah. 49 1-6

Leader: There is a tension for us as women in the call to be a servant, because for too long we have been crushed down in subservience and male distortions of the meaning of humility. Could we now offer our thoughts on this subject  
(reflections/discussion)

Followed by bidding prayers.

The Catholic Parish of  
Saint William of York  
Forest Hill

# Maundy Thursday



17 April 2014

# Evening Mass of the Lord's Supper

*Neither Death Nor Life*

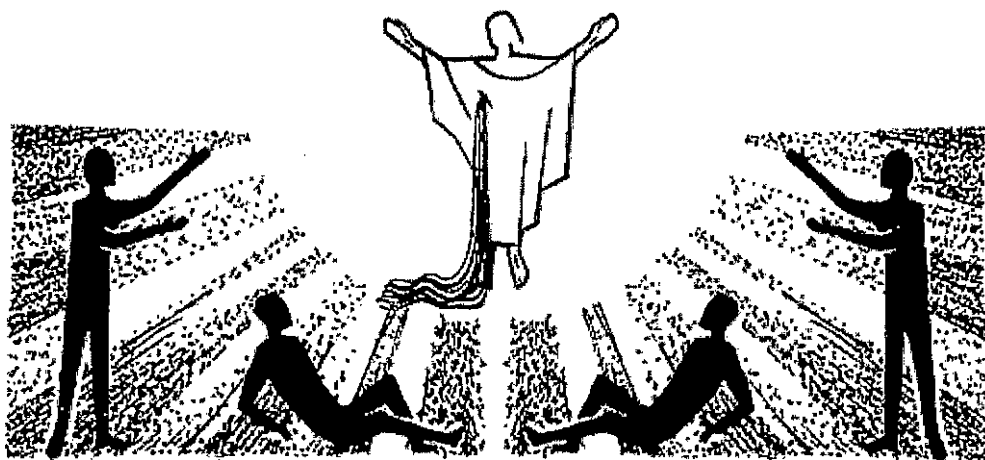
Marty Haugen

*Neither death, nor life, nor angels, nor rulers  
Nor trials in the present, nor any trials to come  
Neither height, nor depth, nor all of creation  
Can ever separate us from the love of God  
Poured out in Christ Jesus, our Lord*

Dwell in the one who raised Christ from the dead  
Though your body shall die, in Christ you shall rise  
Through the Spirit who brings you to life

All who are led by the Spirit shall live  
As children of God and heirs with Christ Jesus  
God's adopted and chosen and loved

All of the suffering we now must endure  
Is nothing to the glory, so soon to be revealed  
When creation itself is set free



# Reception of Oils

*We welcome the oils that were blessed earlier this week at the Chrism Mass in our Cathedral. As each oil is brought forward we sing:*

## Sacrament of Love

Alan McLean



Sa - cra-ment of love,      giv'n to us for heal-ing.  
Sa - cra-ment of love,      giv'n to us for ser-vice.  
Sa - cra-ment of love,      giv'n to us for shar-ing.



Sa - cra-ment of love,      gift of Je - sus Christ.

*The Christian liturgy has adopted the Old Testament usage of anointing kings, priests and prophets with consecratory oil because they prefigured Christ, whose name means 'the anointed of the Lord'.*



*The Oil of Chrism is a sign that Christians, incorporated by baptism into the paschal mystery of Christ, dying, buried and rising with him, are sharers in his kingly and prophetic priesthood and that by confirmation they receive the spiritual anointing of the Spirit who is given to them.*

*The Oil of Catechumens extends the effects of the baptismal exorcisms: it strengthens the candidates with the power to renounce the devil and sin before they go to the font of life for rebirth.*

*The Oil of the Sick, mentioned by St James (Jas 5:14), provides the sick with a remedy for both spiritual and bodily illness, so that they may have strength to bear up under evil and obtain pardon for their sins.*

# Psallite Gloria

Revised Version

Michael Joncas SJ, alt.



Glo-ri-a in ex-cel-sis De-o, glo-ri-a in ex-cel-sis, De-o,



glo-ri-a in ex-cel-sis De-o et in ter-ra pax.



Glo ry to God in the high-est and on earth peace to peo-ple of good



will We praise you, we bless you, we a-dore you, we



glo-ri-fy you, we give you thanks for your great glo-ry. O



God, hea-ven-ly King, Al-migh-ty God and Fa-ther Glo-ri-a in ex



cel-sis De-o, glo-ri-a in ex-cel-sis, De-o, glo-ri-a in ex



cel-sis De-o et in ter-ra pax. Lord Je-sus Christ,



on-ly be got-ten Son, Lord God, Lamb of God, Son of the Fa-ther.

Do-mi-ne Je - su Chri ste, Do-mi-ne Je - su Chri ste mi-se re - re

no - bis, mi-se-re - re. You take a way the sins of the world,

have mer-cy on us. You take a way the sins of the world, re-ceive our

prayer. You are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

Do-mi-ne Je - su Chri ste, Do-mi-ne Je - su Chri ste mi-se re - re

no - bis, mi-se-re - re. For you a-lone are the Ho - ly One,

you a-lone are the Lord You a-lone are the Most High, Je - sus Christ

With the Ho - ly Spi - rit, with the Ho - ly Spi - rit, in the  
Glo - ri - a in ex - cel - sis De-o, glo - ri - a in ex - cel - sis De-o,  
glo - ry of God the Fa - ther, A - men.

glo - ri - a in ex - cel - sis De-o et in ter - ra pax.

# Psalm

## *Our Blessing Cup*

David Haas



Our bless-ing cup is a com-mun-ion with the

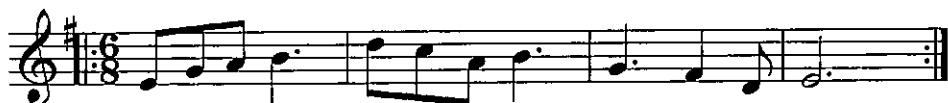


blood of Christ.

# Gospel Acclamation

## *From Mass of Light*

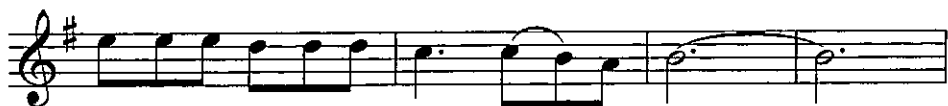
David Haas



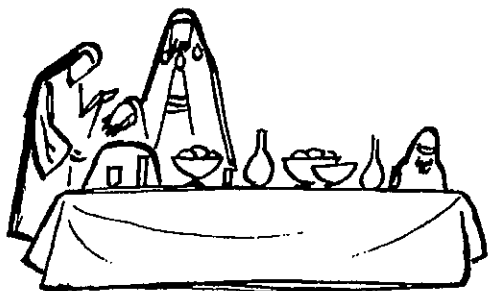
Glo-ry to you, O Word of God, Lord Je-susChrist.



I give\_ to you a new com-mand - ment:



Love one a-no-ther as I have\_loved you!\_\_\_\_\_



# During Washing of Feet

*Faith, Hope and Love (Mandatum)*

Christopher Walker



Faith, Hope and Love, let these re-main a mong you,



Faith, Hope and Love, the



great - est of these is Love.



*Ubi Caritas Est Vera*

Bob Hurd



U - bi car - i - tas est ve - ra, est ve - ra:



De - us i - bi est, De - us i - bi est.

# Form of Dedication to Service in the Parish

## **Presider:**

Dear friends. Throughout his life Christ preached a gospel of love and service.

Tonight we celebrate the Last Supper when Jesus gave a very clear and formal sign of his love through service in the washing of the feet of his disciples.

We, as members of the Body of Christ, the Church, are called to continue his work of service through prayer and good works within the community and the world at large.

Tonight I ask you to re-dedicate yourselves to the service of the Gospel through your life in this Parish.

Will you, therefore, acknowledge God's special call to you as a person and as a member of the community of this Parish, by reciting the following prayer of dedication.

## **All:**

*Almighty Father, we acknowledge your love  
in calling us to be part of your family.*

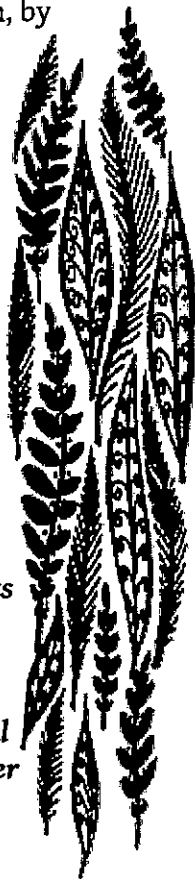
*We believe that we are sent by your Son  
to preach by our way of life the truths of the Gospel.*

*We shall strive to be a people of prayer  
in our homes and within the worship of our parish.*

*We shall celebrate the Sacraments with gratitude  
and in response to your love.*

*We shall involve ourselves in the calls made on our talents  
and our time to make this a real community of love,  
care and peace.*

*We shall support our Parish in all its needs, both spiritual  
and temporal, as a sign of our willingness to grow together  
as one united family.*



*We shall endeavour to educate ourselves to the needs of the wider world,  
and support those needs by our prayer and  
material aid.*

*We shall try to be less self-centred and more aware of the needs of others,  
especially people who are sick, elderly, lonely,  
disabled, bereaved, unemployed or confused and those who feel isolated  
from the community of the Church.*

*We shall promote justice and peace at every level  
and rid ourselves of prejudice of race, colour or creed.*

*We shall make ourselves more conscious of the needs of young people, so  
that they may see in their lives their call to the  
Gospel, despite all the pressures on them to follow other paths.*

*We shall strive to build a unity of Christians within our locality and so  
fulfil the will and prayer of your Son.*

*We shall try to love one another as you have loved us.*

*Tonight, we gather as your family  
to acknowledge the love and service of your Son.*

*We re-dedicate our efforts to continue his work to the best  
of our abilities.*

*Lord, we mean what we have said  
but we realise too that we are weak.*

*Help us, Father, through the life of your Son within us and  
under the guidance of the Holy Spirit, to be faithful, loyal  
and active members of your family.*

*Amen.*

*Fr. Patrick Aikens*

# Preparation of the Gifts

## Take My Gifts

(M) Bernadette Farrell  
(W) Shirley Erena Murray



1. Take my gifts and let me love you, God who first of all loved  
(2. Take what-) ev - er I can of - fer, gifts that I have yet to



me, gave me light and food and shel - ter, gave me  
find, skills that I am slow to sharp - en, ta - lents



life and set me free. Now be - cause your love has touched  
of the hand and mind, things made beau - ti - ful for oth



me I have love to give a - way - now the bread of love is ri -  
- ers in the place where I must be: - take my gifts and let me love



sing, now the bread of love is ri - sing now the  
- you, take my gifts and let me love - you, take my



bread of love is ri - sing, loaves of love to mul - ti - ply  
gifts and let me love - you, God who



2. Take what 2. first of all loved me.

# Eucharistic Acclamations

## *Storrington Mass*

Marty Haugen

### *Holy Holy Holy*



Ho - ly, ho - ly, ho - ly\_\_\_ Lord God of hosts.



Hea-ven and earth are full of your glo - ry. Ho -



san na\_\_\_ in the high est. Bless-ed is he who comes\_ in the



name of the Lord. Ho - san-na, ho - san-na, ho -



san - na\_\_\_ in the high - est.

### *Save Us, Saviour*



Save us, Sav-iour of the world, for by your Cross and Res - ur -



rec- tion\_\_\_ you have set us free.

## Great Amen

A - men, a - men, a - -  
men. A - men, a - men,  
a - - men.



## Lamb of God

Lamb of God, you take a-way the sins of the world, have  
mer-cy on us. *Repeat* Lamb of God, you  
take a - way the sins of the world,  
grant\_ us peace, grant\_ us peace.

# Communion Rite

*Please allow the ushers to direct you as you come up to Holy Communion.*

***This Is The Body Of Christ***

John L Bell



This is the bo-dy of Christ\_\_ bro-ken that we may be whole.



\_\_ This cup as pro-mised by God, true to his word,



cra-dles our Lord\_\_ food for the good of the soul\_\_



# The Bread That I Will Give

Bob Hurd



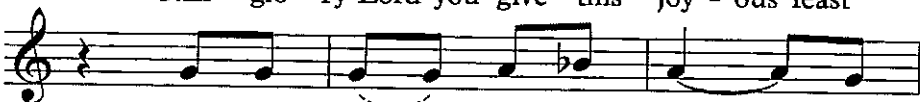
The bread that I will give, the bread that I will give is my



flesh, is my flesh for the life of the world.



1. This bread the broken body of the Lord,
2. Unless a grain falls to the ground and dies,
3. No longer I but Christ who lives with-in,
4. Re-create us in your image, Lord,
5. In glory Lord you give this joyous feast



this cup, his blood out-poured, he  
it remains a single grain, but  
we bear the cross with him and  
make us servants of God, and  
yet, still bearing your wounds, you



*To refrain*

emptied him-self that we might live—  
dying it yields a bounteous harvest.  
dying we rise to live with-in him.  
servants of all for whom you died.  
send us to heal the broken heart-ed.

The

# Procession to Altar of Repose

*As the priest, servers and choir process to the lower hall,  
the congregation turn to face the Altar of Repose.*

## **Father, If This Cup**

Stephen Dean

Father, if this cup may not pass me by  
But I must drink it  
Your will be done  
Your will be done

## **Stay With Me**

Jacques Berthier

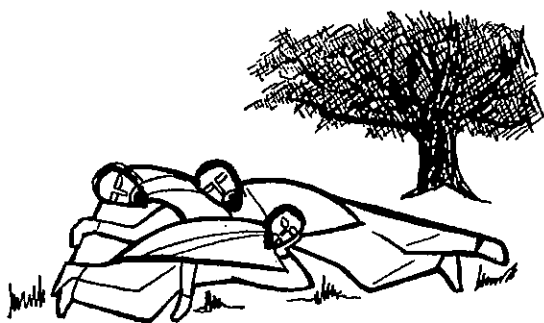
Stay with me  
Remain here with me  
Watching and praying  
Watching and praying

**We now begin a period of prayer at the Altar of Repose**

**When you leave the church, please remain in silence  
until you are outside the building.**

**The retiring collection is for Lenten Alms**

**The time of 'Watching' will continue until 11.45, when  
we conclude with Night Prayer in community.  
Please join us if you can. Café York will be open  
from the end of mass until Night Prayer.  
The church will close at midnight.**



## Other Services during Holy Week

### Good Friday

10:00

15:00

Children's Service

Liturgy of the Passion

### Holy Saturday

09:00

20:00

Morning Prayer

Easter Vigil Mass

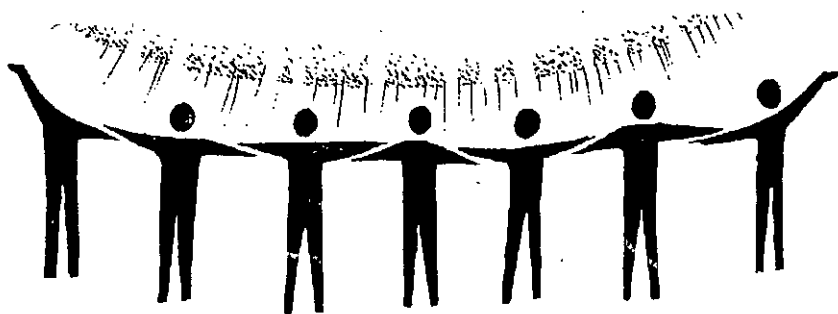
### Easter Sunday

09:30

11:30

Family Mass

Mass with Music



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## **The Summons**

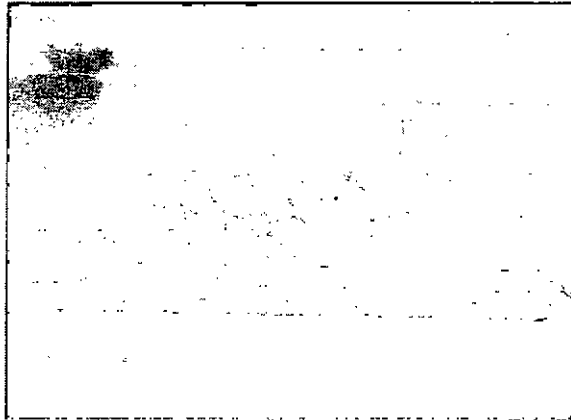
*Will you come and follow me,  
if I but call your name?  
Will you go where you don't know  
And never be the same?  
Will you let my love be shown,  
will you let my name be known,  
will you let my life be grown  
in you and you in me?*

*Will you leave your self behind  
if I but call your name?  
Will you care for cruel and kind  
and never be the same?  
Will you risk the hostile stare  
should your life attract or scare,  
will you let me answer prayer  
in you and you in me?*

*Will you love the 'you' you hide  
if I but call your name?  
Will you quell the fear inside  
and never be the same?  
Will you use the faith you've  
found  
to reshape the world around  
through my sight and touch and  
sound in you and you in me?*

*Lord, your summons echoes true  
when you but call my name.  
Let me turn and follow you  
and never be the same.  
In your company I'll go  
where your love and footsteps  
show.  
Thus I'll move and live and grow  
in you and you in me.*

John Bell (1949- ) and Graham Maule  
(1958- ) Tune: Kelvingrove



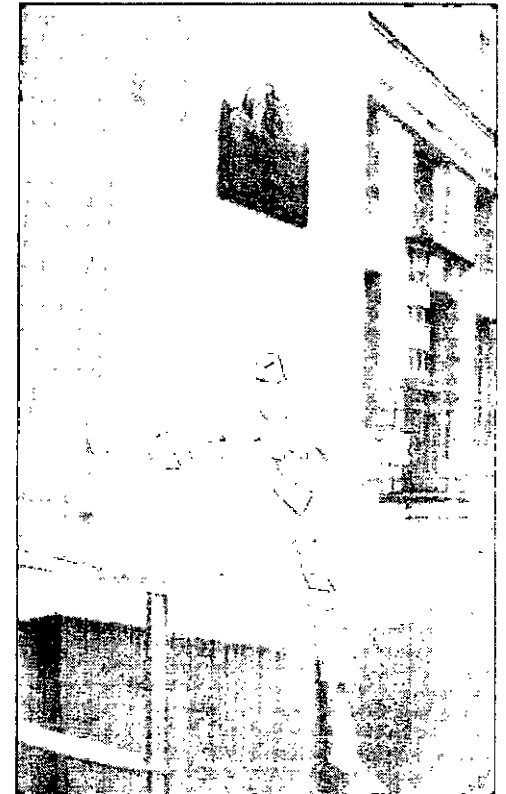
# **Ash Wednesday 25 February 2009**

## **Resistance and Repentance**

**to**

## **Nuclear War Preparations**

## **Ministry of Defence, London**



**Organised by:**

**Pax Christi, St Joseph's, Watford Way, London NW4 4TY  
Catholic Peace Action, 7 Putney Bridge Road, London SW18 1HX  
Christian CND, 162 Holloway Road, London N7 8DQ**

**C:** We now face the Ministry of Defence building, looking up,  
Offering our collective voice as a sign of hope

**B:** To you, Creator of nature and humanity, truth and beauty, we  
pray:

**Hear our voice.**

**B:** For it is the voice of the victims of all wars and violence among  
individuals and nations.

**Hear our voice.**

**B:** For it is the voice of all children who suffer and will suffer when  
people put their faith in weapons and war:

**Hear our voice**

**B:** When we beg you to instill into the hearts of all human beings the  
wisdom of peace, the strength of justice and the joy of fellowship.

**Hear our voice.**

**B:** For we speak for multitudes in every country and every period of  
history who do not want war and are ready to walk the road of peace.

**Hear our voice**

**B:** And grant insight and strength so that we may always respond to  
hatred with love, to injustice with total dedication to justice, to need  
with sharing of self and to war with peace.

**Oh God, hear our voice and grant unto the world your  
everlasting peace.**

*Pope John Paul II (amended)*

**A:** Let us now offer one another a sign of peace

## **Welcome & introduction from Pax Christi**

**A.** You are welcome here in the name of Jesus Christ, to share his way  
to the Cross, that we may pass with him from death to life.

**B.** You are welcome here in the name of Jesus Christ, to repent of all  
violence and to accept a life based on hope, through trust in God,  
rather than despair through  
trust in nuclear weapons.

**A.** This year marks the 27th consecutive year that a Lenten witness  
has been held outside the Ministry of Defence. We are here to defend  
our belief that it is better to risk living by the code of nonviolence,  
rather than to live a half-life hiding behind the false security of  
nuclear deterrence. We shall not be deterred from our  
witness, which we make in the name of Jesus Christ, who was  
arrested and scorned for his acts of civil disobedience, when he  
opposed the hypocrisy of the Holiness code and overturned the tables  
in the Temple.

**We will pray here, as Christ prayed in the garden of Gethsemane,  
in preparation for our journey with him to Golgotha. With  
Christians throughout the world on this day, we turn from sin and  
proclaim an alternative to the world's way by committing ourselves  
to the Way of Peace in solidarity with Christ and the kingdom of  
God.**

## **Call to worship**

**A.** By tradition on Ash Wednesday each year, we mark ourselves with  
a cross in ash, to signify our repentance of all that prevents us from  
following Christ on his way to the cross. The violence and fear, which  
provoked imperial forces to execute Jesus, still dominate the agenda  
of world powers today. Our Lenten Witness attempts to speak out  
against those powers and dominations, particularly with regard to the  
threat to deploy and use nuclear weapons. We are here as those who  
dissent from the notion that the MoD speaks in our name on this issue.

**C:** Sometimes we may feel that we are living in a culture of death. Human life, human worth is diminished at every stage of its journey. Technology, financial and human resources, social policies are used to serve death rather than life. The scripture tells us to listen so that our hearts will not harden. Listen to the poor, the homeless, the vulnerable, the victims of abuse and violence. Merton urges us to listen follow our conscience and withdraw our consent.

**Call us Lord Jesus to repent, to turn away from the culture of death and choose a culture of life. Give us the courage to speak and act against the logic of violence and militarism; the nuclear weapons policies and the false peace they offer our world.**

A sheet of sack-cloth is place in from on the MoD building. The word **REPENT** will be marked out at the steps of the MoD. Once the outline is marked, those who wish may come forward and add to the outline with blessed ash or sprinkle ash onto the cloth as our community symbol of repentance.

***While the marking takes place, we say this prayer***

**A.** Let us pray to Jesus Christ, the Lord of Life, that we may be set free from the chains of violence and the threat of nuclear war.  
Lord Jesus, by your cross and Resurrection...

**Response: Deliver us**

by your suffering and forgiveness...  
by your nonviolence and love...  
by your witness to the truth...  
by your passion and death...  
by your victory over the grave...

but keep a weapon in the other  
behind our back.  
**We have divided your body of people  
into those we trust and those  
we do not.**  
**Huge problems challenge us in  
the world - but our greed, fear  
and selfishness prevent us from  
uniting to solve them.**  
**Lord, we pray for your help, your  
forgiveness, and your reconciling  
power in our lives. Pax Christi**

**Blessing ash & charcoal**

*Those who have prepared to mark the building come forward with charcoal. Others bring ash. The ash and charcoal are blessed with holy water and we will mark ourselves before going to mark the Ministry of Defence*

**A.** Dear friends in Christ, let us ask God to bless this charcoal and ash, which we will use as a mark of our repentance.

**Holy and immortal God, you do not desire the death of sinners, but rather that we should repent of our sins and live. Bless this charcoal and ash, that it may be for us a sign of repentance, and a mark of your salvation through Christ, who died for us and rose from the ashes of death to bring us eternal life. Amen**

**Act of Penitence**

*Representatives of the sponsoring groups use the ash to mark each of us with a cross on our forehead*

**A:** From the dust of the earth were we created.  
**To the dust we shall return**

*Feel for the people we most avoid,  
strange or bereaved or never employed;  
feel for the women, and feel for the men  
Who fear that their living is all in vain*

**To the lost Christ shows his face;**

*Feel for the parents who've lost their child,  
Feel for the women whom men have defiled,  
Feel for the baby for whom there's no breast,  
And feel for the weary who find no rest.*

**To the lost Christ shows his face;**

*Feel for the lives by life confused,  
Riddled with doubt, in loving abused;  
Feel for the lonely heart, conscious of sin,  
Which longs to be pure but fears to begin.*

**To the lost Christ shows his face;**

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Published by Wild Goose Community, Fourth Floor, Savoy House, 140 Sauchiehall St,  
Glasgow*

**Call us Lord Jesus to seek your way of peace and proclaim it to the nations. A peace that seeks security through love, justice, cooperation and respect. A peace that has as its ultimate security our trust in and love of God.**

***We now walk to our second prayer point  
singing the chant, Ubi Caritas***

*Ubi caritas, et amour.  
Ubi caritas, Deus ibi est  
(Where charity and love are, God is there).*

**Loving God, inspired by your Holy Spirit, we go to the Ministry of Defence to worship, vigil, fast and pray. In undertaking this witness, we commit ourselves to act in a spirit of love and nonviolence, in the name of Christ. Amen.**

**IMPORTANT**

***We will walk in silence to Horseguards Avenue, stopping twice for prayer and reflection Please take care - crossing the road.***

**Station 1. Old War Office**

**Waiting and Betrayal**

**Then Jesus went with the disciples to a place called Gethsemane: and he said to them,  
"Sit here while I go to pray."**

**A: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,  
"I am deeply grieved, even to death; remain here, and stay awake with me."**

**A: And going a little farther, he threw himself on the ground and prayed,  
"My father, if it is possible, let this cup pass from me; yet not my will but your will be done."**

**A: And then he came to the disciples and found them sleeping; and he said to Peter,  
"Could you not stay awake with me one hour? Stay awake and pray that you do not come into the time of trial; the spirit indeed is willing but the flesh is weak."**

**A: Again he went away from the second time and prayed,  
"My father if this cannot pass unless I drink it, your will be done."**

A: Once more he came and found them sleeping, for their eyes were heavy. So he went away and prayed for the third time, saying the same words. Then he came to the disciples and said,  
**"Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand**

(Mt 26:36-46)

A: We choose to prayer here today. To 'stay awake' to the threat of nuclear terrorism and reality of nuclear war. As Jesus faced his fear, we too face our fear of violence with our longing for peace. We choose to confront the power of this place through our prayer, our physical presence and our resistance.

**Call us Lord Jesus to stay awake and follow you. We long to walk with you and learn the meaning of your way for our time.**

***Our cross is brought into the centre of our worship***

**Song:**

*Stay with me, remain here with me,  
Watch and pray, watch and pray. (x 5)*

B: Betrayal is a feature of war and nuclear war preparations. The poor at home and globally are betrayed when billions are spent on military rather than human security. The poor are betrayed when their crops, their homes, the places of work are damaged and destroyed. Victims of war are betrayed when they have to leave behind their homes, their livelihoods in search of peace and security. Among these we remember the peoples of Iraq, Afghanistan, Sri Lanka, Congo, Israel, Palestine. Indigenous people are betrayed when their lands are used as testing ground for nuclear weapons. Scientists are betrayed when their skills and talents are turned to creating systems of death and destruction. Nations are betrayed when their politicians place their security in weapons and threats and fear.

Nations are betrayed when their security is 'sold' or 'tied' to that of others, who offer a mantle of protection in the form of nuclear weapons and military might.

A: Britain has been nuclear armed since 1952, buying into the US nuclear weapons system Polaris from 1968 to 1996 and Trident from 1994. Each Trident submarine carries up to 48 nuclear warheads, each of which can be sent to a different target. Each warhead has an explosive power of up to 100 kilotons, the equivalent of 100,000 tons of conventional high explosive. This is 8 times the power of the atomic bomb that was dropped on Hiroshima in 1945, killing an estimated 140,000 people.

C: The British political and defence establishment views nuclear weapons as an important component of Britain's armed forces that give it the confidence to engage in such 'liberal interventionist' activities even in circumstances in which the prospect of nuclear use is very distant. Nuclear weapons facilitate Britain's willingness to support America militarily and are thereby seen to play a crucial, if indirect role in allowing Britain to remain Washington's primary military ally. (*Trident: The Deal isn't Done, Dr Nick Ritchie*)

B: We now remember all those who have been betrayed by war, nuclear and conventional and invite you to come forward and tie a ribbon to our cross in memory of a person or place you wish to remember in our witness. While we do this we sing :

*Christ's is the world in which we move,  
Christ's are the folk we're summoned to love,  
Christ's is the voice which calls us to care,  
And Christ is the one who meets us here*

***To the lost Christ shows his face;  
To the unloved he gives his embrace;  
To those who cry in pain or disgrace,  
Christ makes, with his friends, a touching place.***

**B:** Through our sins, we have destroyed and squandered the resources of the earth.

**May our repentance gather us into a new community, which cherishes the earth and all her people**

**A:** Direct our hearts to better things, O God. Heal us from sin and ignorance, as we turn again to you, to repent and believe the gospel.

**Those who wish to be marked with the cross come forward. Those marking us with ash say:**

**Repent, and believe the Gospel.**

**Response: Amen**

**During the ashing we sing**

*O Lord, hear my prayer, O Lord hear my prayer, when I call, answer me.  
O Lord, hear my prayer, O Lord hear my prayer, come and listen to me.*

**Commissioning**

**Our merciful God gave his son to die for us upon the cross. We who have been marked with the cross bear witness to salvation through Jesus Christ our Lord.**

**A:** Do not put your trust in princes, but trust in God alone

**Dismissal**

**As members of the body of Christ, we will witness together to the peace of Christ at the Ministry of Defence.**

**B.** We pray that our peaceful intentions may be clearly expressed in our worship, our symbolic acts of witness, and in the way that we relate to those we meet this day and throughout Lent - particularly any who may not understand the Christian basis for our action. Let us pray...

## **Station 2: the Ministry of Defence**

**I set before you, life and death - choose life!**

**A:** See, today, I set before you life and prosperity, death and disaster. If you obey the commandments of Yahweh your god that I enjoin on you today, if you love Yahweh your God and follow his ways, if you keep his commandments, his laws, his customs, you will live and increase and Yahweh your God will bless you in the land which you are entering to make your own. But if your heart strays, if you refuse to listen, if you let yourself be drawn into worshipping other gods and serving them, I tell you today, you will most certainly perish; you will not live long in the land you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today: I set before you life or death, blessing or curse. Choose life then so that you and your descendants may live, in the love of Yahweh your God, obeying his voice, clinging to him; for in this your life consists, and on this depends your long stay in the land which Yahweh swore to your fathers Abraham, Isaac and Jacob he would give them. (Dt 30:15-20)

**B:** "The free choice of global self-destruction, made in desperation by the world's leaders and ratified by the consent and co-operation of their citizens would be a moral evil second only to the crucifixion. The fact that such a choice might be made with the highest motives and the most urgent purpose would do nothing whatever to mitigate it. The fact that it might be made on a gamble, in the hope that some might escape, would never excuse it. After all the purposes of Caiaphas were in his own eyes, perfectly noble. He thought it was necessary to let "one man die for the people". The most urgent necessity of our time is therefore not merely to prevent the destruction of the human race by nuclear war. Even if it should happen to be no longer possible to prevent the disaster (which God forbid) there is still a greater evil that can and must be prevented. It must be possible for every free {man} person to refuse consent and deny co-operation to this greatest of crimes."

*(Christian Choice essay, Peace in a Post Christian Era, Thomas Merton)*

Our liturgy is intended to ask: "what exactly is the Trident missile system going to deter?". We are here to proclaim a Christian alternative to nuclear deterrence, and to put our trust in God.

B. The government is now backing a replacement system for Trident, in contradiction of our obligations to the nuclear Non-Proliferation Treaty, and there is every possibility that our nation's intolerable reliance on weapons of mass destruction will increase over the coming years. We protest against this idolatry by being here to worship God, who sent his Son as a sign of peace. We offer worship here, in the presence of those who are required to carry out the bidding of the government to maintain the Trident missile system. We pray to God, undeterred by the indifference of our political leaders, and convinced by the power of God to bring life out of death, and to help restore a maddened world to its rightful mind.

#### Prayers of Penitence

A. Within weeks of the bombing of Coventry Cathedral in 1940, a wooden cross of charred timbers was set up, and in chalk on the wall was written 'Father, forgive'. Before we go to mark another place with that same call to repentance, let us recognise our own sinfulness and ask our God to forgive us of all that separates us from his divinity and from one another.

Together:

We confess that in our lives  
we do not always choose the way  
of peace;  
we spread gossip which fans the  
flame of hatred;  
we are ready to make any sacrifices  
when Caesar demands,  
but few when God invites.  
We worship the false god of security  
and nationalism;  
we hold out our hand in friendship

From the desire for power...  
from the conspiracy of silence...  
from the negation of life...  
from the worship of weapons...  
from the politics of terror...  
from the plundering of the earth's resources...  
from the dispossession of the poor...  
from the despair of this age...  
from world suicide...

*As the sprinkling continues we sing:*

*Look around you, can you see?  
Times are troubled, people grieve  
See the violence, feel the hardness,  
All my people, weep with me*

*Chorus  
Kyrie eleison. Christe eleison,  
Kyrie eleison*

*Walk among them, I'll go with you  
Reach out to them with my hands  
Suffer with me, and together  
we will serve them, help them stand  
Chorus*

*Forgive us Father, hear our prayer.  
We'll walk with you, anywhere.  
Through your suffering, with forgiveness  
Take your life into the world.*

*Chorus  
(Jodi Page Clark)*

Ash Wednesday Liturgy 2012-02-20

Shortened Version of Psalm 50

Cast me not away from your presence  
And take not your Holy Spirit from me.  
Give me the comfort of your help once more  
Strengthen me with your courage and hope.

In health and truth we shall sing of your justice.  
When you open my lips O God,  
My mouth shall sing of your praise.

For you desire no animal sacrifices,  
No formal gifts out of mere duty.  
The sacrifice you ask is a troubled spirit;  
It is my pride that must yield  
my broken and contrite heart that I bring.  
Even this gift you will not despise,  
For I hear again that you yearn for me  
With a love I can barely imagine.

3 readings (20-21 Iona Lent and Easter Readings  
*Alternatively, all to say final prayer*)

Pause

Blessing of the earth

May this earth be blessed, which will mark our metanoia, our change away  
from our failings, to seek to work more deeply for the coming of God's realm.

*Each places a cross of earth on the fore, head of the other, saying "remember (name) you are  
dust and to dust you will return".*

Global Our Father taken from separate sheets

GDFridy99

GOOD FRIDAY LITURGY

Light candle  
Centring music    Taverner

Silence

Reading from Isaiah. 52.13-53.5

Silence

Poem- Christ has penetrated.. (Jean vanier) p74 Easter Garden

Song God on Earth (from Iona song book "a Touching place" and cassette)

When God almighty came to earth  
He took the pain of Jesus' birth  
he took the flight of refugee  
and whispered "humbly follow me"

When God almighty went to work  
Carpenter's sweat he didnt shirk  
Profit and loss he didnt flee  
and whispered "humbly follow me"

When God almighty walked the street  
the critic's curse he had to meet  
The cynic's smile he had to see  
And whispered "humbly follow me"

When God almighty took his place  
To save the sometimes human race,  
he took it boldly on a tree  
And whispered "humbly follow me"

When God almighty comes again  
He'll meet us incognito as then  
And though no words may voice his plea  
He'll whisper "are you following me?"

*Discussion in pairs*

What does Good Friday mean to you?

*The Making of the Cross.* Each participant will be given a strip of paper on which to write one of the evils of the world today (eg violence, injustice, greed) When this has been done they will be put together to form a cross.

### *Reproaches*

Group A. Oh 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

Group B Lord what have your people done to you,  
in place of freedom we have filled the jails of the  
world with political prisoners, and suppressed free  
speech even in your church

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us

Group A Oh my people, what have I done to you  
How have I offended you? Answer me.  
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

Group B Lord, what have your people done to you.  
We have let famine stalk through the earth,  
and divided the riches of creation unjustly.

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us.

Group A 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.

Group B Lord, what have your people done to you,  
We have trampled on the vine and divided your Church.

short silence

Taped "contemporary reproaches" song, (from Songs of the Incarnation, Iona)  
chorus to be joined in "O Lord what have we done, for we never find you among us"

Prayers for Unity from different countries (from Jesus Christ the life of the world, WCC)

O Lord Jesus, stretch forth thy wounded hands  
in blessing over thy people, to heal and to restore,  
and to draw them to thyself and to one another in love (Middle East)

O God, thou art one; make us one

O God, forgive us for bringing this stumbling block of disunity to a people  
who want to belong to one family. The Church for which our Saviour died  
is broken, and people can scarcely believe that we hold one faith and follow one Lord  
(Africa)

O God thou art one; make us one

O God, forgive the sins of your servants. May we banish from our minds all disunion and  
strife; may our souls be cleansed of all hatred and malice towards others, and may  
may we receive the fellowship of breaking bread together in oneness of mind and peace with one  
another,

(India)

Just as the bread which we break was scattered over the earth, was gathered in and became one,  
bring us together from everywhere into the kingdom of your peace.

Agape blessing

All: We share this loaf today as a sign that we are all one in the body of Christ. Just as  
many grains came together into the one loaf, so we are all one in Christ Jesus. Help us to  
reflect the life giving love of the Creator, Redeemer and Spirit in all our relationships and  
actions.

The loaf is shared and the meal begins.

GDFridy99

GOOD FRIDAY LITURGY

Light candle  
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Silence

Reading from Isaiah. 52.13-53.5

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He'll meet us incognito as then  
And though no words may voice his plea  
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*Discussion in pairs*

What does Good Friday mean to you?

p 4 - Just before the bread of life & bitter herbs  
Holy Week Chant

June Boyce-Tillman

June Boyce-Tillman

Meditatively

Voice



Je - sus is Wis - dom deep with - in life

Voice



Joy in our glad - ness, Strength in our night.

1. Jesus is Wisdom  
Deep within life,  
Joy in our gladness,  
Strength in our night.

2. Holy Week contrasts,  
Glory and fight,  
Joy in our gladness,  
Strength in our night.

3. Palms and hosannas  
Trigger Rome's might,  
Joy in our gladness,  
Strength in our night.

4. Herb bread of sadness,  
Wine of delight,  
Joy in our gladness,  
Strength in our night.

5. Jesus is Wisdom  
deep within life,  
Joy in our gladness,  
Strength in our night.

Created for the Seder meal at Ianthe Pratt's April 8th 2006  
and revised for Palm Sunday 2008



## Good Friday

We begin our celebration in silence continuing from yesterday.

### Reading:

Story of the life and Passion of Jesus

### Response to the Reading:

Centre of my life

O Lord, you are the cen-ter of my life:

I will al-ways praise you, I will al-ways serve you,

I will al-ways keep you in my sight. 1. 1. sight.

### Veneration of the Cross and the signing of foreheads:

REFRAIN:

Un-less a grain of wheat shall fall, up-on the ground- and

die, it re-mains but a sin-gle grain with no life.

The procession to the cross will begin with those at the back of the church. Having kissed the cross, we will be signed on our foreheads.



### *Songs during the veneration*

#### Lord Let me Walk

1. Lord, let me walk that lonely road with you,  
Under the weight of the wood.  
Lord, let me walk that last mile in your shoes,  
Under the weight of the wood.
- Ref: Freedom can be found, laden down,  
Under the weight of the wood. (rpt.)
2. Lord, let me cool your lips baked like clay,  
Under the weight of the wood.  
Dried up like rain on a hot and dusty day,  
Under the weight of the wood. R/
3. They gave you gall and sour wine for your food,  
Under the weight of the wood.  
Father, forgive them: they don't know what they do,  
Under the weight of the wood. R/
4. Lord, must the journey always end this way,  
Under the weight of the wood.  
How many times have we nailed you up today,  
Under the weight of the wood.

#### O Christe Domine Jesu





## General Intercessions

### Our Father

#### Communion:

At this time the Church fasts with those who are to be baptised and welcomed into full communion until the banquet at the table of the Lord of the Easter Saturday Celebration.

There will be communion for those who wish to receive it.

#### Song of Thanksgiving

#### Verse 2 - Music Group

**VERSE THREE - softer**

**VERSE FOUR**

4. wine: Food for the hun - gry, Life for the

4. we - ry (all) for to live with the

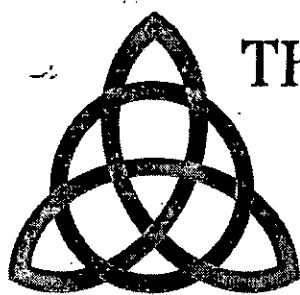
4. Lord, we must die with the Lord. (Te Antiphon)

There will be no dismissal. We are invited to remain in silent prayer and thanksgiving.

When leaving please do so as quietly as possible, remembering those still in prayer.

*There is a box at the back of the church for the booklets. Please leave your booklet there as they will be needed for each day of the Triduum. Thank you.*





# THE WISDOM WAY OF KNOWING INC.

*Teachings • Practices • Resources*



Home » Wisdom Essentials » Liturgy and Sacred Gatherings » Holy Week Liturgy:  
Anointing Ceremony

Looking for something specific?

## Holy Week Liturgy: Anointing Ceremony

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### Holy Week Liturgy: Anointing at Bethany Ceremony

(as used at Cynthia's Wisdom Schools)

**Set-up:** As participants or retreatants enter, sandpit is set with a rose in a glass vase surrounded by a spray of other flowers; cedar sprig; grain of wheat, etc.; taper candles, incense sticks or a censor, a vial of anointing oil, and two small dishes set with cotton balls for the actual anointing. Presider for the evening can take the role of Jesus, but does not have to.

\*\*\*\*

Solo recorder plays *"Now the green blade rises..."*

Reading (John 12: 26)

*Unless a grain of wheat falls into the ground and dies, it remains a single grain, but if it dies, it shall yield a rich harvest.*

Reading: (Hafez)

*How did the rose ever open its heart and give to this world all of its beauty?*

*It felt the encouragement of light against its being—*

*otherwise, we all remain too frightened.*

Chant: *"Slowly blooms the rose within"*

(x 7, on Anglican rosaries if desired)

Recitation by 'Mary Magdalene' (Song of Songs: 2:1; 1:2; 6:3)

*I am the rose of Sharon,*

*I am the lily of the valley...*

*Let him kiss me with the kisses of his mouth;*

*truly more pleasing is he than wine.*

*I am my beloved's, and my beloved is mine.*

Chant: *"Slowly blooms the rose within"* (as before x7)

Recitation by 'Jesus' (Song 4:12, 16; 5:1)

*A garden enclosed, my sister bride;*

*a garden enclosed; a fountain sealed...*

*a garden fountain,*

*a well of fresh water,*

*flowing from Lebanon.*

*Arise, north wind,*

*and come, south wind!*

*Blow upon my garden that its spices may flow.*

*I have come to my garden, my sister, bride,*

*I gather my myrrh with my spices.*

Chant: *"Slowly blooms the rose within"* (x 7)

Recitation by 'Mary Magdalene' (Song 8: 6-7)

*Place me as a seal upon your heart,*

*For love is as strong as death,*

*its ardor as unyielding as the grave.*

*It burns like a blazing fire,*

*Like a mighty flame.*

*Many waters cannot quench love.*

*Rivers cannot wash it away.*

Chant: *"Slowly Blooms the Rose Within"* (x7)

Reading: (Hafez)

*How did the rose ever open its heart and to this world all of its  
beauty?*

*It felt the encouragement of light against its being—  
otherwise, we all remain too frightened.*

Silence (10 minutes)

Chant: *"Place me as a Seal Upon your Heart"*

Recitation (from the Gospel of John, and a bit of Matthew). Presider  
lights incense and reads:

*Six days before the Passover, Jesus came to Bethany where he had  
raised Lazarus the dead man to life. Now Martha waited on them.  
Lazarus sat at the table with Jesus. Then Mary took a pound of costly  
perfume with genuine nard and anointed the feet of Jesus, wiping  
them with her hair. And the whole house was filled with the  
fragrance of the perfume.*

*Then Judas, son of Simon Iscariot, the disciple who would betray  
Jesus, remarked, "This perfume could have been sold for over three  
hundred silver coins and the money given to the poor."*

*But Jesus rebuked him saying, "Leave her alone. Was she not  
keeping it for the day of my burial? Truly I say to you, wherever the  
gospel is proclaimed all over the world, what she has done will be  
told in praise of her."*

A small bowl bell is rung. As participants hum "Place me as a Seal You're  
your Heart," 'Mary Magdalene' rises from her cushion, moves to sandpit,

pours oil into bowl, and moves toward 'Jesus.' She anoints him as fully and spaciouly as possible, with the words:

*"Place me as a seal upon your heart,*

*For love is as strong as death."*

He then anoints her, with the same words:

*"Place me as a seal upon your heart,*

*For love is as strong as death."*

'Jesus' then moves to outer circle, and anoints the first person, using the same words. The anointing bowl is passed around the circle, each person anointing the other. 'Mary Magdalene' returns to the sandpit, oil into the other bowl, and begins the same anointing in the inner circle.

When anointing has come full circle, 'Mary Magdalene' and 'Jesus' return bowls to sand pit.

Reading (from J. G. Bennett; "Resurrection")

*Everyone who begins to study and know their own states is well aware that our experience is a constant dying and rebirth. We must not be frightened as we come to see this, although it really is a terrifying thing that we have no power to keep hold of our own life; that it has to be renewed or given back to us by something that does not come from ourselves.*

*But even when we do see the helplessness with which we fall into oblivion, at that moment when we are most trying to hold onto ourselves, we must learn to trust that there is something that calls us back, and will call us back. And if it calls us back from sleep at night, it will call us back from that other sleep into which we shall enter, the sleep of death.*

Chant: "All shall be well" (Julian of Norwich, Songs of Presence chant)

Final Reading (from TS Eliot, "Little Gidding")

*And all shall be well and*

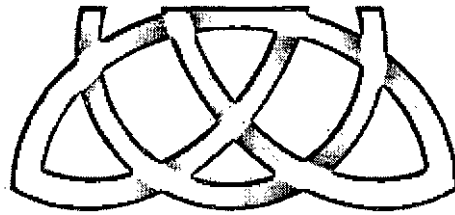
*All manner of things shall be well*

*When the tongues of flame are in-folded*

*Into the crowned knot of fire*

*And the fire and the rose are one.*

Bell is struck three times to end the liturgy.



## The Wisdom Way of Knowing

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### Other Resources by The Wisdom Way of Knowing

- A Virtual Holy Week Retreat with Bill Redfield
  - Contemplify podcast and website resource with Paul Swanson
  - "Mr. Gurdjieff, meet Mr. Teilhard!" 2019 Wisdom School
  - Thanks-giving Resources and other offerings for the Community
  - Cynthia's Invitation to the 2018 Enneagram Global Summit
- 

### Latest Resources

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The Trinitarian Family by Joshua Tysinger

On the Imaginal by Joshua Tysinger

A Virtual Holy Week Retreat with Bill Redfield

Contemplify podcast and website resource with Paul Swanson

"Mr. Gurdjieff, meet Mr. Teilhard!" 2019 Wisdom School

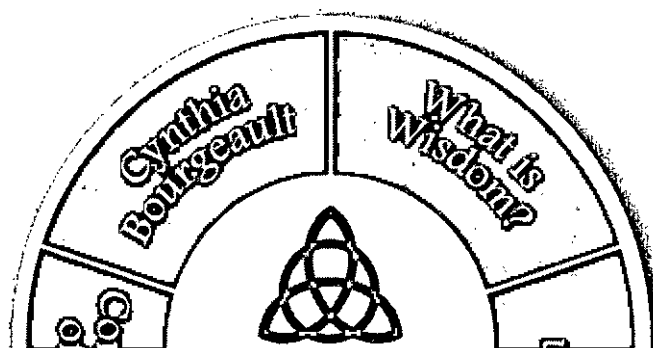
Thanks-giving Resources and other offerings for the Community

Cynthia's Invitation to the 2018 Enneagram Global Summit

The Heart of Centering Prayer (audio teaching by Cynthia)

"WHUR WE COME FROM..." (letter from Cynthia)

June 3-10, 2018: Maine Wisdom Ingathering with Cynthia Bourgeault and Matthew Wright





## Mission Statement

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We are a non-profit organization committed to providing experiential teachings and resources to deepen the understanding and practice of the Christian Wisdom tradition as taught by Cynthia Bourgeault and other Wisdom teachers.

We support a world-wide Wisdom Community Network by providing trusted online resources, a master archive of Cynthia's teachings, ongoing eCourses, and by hosting circles of connection and conversation for self-paced study, reflection, and practice.

The many offerings of the Wisdom Way of Knowing are possible through the support of our friends and donors like you! Because we are a 501(c)(3) non-profit organization, all donations are tax deductible.

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**A 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.**

**B Lord, what have your people done to you**

**We have trampled on the vine and divided your Church**

**We make half hearted approaches to those from whom**

**we are divided but give little priority to love and reconciliation**

**All Holy is God, Holy and Strong**

**Holy Immortal One, have mercy on us**

**A I gave you saving water from the rock,**

**but you gave me gall to drink .**

**How have I offended you. Answer me**

**B What have your people done to you?**

**We have taken your life giving water**

**And polluted it through preferring the**

**Letter to the Spirit so that its saving power**

**No longer shines out to the thirsty.**

**All Holy God .....**

### **Silence**

**Song Bitter was the night (Sydney Carter)**

### **Agape Blessing**

**All -We share this bread, this symbolic hot cross bun today as a sign that we are alone in the body of Christ. Just as many grains came together in this one bread, so we are all one in Christ Jesus. Help us to reflect the life giving love of thee Creator, Redeemer and Spirit in all our relationships and actions. The bun is shared, saying "bread for the journey" or some other saying,**

**A** 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.

**B** Lord, what have your people done to you  
We have trampled on the vine and divided your Church  
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**All** Holy is God, Holy and Strong  
Holy Immortal One, have mercy on us

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# BITTER WAS THE NIGHT

Moderato

The musical score is written for voice and piano. It begins with a treble and bass staff in 2/4 time, key of C minor (three flats). The tempo is marked 'Moderato'. The first system shows the vocal line with the lyrics 'Bit-ter was the night, Thought the cock would' and the piano accompaniment. A 'Cm' chord is indicated above the first measure. The second system continues the vocal line with 'crow for ev-er. Bit-ter was the night Be - fore the break of day.' and piano accompaniment. Chords 'Cm', 'Ddim. 7', 'Cm', 'Eb7', 'Fm', 'Gm7', and 'Cm' are indicated above the vocal line. A '(rit. last verse)' marking is present in the piano part of the first system. A '(a tempo)' marking is present in the piano part of the second system.

1 Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

2 Saw you passing by,  
Told them all-I didn't know you.  
Bitter was the night  
Before the break of day.

3 Told them all a lie,  
And I told it three times over.  
Bitter was the night  
Before the break of day.

4 What did Judas do?  
Sold him for a bag of silver.  
Bitter was the night  
Before the break of day.

5 What did Judas do?  
Hanged himself upon an alder.  
Bitter was the night  
Before the break of day.

6 Bitter was the night,  
Thought there'd never be a morning.  
Bitter was the night  
Before the break of day.

7 Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

Recorded on Reflection RL 301-M and 301-S and by Sydney Carter on Elektra EPK 801.

## Lent and Easter Readings from Iona Ed. N Paynter Wild Goose (?9.99)

As usual with books from Wild Goose, the Iona Community imprint, this collection gives much for thought, and a spur to reflection and action during the central liturgical season for the followers of Christ. It is imbued with the search for justice and peace which is characteristic of the publications of this influential community.

Here are to be found readings in prose and poetry and prayers for Ash Wednesday, the Sundays in Lent, every day of Holy Week, and a section on "beyond Easter".

Kathy Galloway's introduction speaks of the way the *via crucis* not only touches on our lives but takes on many forms in the miseries and injustices of the world around us and further afield. She suggests that we should enter into the observances of the Lent, Holy Week and Easter period in solidarity with the human experience of "loss, and love and betrayal, of suffering and hope, (which) is universal". Reading, praying and meditation is a time "in which to look with some honesty at the wilderness places in our hearts and lives, to remember and name our own temptations and frailties and to hear again the call to conversion"

The Ash Wednesday reflections look at Lent, as a time of self assessment that leads to a change of heart, and how both contemplation and action are a necessary style of life. There can, however, be no inner peace without outer justice and an understanding of "our complicity in the woundedness of the world". The readings for the first Sunday of Lent focus on setting time aside for God, for the spiritual journey. Times of spiritual searching are not a disengagement from the world but should involve a new awareness of the world around us and learning to see with the eyes of God.

Following Sundays dealt with different ways of knowing, both people and the dignity of individuals, the "cosmic golgotha", the importance of receiving and welcoming, and accepting vulnerability and uncertainty as part of our spiritual journey.

For Palm Sunday the reflection looks at Jerusalem then and now, still riven with hostilities and lack of trust, and how we must work towards the fashioning of God's kingdom. During Holy Week themes such as the spirituality and needs of the city are highlighted by means of story. As impetus to doing something about these needs it is pointed out that we cannot pray about the marginalised if we do not try to do something to ameliorate the situation – it might be visiting the old and lonely or putting pressure on policy makers to face the problem. We cannot pray with integrity without also acting on our prayers.

Other themes during Holy Week include "peace makers in a changing world", the use of money and generosity, betrayal, and being with the dying. The Good Friday chapter looks at the suffering of so many and of different kind, asking if Christ is there, "sharing our suffering on the cross". The reflection for Holy Saturday looks at grief and bereavement, ending in a poem by Jan Sutch Pickard which should be of use not only for reflection at this time but in situations of grief such as funerals or thereafter: It calls upon God to help us understand that those we are separated from in life or in death "are each of them in your presence: that beyond our horizons....beyond our understanding they are in your embrace".

short silence

Taped "contemporary reproaches" song, (from Songs of the Incarnation, Iona)  
chorus to be joined in "O Lord what have we done, for we never find you among us"

Prayers for Unity from different countries (from Jesus Christ the life of the world, WCC)

O Lord Jesus, stretch forth thy wounded hands  
in blessing over thy people, to heal and to restore,  
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O God, thou art one; make us one

O God, forgive us for bringing this stumbling block of disunity to a people  
who want to belong to one family. The Church for which our Saviour died  
is broken, and people can scarcely believe that we hold one faith and follow one Lord  
(Africa)

O God thou art one; make us one

O God, forgive the sins of your servants. May we banish from our minds all disunion and  
strife; may our souls be cleansed of all hatred and malice towards others, and may  
may we receive the fellowship of breaking bread together in oneness of mind and peace with one  
another.

India)

Just as the bread which we break was scattered over the earth, was gathered in and became one,  
bring us together from everywhere into the kingdom of your peace.

Agape blessing

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GDFridy99

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When God almighty walked the street  
the critic's curse he had to meet  
The cynic's smile he had to see  
And whispered "humbly follow me"

When God almighty took his place  
To save the sometimes human race,  
he took it boldly on a tree  
And whispered "humbly follow me"

When God almighty comes again  
He'll meet us incognito as then  
And though no words may voice his plea  
He'll whisper "are you following me?"

*Discussion in pairs*

What does Good Friday mean to you?

*The Making of the Cross.* Each participant will be given a strip of paper on which to write one of the evils of the world today (eg violence, injustice, greed) When this has been done they will be put together to form a cross.

### *Reproaches*

Group A. Oh 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

Group B Lord what have your people done to you,  
in place of freedom we have filled the jails of the  
world with political prisoners, and suppressed free  
speech even in your church

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us

Group A Oh my people, what have I done to you  
How have I offended you? Answer me.  
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

Group B Lord, what have your people done to you.  
We have let famine stalk through the earth,  
and divided the riches of creation unjustly.

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us.

Group A 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.

Group B Lord, what have your people done to you,  
We have trampled on the vine and divided your Church.

We make half hearted approaches to those from whom we are divided but give little priority to love and reconciliation. We have filled the earth with deadly weapons and threaten all creation

All Holy is God, Holy and Strong  
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Group A I gave you saving water from the rock,  
but you gave me gall and vinegar to drink.  
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We have taken your life-giving water  
and polluted it through preferring the letter to the  
spirit so that its saving power no longer shines out to  
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*silence*

Song: Bitter was the Night (Sidney Carter)

Poem: Can these dry bones live? Nicky Slee (p 113 Easter Garden)

*Agape blessing*

All: We share this bread, the symbolic hot cross bun, today as a sign that we are all one in the body of Christ. Just as many grains came together into the one loaf, so we are all one in Christ Jesus. Help us to reflect the life giving love of the Creator, Redeemer and Spirit in all our relationships and actions.

the bun is shared, saying "bread for the journey" or some other saying.

Dot's seder song.

used for CWN

GDFridy99

# GOOD FRIDAY LITURGY

Light candle  
Centring music    Taverner

Silence

Reading from Isaiah. 52.13-53.5

Silence

Poem- Christ has penetrated.. (Jean vanier) p74 Easter Garden

Song God on Earth (from Iona song book "a Touching place" and cassette)

When God almighty came to earth  
He took the pain of Jesus' birth  
he took the flight of refugee  
and whispered "humbly follow me"

used Kyrie Elisen - Todd Page  
Clark  
instead.

When God almighty went to work  
Carpenter's sweat he didnt shirk  
Profit and loss he didnt flee  
and whispered "humbly follow me"

When God almighty walked the street  
the critic's curse he had to meet  
The cynic's smile he had to see  
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When God almighty took his place  
To save the sometimes human race,  
he took it boldly on a tree  
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When God almighty comes again  
He'll meet us incognito as then  
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*The Making of the Cross.* Each participant will be given a strip of paper on which to write one of the evils of the world today (eg violence, injustice, greed) When this has been done they will be put together to form a cross.

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in place of freedom we have filled the jails of the  
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We have let famine stalk through the earth,  
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## **Good Friday Liturgy 2013**

(CD) Salvator Mundi – Tallis

O saviour of the world, who by thy cross and precious blood has redeemed us: save us  
and help us we beseech thee O Lord

Isaiah 52 13-53 followed by short silence

Reading from Jean Vanier (in the Easter Garden)

Song : Bitter was the night (Sydney Carter) on separate sheet

Silence followed by the Reproaches

# BITTER WAS THE NIGHT

Moderato

The musical score is written for voice and piano. It begins with a treble and bass staff for the piano, followed by a single treble staff for the voice. The key signature has two flats (B-flat and E-flat), and the time signature is 2/4. The tempo is marked 'Moderato'. The score consists of two systems. The first system contains the first two lines of the song. The second system contains the next two lines. Chord symbols are placed above the piano staves: Cm, Ddim.7, Cm, Eb7, Fm, Gm7, and Cm. The lyrics are written below the voice staff. The score ends with a double bar line and repeat dots.

Cm

Bit-ter was the night, Thought the cock would

(rit. last verse)

Cm Ddim.7 Cm Eb7 Fm Gm7 Cm

crow for ev-er. Bit-ter was the night Be - fore the break of day.

(a tempo)

1 Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

2 Saw you passing by,  
Told them all I didn't know you.  
Bitter was the night  
Before the break of day.

3 Told them all a lie,  
And I told it three times over.  
Bitter was the night  
Before the break of day.

4 What did Judas do?  
Sold him for a bag of silver.  
Bitter was the night  
Before the break of day.

5 What did Judas do?  
Hanged himself upon an alder.  
Bitter was the night  
Before the break of day.

6 Bitter was the night,  
Thought there'd never be a morning.  
Bitter was the night  
Before the break of day.

7 Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

Recorded on Reflection RL 301-M and 301-S and by Sydney Carter on Elektra EPK 801.

S  verine Deneulin

01223 741844

020 73946156

March 05 Friday Liturgy METANOIA (CHANGE)

1. Light the candle

2. Iona chant - Kindle a flame



3 Chilean Beatitudes

A Blessed are the poor ...  
not the penniless  
but those whose heart is free.

R Blessed are those who mourn ...  
not those who whimper  
but those who raise their voices.

A Blessed are the meek ...  
not the soft  
but those who are patient and tolerant.

B Blessed are those who hunger and thirst for justice ...  
not those who whine  
but those who struggle.

A Blessed are the merciful ...  
not those who forget  
but those who forgive.

B Blessed are the pure in heart ...  
not those who act like angels  
but those whose life is transparent.

A Blessed are the peacemakers ...  
not those who shun conflict  
but those who face it squarely.

B Blessed are those who are persecuted for justice ...  
not because they suffer  
but because they love.

4 Silence (or song)

5 Good Friday Reproaches

Group A. Oh 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,  
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Group B Lord what have your people done to you,  
in place of freedom we have filled the jails of the  
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Holy immortal One, have mercy on us

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Group A I gave you saving water from the rock,  
but you gave me gall and vinegar to drink.  
My people, what have I done to you?  
How have I offended you? Answer me.

Group B Lord, what have your people done to you,  
We have taken your life-giving water  
and polluted it through preferring the letter to the  
spirit so that its saving power no longer shines out to  
the thirsty.

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6. Discussion in twos or threes: What kind of destructive elements in self<sup>church,</sup> or society to we need to get rid of?

7. Making of the Cross write down on the slips of paper with the word of something negative - these are put down on the floor to form a cross shape.

8. Poem, The sharing Edwina Gately. All say together

We told our stories—  
That's all.  
We sat and listened to  
Each other  
And heard the journeys  
Of each soul.  
We sat in silence  
Entering each one's pain and  
Sharing each one's joy.  
We heard love's longing  
And the lonely reachings-out  
For love and affirmation.  
We heard of dreams  
Shattered  
And visions fled.  
Of hopes and laughter  
Turned stale and dark.  
We felt the pain of  
Isolation and  
The bitterness  
Of death.

But in each brave and  
Lonely story  
God's gentle life  
Broke through  
And we heard music in  
The darkness  
And smelt flowers in  
The void.

We felt the budding  
Of creation  
In the searchings of  
Each soul  
And discerned the beauty  
Of God's hand in  
Each muddy, twisted path.

And God's voice sang  
In each story  
His life sprang from  
Each death.  
Our sharing became  
One story  
Of a simple lonely search  
For life and hope and  
Oneness  
In a world which sobs  
For love.  
And we knew that in  
Our sharing  
God's voice with  
Mighty breath  
Was saying  
Love each other and  
Take each other's hand.

9. Making the Tree blossom Write some vision of hope on the leaves and stick on the branches with a prayer, or silently if you wish.

10. Sharing of food: we share this symbolic hot cross bun today as a sign that we are all one in the body of Christ. Just as many grains came together into the one loaf, so we are all one in Christ Jesus. Help us to reflect the life giving love of the Creator, Redeemer and Spirit in all our relationships and actions.

The food is shared, saying "bread for the journey" or some other saying as it passes from one to the other.

11. Circle Dance

## GOOD FRIDAY LITURGY

The candle is lit

Centring music – O vos Omnes

*O Vos Omnes Richard Dering*

O vos omnes qui transitis per viam, attendite et videte si est dolor similis sicut dolor meus. Attendite universi populi et videte dolorem meum.

*(O all ye that pass by, behold and see if there be any sorrow like unto my sorrow. Behold all ye people and see my sorrow.)*

Silence

Reading: Isaiah 52 13-53

Song God on Earth (from Iona song book "a Touching place" and cassette)

When God almighty came to earth  
He took the pain of Jesus' birth  
he took the flight of refugee  
and whispered "humbly follow me"

When God almighty went to work  
Carpenter's sweat he didnt shirk  
Profit and loss he didnt flee  
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When God almighty walked the street  
the critic's curse he had to meet  
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*Discussion in pairs*

What does Good Friday mean to you?

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I planted you as my fairest vine,  
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When I was thirsty you gave me vinegar to drink,  
And you pierced your Saviour with a lance.

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Group A    I gave you saving water from the rock,  
             but you gave me gall and vinegar to drink.  
             My people, what have I done to you?  
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             We have taken your life-giving water  
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*silence*

Song: Bitter was the Night (Sidney Carter)

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Good Friday

March 05 Friday Liturgy METANOIA (CHANGE)

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2. Iona chant - Kindle a flame



3. Chilean Beatitudes

- A Blessed are the poor ...  
not the penniless  
but those whose heart is free.
- B Blessed are those who mourn ...  
not those who whimper  
but those who raise their voices.
- A Blessed are the meek ...  
not the soft  
but those who are patient and tolerant.
- B Blessed are those who hunger and thirst for justice ...  
not those who whine  
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(eg violence, injustice, greed) When this has been done they  
will be put together to form a cross.

LITURGY OF THE PILGRIM PEOPLE FOR PALM SUNDAY (or  
other occasions on a theme of the kingdom)

SONG Open your ears, O Christian people (or other song)

Prayer (from p 221 a Christian's prayer book)

God, we witness unheard of things  
You have given power to Jesus of Nazareth  
whom we recognize as one of us,  
to be merciful to others and to forgive them

We ask you, God, for this power, this freedom  
to be a healing grace  
to all those who live with us in this world,  
as a sign that you are  
the forgiveness of sins.

Reading John 12 12-19 (the entry into Jerusalem)

Reflection Christ was welcomed as a king to the city, but he came counter to the usual pattern. Instead of pomp and protocol, he came humbly on a donkey. His rule is not that of domination but one that brings love and freedom. We who are Christ's brothers and sisters share through our baptism in the Saviour's royal, priestly and prophetic work, and need to exercise it in a way that brings love and freedom to others.

We must claim our power and authority and walk forward with courage and charity to spread the true word of God to those we meet. As prophets we are called on to discern when the message of Christ is distorted and to act as a leaven in the rising up of new understanding.

short silence

song

Reading from p.17 "To Change the World" Rosemary Ruether.

bidding prayers (these start with those on the sheet, then develop out into spontaneous prayers by those present, reverting to the Lord hear us form)

Reader: We give thanks for those who have gone before us, all the women and men who have recognised that to be a person of faith is to respond in action.  
We give thanks for your people who were ready to travel through the wilderness for many years, seeking the promised land

All: Our Creator and sustainer, give us the courage to follow in their footsteps

Reader: We give thanks for Miriam, poetess of the Exodus, leader through the wilderness for Samuel who responded to your call; for David who did wrong but struggled to do your will; for the prophets who were prepared to face hostility to preach justice;

All: Our Creator and sustainer, give us the strength to carry on in the face of difficulty

Reader: We give thanks for John the Baptist who called for a change of heart, the woman who bathed Jesus' feet with her tears; for Mary Magdalene, first apostle of the Resurrection, for Thomas who had difficulties in believing.

All Our creator and sustainer, help us to be witnesses to the way, the truth and the life.

Reader! Loving God, we know that what concerns us matters to you, and that you are the model of all caring relationship. Listen to us as we lay our hopes and fears before you. (spontaneous bidding prayers)

### Song

#### WILDERNESS MEAL

We are still in the wilderness, looking for the promised land. God is with us on our pilgrimage towards a land where all the People of God will be accepted and our humanity rejoiced in. During the years of wandering in the wilderness the Creator sustained his people with manna, which tasted of honey and fed them as a mother feeds her children with milk.

Reader The Israelites complained to Moses and Aaron in the wilderness and said "if only we had died at Yahweh's hand in Egypt, where we sat round the fleshpots and had plenty of bread to eat! But you have brought us out into this wilderness to let this whole assembly starve to death".

Reader Moses and Aaron then said to all the Israelites "in the evening you will know that it was Yahweh who brought you out of Egypt, and in the morning you will see the glory of Yahweh, because he has heeded your complaints against him; it is not against us that you bring your complaints. We are nothing".

All That evening a flock of quails flew in and settled all over the camp, and in the morning a fall of dew lay all around it. When the dew was gone, there in the wilderness, fine flakes appeared, fine as hoar frost on the ground. Moses said to them, "that is the bread which Yahweh has given you to eat". (The honey cake is handed round)

Reader Israel called the food manna; it was white like coriander seed, and it tasted like a wafer made with honey. "This" said Moses "is the command which Yahweh has given "take a full omer of it to be kept for future generations, so that they may see the bread with which I fed you in the wilderness when I brought you out of Egypt". (all eat)

Reader The Israelites ate the manna for forty years until they came to a land where they could settle; they ate it until they came to the frontier of the land of Canaan.

Reader You who revere Yahweh, hear the word. Those who hate you, who spurn you because you bear my name, have said "let the glory of Yahweh be shown, then we shall see you rejoice. but they shall be put to shame".

All Shall a woman bear a child without pains? Give birth to a child before the onset of labour? Who has heard anything like this? Who has seen any such thing? Shall a country be born after one day's labour, shall a nation be brought to birth all in a moment? But Zion, at the onset of her pangs, bore her children. Shall I bring to the point of birth and not deliver? (each passes the milk to the next to drink)

Reader Rejoice with Jerusalem and exult in her, all you who love her; share her joy with all your heart, all you who mourn over her. Then you may suck and be fed from the breasts that give comfort, delighting in her plentiful milk. For thus says Yahweh "I will send peace flowing over her like a river, and the wealth of nations like a stream in flood; she shall suckle you and you shall be carried in her arms and dandled on her knees. As a mother comforts her child, so will I myself comfort you, and you shall find comfort in Jerusalem.

### Final song

LITURGY OF THE PILGRIM PEOPLE FOR PALM SUNDAY (or  
other occasions on a theme of the kingdom)

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short silence

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LITURGY OF THE PILGRIM PEOPLE FOR PALM SUNDAY (or  
other occasions on a theme of the kingdom)

SONG Open your ears, O Christian people (or other song)

Prayer (from p 221 a Christian's prayer book)

God, we witness unheard of things  
You have given power to Jesus of Nazareth  
whom we recognize as one of us,  
to be merciful to others and to forgive them

We ask you, God, for this power, this freedom  
to be a healing grace  
to all those who live with us in this world,  
as a sign that you are  
the forgiveness of sins.

Reading John 12 12-19 (the entry into Jerusalem)

Reflection Christ was welcomed as a king to the city, but he came counter to the usual pattern. Instead of pomp and protocol, he came humbly on a donkey. His rule is not that of domination but one that brings love and freedom. We who are Christ's brothers and sisters share through our baptism in the Saviour's royal, priestly and prophetic work, and need to exercise it in a way that brings love and freedom to others.

We must claim our power and authority and walk forward with courage and charity to spread the true word of God to those we meet. As prophets we are called on to discern when the message of Christ is distorted and to act as a leaven in the rising up of new understanding.

short silence

song

Reading from p.17 "To Change the World" Rosemary Ruether.

bidding prayers (these start with those on the sheet, then develop out into spontaneous prayers by those present, reverting to the Lord hear us form)

Reader! We give thanks for those who have gone before us, all the women and men who have recognised that to be a person of faith is to respond in action.

We give thanks for your people who were ready to travel through the wilderness for many years, seeking the promised land

All: Our Creator and sustainer, give us the courage to follow in their footsteps

Reader! We give thanks for Miriam, poetess of the Exodus, leader through the wilderness for Samuel who responded to your call; for David who did wrong but struggled to do your will; for the prophets who were prepared to face hostility to preach justice:

All: Our Creator and sustainer, give us the strength to carry on in the face of difficulty

Reader! We give thanks for John the Baptist who called for a change of heart, the woman who bathed Jesus' feet with her tears; for Mary Magdalene, first apostle of the Resurrection, for Thomas who had difficulties in believing.

All Our creator and sustainer, help us to be witnesses to the way, the truth and the life.

Reader: Loving God, we know that what concerns us matters to you, and that you are the model of all caring relationship. Listen to us as we lay our hopes and fears before you. (spontaneous bidding prayers)

### Song

#### WILDERNESS MEAL

We are still in the wilderness, looking for the promised land. God is with us on our pilgrimage towards a land where all the People of God will be accepted and our humanity rejoiced in. During the years of wandering in the wilderness the Creator sustained his people with manna, which tasted of honey and fed them as a mother feeds her children with milk.

Reader The Israelites complained to Moses and Aaron in the wilderness and said "if only we had died at Yahweh's hand in Egypt, where we sat round the fleshpots and had plenty of bread to eat! But you have brought us out into this wilderness to let this whole assembly starve to death".

Reader Moses and Aaron then said to all the Israelites "in the evening you will know that it was Yahweh who brought you out of Egypt, and in the morning you will see the glory of Yahweh, because he has heeded your complaints against him; it is not against us that you bring your complaints. We are nothing".

All That evening a flock of quails flew in and settled all over the camp, and in the morning a fall of dew lay all around it. When the dew was gone, there in the wilderness, fine flakes appeared, fine as hoar frost on the ground. Moses said to them, "that is the bread which Yahweh has given you to eat". (The honey cake is handed round)

Reader Israel called the food manna; it was white like coriander seed, and it tasted like a wafer made with honey. "This" said Moses "is the command which Yahweh has given "take a full omer of it to be kept for future generations, so that they may see the bread with which I fed you in the wilderness when I brought you out of Egypt".  
(all eat)

Reader The Israelites ate the manna for forty years until they came to a land where they could settle; they ate it until they came to the frontier of the land of Canaan.

Reader You who revere Yahweh, hear the word. Those who hate you, who spurn you because you bear my name, have said "let the glory of Yahweh be shown, then we shall see you rejoice. but they shall be put to shame".

All Shall a woman bear a child without pains? Give birth to a child before the onset of labour? Who has heard anything like this? Who has seen any such thing? Shall a country be born after one day's labour, shall a nation be brought to birth all in a moment? But Zion, at the onset of her pangs, bore her children. Shall I bring to the point of birth and not deliver? (each passes the milk to the next to drink)

Reader Rejoice with Jerusalem and exult in her, all you who love her; share her joy with all your heart, all you who mourn over her. Then you may suck and be fed from the breasts that give comfort, delighting in her plentiful milk. For thus says Yahweh "I will send peace flowing over her like a river, and the wealth of nations like a stream in flood; she shall suckle you and you shall be carried in her arms and dandled on her knees. As a mother comforts her child, so will I myself comfort you, and you shall find comfort in Jerusalem.

### Final song

Unless a grain of wheat shall fall  
Upon the ground and die  
It remains but a single grain  
With no life.

As we proclaim your death  
As we recall your life.  
We remember your promise  
To return again

The bread we break and share  
Was scattered once as grain  
Just now it is gathered  
Make your people one.

We eat this living bread  
We drink this saving cup  
Sign of hope in our broken world  
Source of lasting love.

Hold us in unity  
In love for all to see  
That the world may believe in you  
God of all who live.

You are the bread of peace  
You are the wine of joy  
Broken now for your people,  
Poured in endless joy.

Unless a grain of wheat shall fall  
Upon the ground and die  
It remains but a single grain  
With no life.

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GDFridy 2016

GOOD FRIDAY LITURGY

Light candle  
Centring music Taverner

Silence

Reading from Isaiah. 52.13-53.5

Silence

Poem- Christ has penetrated.. (Jean vanier) p74 Easter Garden

Song God on Earth (from Iona song book "a Touching place" and cassette)

When God almighty came to earth  
He took the pain of Jesus' birth  
he took the flight of refugee  
and whispered "humbly follow me"

When God almighty went to work  
Carpenter's sweat he didnt shirk  
Profit and loss he didnt flee  
and whispered "humbly follow me"

When God almighty walked the street  
the critic's curse he had to meet  
The cynic's smile he had to see  
And whispered "humbly follow me"

When God almighty took his place  
To save the sometimes human race,  
he took it boldly on a tree  
And whispered "humbly follow me"

When God almighty comes again  
He'll meet us incognito as then  
And though no words may voice his plea  
He'll whisper "are you following me?"

*Discussion in pairs*

What does Good Friday mean to you?

The Making of the Cross. Each participant will be given a strip of paper on which to write one of the evils of the world today (eg violence, injustice, greed) When this has been done they will be put together to form a cross.

Reproaches

Group A. Oh 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

Group B Lord what have your people done to you,  
in place of freedom we have filled the jails of the  
world with political prisoners, and suppressed free  
speech even in your church

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us

Group A Oh my people, what have I done to you  
How have I offended you? Answer me.  
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

Group B Lord, what have your people done to you.  
We have let famine stalk through the earth,  
and divided the riches of creation unjustly.

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us.

Group A 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.

Group B Lord, what have your people done to you,  
We have trampled on the vine and divided your Church.

We make half hearted approaches to those from whom we  
are divided but give little priority to love and  
reconciliation. We have filled the earth with deadly  
weapons and threaten all creation

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us.

Group A I gave you saving water from the rock,  
but you gave me gall and vinegar to drink.  
My people, what have I done to you?  
How have I offended you? Answer me.

Group B Lord, what have your people done to you,  
We have taken your life-giving water  
and polluted it through preferring the letter to the  
spirit so that its saving power no longer shines out to  
the thirsty.

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us

silence

Song: Bitter was the Night (Sidney Carter) (p 4)

### Good Friday

Christ our victim,  
whose beauty was disfigured  
and whose body torn upon the cross;  
open wide your arms  
to embrace our tortured world,  
that we may not turn away our eyes,  
but abandon ourselves to your mercy,  
Amen.

Isaiah 52.13-53-end Suffering Servant  
John 18.1-19.37 Passion narrative

Christ, whose bitter agony  
was watched from afar by women:  
enable us to follow the example  
of their persistent love:  
that, being steadfast in the face of horror,  
we may also know the place of resurrection,  
in your name, Amen.

(Mark 15.40-16.1) Witness of the women

(From All Desires Known)

Pause

### Agape blessing

All: We share this bread, the symbolic hot cross bun, today as a  
sign that we are all one in the body of Christ. Just as many  
grains came together into the one loaf, so we are all one in  
Christ Jesus. Help us to reflect the life-giving love of the  
Creator, Redeemer and Spirit in all our relationships and  
actions.

the bun is shared, saying "bread for the journey" or some other  
saying.

Sing 92nd Psalm (p 4)

### Responses

When Jesus hung upon the cross:  
The natural creation grieved.  
Creation mourned its Lord:  
It mourned the Lord of all the earth.  
We too are dust of earth:  
And children of the same Creator.  
Brother sun and sister earth:  
Share with us frustration.  
They are constrained by failure and decay:  
They long to be freed and made new,  
To glorify our God:  
In beauty, peace and joy.

O Lord of life,  
hanging upon a tree,  
pierced by metal nails,  
we give you thanks;  
by your death you have destroyed death  
and have given us abundant life. Amen.

Seasonal Worship PS2

Group B Lord, what have your people done to you,  
We have taken your life-giving water  
and polluted it through preferring the letter to the  
spirit so that its saving power no longer shines out to  
the thirsty.

All Holy is God, Holy and Strong  
Holy immortal One, have mercy on us

silence

Song: Bitter was the Night (Sidney Carter)

### Good Friday

Christ our victim,  
whose beauty was disfigured  
and whose body torn upon the cross; (A)  
open wide your arms  
to embrace our tortured world,  
that we may not turn away our eyes,  
but abandon ourselves to your mercy,  
Amen.

Isalah 52.13-53-end *Suffering Servant*  
John 18.1-19.37 *Passion narrative*

Christ, whose bitter agony  
was watched from afar by women; (B)  
enable us to follow the example  
of their persistent love;  
that, being steadfast in the face of horror,  
we may also know the place of resurrection,  
in your name, Amen.

(Mark 15.40-16.1) *Witness of the women*

(From All Desires Known)

Pause

### Agape blessing

All: We share this bread, the symbolic hot cross bun, today as a  
sign that we are all one in the body of Christ. Just as many  
grains came together into the one loaf, so we are all one in  
Christ Jesus. Help us to reflect the life giving love of the  
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actions.

the bun is shared, saying "bread for the journey" or some other  
saying.

### Responses

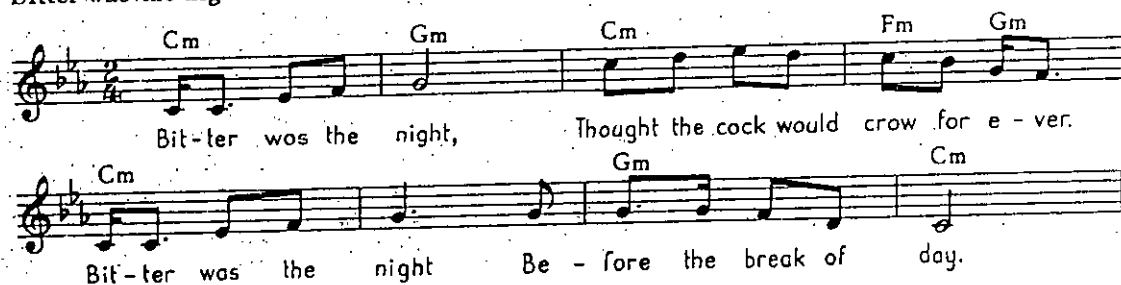
When Jesus hung upon the cross:  
The natural creation grieved.  
Creation mourned its Lord:  
It mourned the Lord of all the earth.  
We too are dust of earth:  
And children of the same Creator.  
Brother sun and sister earth:  
Share with us frustration.  
They are constrained by failure and decay:  
They long to be freed and made new,  
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O Lord of life,  
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by your death you have destroyed death  
and have given us abundant life. Amen.

Seasonal Worship PS2

Words and music:  
Sydney Carter

Bitter was the night.



Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night.  
Before the break of day.

Jesus he came by  
But I said I didn't know him.  
Bitter was the night  
Before the break of day.

Told them all a lie,  
And I said it three times over.  
Bitter was the night  
Before the break of day.

What did Judas do?  
Sold him for a bag of silver.  
Bitter was the night  
Before the break of day.

Judas died of shame,  
Hanged himself upon an alder.  
Bitter was the night  
Before the break of day.

Thought I'd do the same  
Thought the night would last for ever.  
Bitter was the night  
Before the break of day.

Bitter was the night  
Thought there'd never be a morning.  
Bitter was the night  
Before the break of day.

Bitter was the night  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

## Shalom

Shalom my friends shalom my friends, shalom, shalom

The peace of Christ be with us today, shalom, shalom

- A. Your will be done on earth,  
in the hearts of saints and sinners  
and those who have abundance from which to give the hungry,  
the sick, the untaught, the homeless and unemployed.
- B. Give us this day our daily bread  
to the poor at home and the poor across the world,  
the bread of truth to this disturbed generation
- A. And forgive us our sins, our coldness  
our constant failure to reach out  
to those who are in need,  
as we forgive those who sin against us.
- B. And do not let us fall into temptation  
Give us the grace to resist temptation to judge,  
the temptation to fear failure,  
the temptation to selfishness, the closed mind.
- All. But deliver us from the evil of injustice,  
of war and violence,  
the evil of failing in affection, respect and support for those  
who live and work with us,  
deliver us from the evil of turning away from you.

The Eucharist (back page)

The Peace Sung Shalom (hold hands)  
Shalom my friends shalom my friends shalom, shalom  
The peace of Christ I give you today, shalom, shalom X3

Communion and short period of silence

Final words from the Celebrant

Final Song (to tune of Danny Boy). We shall go out renewed in our  
commitment (June Boyce Tillman)

## Good Friday

1. A gov'nor stands within his court –  
Authority intact-  
His quest for truth brings no response.  
Now how will he react?
2. The festive crowd turns out for fun –  
A crucifixion play –  
A week ago they hailed him lord  
And now for blood they bay.
3. In crowded, dusty, narrow streets  
The merchants show their goods.  
A criminal disrupts their trade  
Beneath his cross of wood.
4. The soldiers do as they are told  
And hammer nails of steel  
The victim speaks; but they dare not  
Allow themselves to feel.
5. A curious band now gathers round  
The bottom of the cross.  
In sharing pain with drops of blood  
They celebrate their loss.
6. A human drama now enfolds –  
A complicated mix –  
Forgive us when we fail to see  
The Christ within our midst.

June Boyce-Tillman March 12<sup>th</sup> 2013 (on a plane from Thailand)  
To the tune There is a green hill

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## GOOD FRIDAY LITURGY 2018

The Candle is lit and the Galilee stone is passed, each naming themselves.

We are gathered here today to reflect on the life and passion of Our Lord, on what it means to us in our situation here and now, to look back and to look forward so that we too may die to what is evil and come alive to all that is good.

Reading Isaiah 52.13 - 53.12

Song Good Friday (June Boyce Tillman) on separate song sheet

Act of Penitence (from The Vancouver World Assembly)

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*An act of penitence*

O Lord, our hearts are heavy  
with the sufferings of the ages,  
with the crusades and the holocausts  
of a thousand thousand years.  
The blood of the victims is still warm,  
The cries of anguish still fill the night.

To you we lift our outspread hands.

*We thirst for you in a thirsty land.*

O Lord, who loves us as a father,  
who cares for us as a mother,  
who came to share our life as a brother,  
we confess before you our failure to live as your children,  
brothers and sisters bound together in love.

To you we lift our outspread hands.

*We thirst for you in a thirsty land.*

We have squandered the gift of life.  
The good life of some  
is built on the pain of many;  
the pleasure of a few  
on the agony of millions.

We worship death in our quest to possess ever more things;  
we worship death in our hankering after  
our own security, our own survival, our own peace,  
as if life were divisible  
as if love were divisible  
as if Christ had not died for all of us.

To you we lift our outspread hands.

*We thirst for you in a thirsty land.*

O Lord, forgive our life-denying pursuit of life,  
and teach us anew what it means to be your children.

To you we lift our outspread hands.

*We thirst for you in a thirsty land.*

## **Bidding Prayers**

**The Making of the Cross** Each participant will be given a card on which to write one of the evils of the world today e.g. violence. When this has been done the cards will be placed to form a cross.

**Song** Bitter was the night (Sydney Carter) on song sheet

## **Reproaches** (said antiphonally)

**A** Oh 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.

**B** Lord, what have your people done to you?  
In place of freedom we have filled the jails of the world  
With political prisoners, and suppressed freedom of speech  
even in your Church.

**All** Holy is God, Holy and Strong  
Holy Immortal One, have mercy on us

**A** Oh my people, what have I done to you,  
how have I offended you? Answer me.  
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.

**B** Lord, what have your people done to you?  
We have let famine stalk through the earth  
And divided the riches of creation unjustly.

**All** Holy is God, Holy and strong  
Holy Immortal One, have mercy on us

**A** What more could I have done for you?

I planted you as my fairest vine,

But you yielded only bitterness.

When was thirsty you gave me vinegar to drink

And you pierced your Saviour with a lance.

**B** Lord, what have your people done to you

We have trampled on the vine and divided your Church

We make half hearted approaches to those from whom

we are divided but give little priority to love and reconciliation

**All** Holy is God, Holy and Strong

Holy Immortal One, have mercy on us

**A** I gave you saving water from the rock,

but you gave me gall to drink .

How have I offended you. Answer me

**B** What have your people done to you?

We have taken your life giving water

And polluted it through preferring the

Letter to the Spirit so that its saving power

No longer shines out to the thirsty.

**All** Holy God .....

### Silence

Song Bitter was the night (Sydney Carter)

### Agape Blessing

**All** -We share <sup>sh</sup>this bread, this symbolic hot cross bun today as a sign that we are ~~alone~~ <sup>sh</sup>in the body of Christ. Just as many grains came together in this one bread, so we are alone in Christ Jesus. Help us to reflect the life giving love of thee Creator, Redeemer and Spirit in all our relationships and actions. The bun is ~~shred~~ <sup>shared</sup>, saying "bread for the journey" or some other saying,

**A** 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.

**B** Lord, what have your people done to you  
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Letter to the Spirit so that its saving power  
No longer shines out to the thirsty.

**All** Holy<sup>ly</sup> God .....

### Silence

Song Bitter was the night (Sydney Carter)

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## Good Friday

1. A gov'nor stands within his court –  
Authority intact-  
His quest for truth brings no response.  
Now how will he react?
2. The festive crowd turns out for fun –  
A crucifixion play –  
A week ago they hailed him lord  
And now for blood they bay.
3. In crowded, dusty, narrow streets  
The merchants show their goods.  
A criminal disrupts their trade  
Beneath his cross of wood.
4. The soldiers do as they are told  
And hammer nails of steel  
The victim speaks; but they dare not  
Allow themselves to feel.
5. A curious band now gathers round  
The bottom of the cross.  
In sharing pain with drops of blood  
They celebrate their loss.
6. A human drama now enfolds –  
A complicated mix –  
Forgive us when we fail to see  
The Christ within our midst.

June Boyce-Tillman March 12<sup>th</sup> 2013 (on a plane from Thailand)  
To the tune There is a green hill

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June Boyce-Tillman March 12<sup>th</sup> 2013 (on a plane from Thailand)  
To the tune There is a green hill

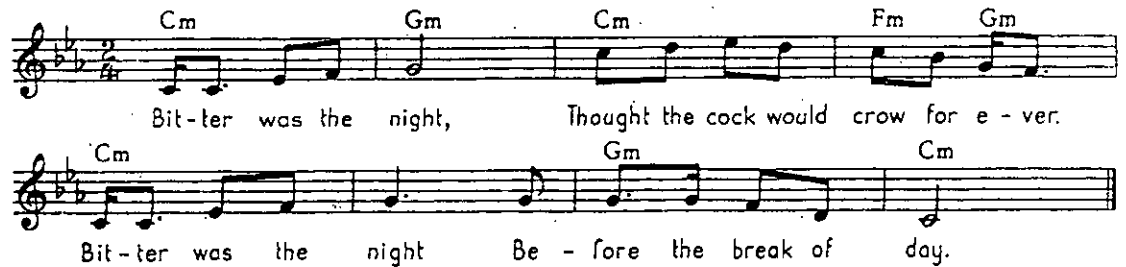
## Good Friday

1. A gov'nor stands within his court –  
Authority intact-  
His quest for truth brings no response.  
Now how will he react?
2. The festive crowd turns out for fun –  
A crucifixion play –  
A week ago they hailed him lord  
And now for blood they bay.
3. In crowded, dusty, narrow streets  
The merchants show their goods.  
A criminal disrupts their trade  
Beneath his cross of wood.
4. The soldiers do as they are told  
And hammer nails of steel  
The victim speaks; but they dare not  
Allow themselves to feel.
5. A curious band now gathers round  
The bottom of the cross.  
In sharing pain with drops of blood  
They celebrate their loss.
6. A human drama now enfolds –  
A complicated mix –  
Forgive us when we fail to see  
The Christ within our midst.

June Boyce-Tillman March 12<sup>th</sup> 2013 (on a plane from Thailand)  
To the tune There is a green hill

# Bitter was the night

Words and music:  
Sydney Carter



Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

Jesus he came by  
But I said I didn't know him.  
Bitter was the night  
Before the break of day.

Told them all a lie,  
And I said it three times over.  
Bitter was the night  
Before the break of day.

What did Judas do?  
Sold him for a bag of silver.  
Bitter was the night  
Before the break of day.

Judas died of shame,  
Hanged himself upon an alder.  
Bitter was the night  
Before the break of day.

Thought I'd do the same  
Thought the night would last for ever.  
Bitter was the night  
Before the break of day.

Bitter was the night  
Thought there'd never be a morning.  
Bitter was the night  
Before the break of day.

Bitter was the night  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

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The musical score is written on two staves in C minor (three flats) and 4/4 time. The first staff contains the melody for the first line of the song, with lyrics 'Bit-ter was the night, Thought the cock would crow for e-ver.' The second staff contains the melody for the second line, with lyrics 'Be-fore the break of day.' Chord symbols (Cm, Gm, Fm) are placed above the notes.

Bitter was the night,  
Thought the cock would crow for ever.  
Bitter was the night  
Before the break of day.

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But I said I didn't know him.  
Bitter was the night  
Before the break of day.

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Before the break of day.

Bitter was the night  
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Bitter was the night  
Before the break of day.