



GOOD FRIDAY

OR *FRIDAY OF THE PASSION OF THE LORD*

A Celebration of the Passion

Welcome to the Celebration of the Passion of the Lord!

Today's liturgy centres on Jesus' Passion (his sufferings) and death on the Cross for our salvation. In order for us to enter more deeply into this great mystery, the "Celebration" is marked by deep silence. Please use these quiet moments to recollect yourself in the presence of Our Crucified Lord, accompanying him in spirit through the pain he endured - like the Mary and John did at Calvary.

*Here might I stay and sing, no story so divine:
never was love, dear King, never was grief like thine.*

This is my friend, in whose sweet praise

I all my days could gladly spend!

(Samuel Crossman, 1664)

On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Confession and the Anointing of the Sick. It is a day of mourning. Holy Communion is distributed from the Sacrament reserved last night at the Altar of Repose.

The church remains stripped of decorations, flowers, and sacred images. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

INTRODUCTION AND PROSTRATION

The liturgy begins in complete silence.

We STAND as the choir, the ministers, and the Priest enter the church.

ALL KEEL for a time of silent prayer as the Priest prostrates before the altar.

After this, the Priest introduces the readings saying,

Let us pray,

Silence is kept.

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever.

All: Amen.

After this, we SIT for the readings.

LITURGY OF THE WORD

A reading from the prophet Isaiah,

(Isaiah 52:13-53:12)

See, my servant will prosper,
he shall be lifted up, exalted, rise to great heights.
As the crowds were appalled on seeing him
– so disfigured did he look that he seemed no longer human –
so will the crowds be astonished at him,
and kings stand speechless before him;
for they shall see something never told
and witness something never heard before:
‘Who could believe what we have heard,
and to whom has the power of the Lord been revealed?’
Like a sapling he grew up in front of us,
like a root in arid ground.
Without beauty, without majesty we saw him,
no looks to attract our eyes;
a thing despised and rejected by men,
a man of sorrows and familiar with suffering,
a man to make people screen their faces;
he was despised and we took no account of him.
And yet ours were the sufferings he bore,
ours the sorrows he carried.
But we, we thought of him as someone punished,
struck by God, and brought low.
Yet he was pierced through for our faults,
crushed for our sins.
On him lies a punishment that brings us peace,
and through his wounds we are healed.
We had all gone astray like sheep, each taking his own way,
and the Lord burdened him with the sins of all of us.
Harshly dealt with, he bore it humbly,
he never opened his mouth,
like a lamb that is led to the slaughter-house,
like a sheep that is dumb before its shearers never opening its mouth.

By force and by law he was taken;
would anyone plead his cause?
Yes, he was torn away from the land of the living;
for our faults struck down in death.
They gave him a grave with the wicked, a tomb with the rich,
though he had done no wrong
and there had been no perjury in his mouth.
The Lord has been pleased to crush him with suffering.
If he offers his life in atonement,
he shall see his heirs, he shall have a long life
and through him what the Lord wishes will be done.

His soul's anguish over he shall see the light and be content.
By his sufferings shall my servant justify many,
taking their faults on himself.
Hence I will grant whole hordes for his tribute,
he shall divide the spoil with the mighty,
for surrendering himself to death
and letting himself be taken for a sinner,
while he was bearing the faults of many
and praying all the time for sinners. '

This is the word of the Lord.

All: Thanks be to God.

Responsorial Psalm

(Psalm 30 (31):2, 6, 12-13, 15-17, 25)

Father, into your hands I commend my spirit.

All: Father, into your hands I commend my spirit.

In you, O Lord, I take refuge.

Let me never be put to shame.

In your justice, set me free,

Into your hands I commend my spirit.

It is you who will redeem me, Lord.

All: Father, into your hands I commend my spirit.

In the face of all my foes

I am a reproach,

an object of scorn to my neighbours

and of fear to my friends.

All: Father, into your hands I commend my spirit.

Those who see me in the street

run far away from me.

I am like a dead man, forgotten in men's hearts,

like a thing thrown away.

All: Father, into your hands I commend my spirit.

But as for me, I trust in you, Lord;

I say: 'You are my God.

My life is in your hands, deliver me

from the hands of those who hate me.

All: Father, into your hands I commend my spirit.

Let your face shine on your servant.

Save me in your love.'

Be strong, let your heart take courage,

all who hope in the Lord.

All: Father, into your hands I commend my spirit.

A reading from the Letter to the Hebrews, (4:14-16, 5:7-9)

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

This is the word of the Lord.

All: Thanks be to God.

*After this, we **STAND** to sing,*

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

**2. 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.**

**3. 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.**

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

**5. 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 remain **STANDING** for the reading of the Passion of the Lord according to St John. People struggling to stand for long periods of time may sit during the reading.*

During this reading we all join in reading the words of the crowd.

*Key: **N.** Narrator. **✠** Jesus. **O.** Other single speaker.*

The Passion Our Lord Jesus Christ according to John. *(18:1-19:42)*

N. Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

✠ 'For whom are you looking?'

N. They answered,

All: 'Jesus of Nazareth.'

N. Jesus replied,

✠ 'I am he.'

N. Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them,

✠ 'For whom are you looking?'

N. And they said,

All: 'Jesus of Nazareth.'

N. Jesus answered,

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

N. This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.'

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

Jesus said to Peter,

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

N. So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus.

Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in.

The woman said to Peter,

O. 'You are not also one of this man's disciples, are you?'

N. He said,

O. 'I am not.'

N. Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

✠ 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.'

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

O. 'Is that how you answer the high priest?'

N. Jesus answered,

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

N. Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him,

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

N. He denied it and said,

O. 'I am not.'

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

O. 'Did I not see you in the garden with him?'

N. Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

So Pilate went out to them and said,

O. 'What accusation do you bring against this man?'

N. They answered,

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

N. Pilate said to them,

O. 'Take him yourselves and judge him according to your law.'

N. The Jews replied,

All: 'We are not permitted to put anyone to death.'

N. (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

O. 'Are you the King of the Jews?'

N. Jesus answered,

✘ 'Do you ask this on your own, or did others tell you about me?'

N. Pilate replied,

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

N. Jesus answered,

✘ 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.'

N. Pilate asked him,

O. 'So you are a king?'

N. Jesus answered,

✘ 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.'

N. Pilate asked him,

O. 'What is truth?'

N. After he had said this, he went out to the Jews again and told them,

O. 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?'

N. They shouted in reply,

All: 'Not this man, but Barabbas!'

N. Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

All: 'Hail, King of the Jews!'

N. and striking him on the face.

N. Pilate went out again and said to them,

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

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

O. 'Here is the man!'

N. When the chief priests and the police saw him, they shouted,

All: 'Crucify him! Crucify him!'

N. Pilate said to them,

O. 'Take him yourselves and crucify him; I find no case against him.'

N. The Jews answered him,

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

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

O. 'Where are you from?'

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

O. 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?'

N. Jesus answered him,

✠ 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.'

N. From then on Pilate tried to release him, but the Jews cried out,

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

N. When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

O. 'Here is your King!'

N. They cried out,

**All: 'Away with him! Away with him!
Crucify him!'**

N. Pilate asked them,

O. 'Shall I crucify your King?'

N. The chief priests answered,

All: 'We have no king but Caesar.'

N. Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.'

Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Then the chief priests of the Jews said to Pilate,

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

N. Pilate answered,

O. 'What I have written I have written.'

N. When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

So they said to one another,

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

N. This was to fulfil what the scripture says,

'They divided my clothes among themselves,
and for my clothing they cast lots.'

And that is what the soldiers did.

N. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

✠ 'Woman, here is your son.'

N. Then he said to the disciple,

✠ 'Here is your mother.'

N. And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),

✠ 'I am thirsty.'

N. A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

✠ 'It is finished.'

N. Then he bowed his head and gave up his spirit.

We KNEEL and pause for a few moments.

N. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the scripture might be fulfilled,

'None of his bones shall be broken.'

And again another passage of scripture says,

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

N. After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.

Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The reading of the Passion of the Lord ends in silence.

We SIT for the Homily (or address) from the Priest.


After the homily, silence is kept for a few moments.



SOLEMN INTERCESSIONS

We **KNEEL** (or alternatively **STAND**) for the prayers.

Let us pray, dear friends, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty.

 **All: Jesus, remember me when you come into your Kingdom. Jesus, remember me when you come into your Kingdom.**

Almighty ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord.

All: Amen.

Let us pray also for our Bishop **N.**, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

 **All: Jesus, remember me...**

Almighty ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord.

All: Amen.

Let us pray also for those preparing for Baptism,
that our God and Lord may open wide the ears of their inmost hearts
and unlock the gates of his mercy, that, having received
forgiveness of all their sins through the waters of rebirth,
they, too, may be one with Christ Jesus our Lord.

 **All: Jesus, remember me...**

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of catechumens,
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.

All: Amen.

Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased, as they live the truth,
to gather them together and keep them in his one Church

 **All: Jesus, remember me...**

Almighty ever-living God,
who gather what is scattered
and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated
may be joined together by integrity of faith
and united in the bond of charity.
Through Christ our Lord.

All: Amen.

Let us pray also for the Jewish people,
to whom the Lord our God spoke first,
that he may grant them to advance in love of his name
and in faithfulness to his covenant.

🎵 **All: Jesus, remember me...**

Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
graciously hear the prayers of your Church,
that the people you first made your own
may attain the fullness of redemption.
Through Christ our Lord.

All: Amen.

Let us pray also for those who do not believe in Christ,
that, enlightened by the Holy Spirit,
they, too, may enter on the way of salvation.

🎵 **All: Jesus, remember me...**

Almighty ever-living God,
grant to those who do not confess Christ
that, by walking before you with a sincere heart,
they may find the truth
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord.

All: Amen.

Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

 **All: Jesus, remember me...**

Almighty ever-living God,
who created all people to seek you always by desiring you
and, by finding you, come to rest, grant, we pray,
that, despite every harmful obstacle,
all may recognize the signs of your fatherly love
and the witness of the good works
done by those who believe in you,
and so in gladness confess you,
the one true God and Father of our human race.
Through Christ our Lord.

All: Amen.

Let us pray also for Charles, our King, for the royal family,
and for all serving in public office, that our God and Lord
may direct their minds and hearts according to his will
for the true peace and freedom of all.

 **All: Jesus, remember me...**

Almighty ever-living God,
in whose hand rest every human heart
and the rights of peoples, look with favour, we pray,
on those who govern with authority over us,
that throughout the whole world,
the prosperity of peoples,
the assurance of peace, and freedom of religion
may through your gift be made secure.
Through Christ our Lord

All: Amen.

Let us pray to God that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

🎵 **All: Jesus, remember me...**

Almighty ever-living God,
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation
come before you, that all may rejoice,
because in their hour of need your mercy was at hand.
Through Christ our Lord.

All: Amen.

Let us pray for all those who have departed this life,
And particularly for former parishioners,
priests of this church, and benefactors of our parish,
that they may be welcomed in the light and peace of heaven.

🎵 **All: Jesus, remember me...**

Almighty ever-living God,
by whose mercy the souls of the faithful find rest,
graciously grant pardon for their sins
to your servants and to all who sleep in Christ,
so that, freed from all guilt,
they may have a share in the eternal life of your Kingdom.
Through Christ our Lord.

All: Amen.

We **STAND**.

VENERATION OF THE RELIC OF THE TRUE CROSS

The ministers and the Priest move to the back of the church and prepare for the procession and unveiling of the Cross. During this time we sing,

- 1. The royal banners forward go,
The cross shines forth in mystic glow;
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid.**
- 2. There whilst he hung, his sacred side
By soldier's spear was opened wide,
To cleanse us in the precious flood
Of water mingled with his blood.**
- 3. Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's King should be;
For God is reigning from the tree.**
- 4. O tree of glory, tree most fair,
Ordained those holy limbs to bear,
How bright in purple robe it stood,
The purple of a Saviour's blood!**
- 5. Upon its arms, like balance true,
He weighed the price for sinners due,
The price which none but he could pay,
And spoiled the spoiler of his prey.**

**6. To thee, eternal Three in One,
Let homage meet by all be done:
As by the cross thou dost restore,
So rule and guide us evermore. Amen.**

We turn to face the back of the church as the relic of the Cross of Jesus is unveiled and carried through the nave. At the back of the church, in the middle of the nave, and at the chancel step the Priest hold up the relic for us to venerate.

***EACH TIME** the relic of the Cross is lifted up we **GENUFLECT** (kneel on one knee) and use this response,*

This is the wood of the Cross
on which hung the Saviour of the world.

All: Come, let us worship.

The relic of the Cross is then displayed for veneration at the chancel step. The Priest is the first to venerate it, followed by the ministers, and the choir. After this everyone is invited to approach the Cross and venerate it. The customary way for venerating the Cross is to kneel or genuflect before it.

“The Reproaches” are sung by the choir.

When the veneration has been concluded, the Cross is carried to its place at the altar.

DISTRIBUTION OF HOLY COMMUNION

The main altar is prepared for Holy Communion. Meanwhile the Priest brings the Blessed Sacrament from the Altar of Repose to the altar.

*During this time we **STAND** to sing,*

**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 present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.**

Once the altar has been prepared the Priest, introduces the Lord's Prayer,

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

We remain STANDING to sing,

**♪ All: Lamb of God,
you take away the sin of the world,
have mercy on us.
Lamb of God,
you take away the sin of the world,
have mercy on us.
Lamb of God,
you take away the sin of the world,
grant us peace.**

We **KNEEL**. Showing the Host to the congregation, the Priest says,
This is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.
**All: Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

The Priest receives Communion and then proceeds to distribute the Sacrament to the ministers, the choir, and the congregation.

Today Holy Communion is distributed in one kind (only the Body of Christ).

A note about receiving Holy Communion

Every Baptised and Confirmed person is warmly invited to receive Holy Communion at this point.

If you receive Holy Communion in another church or Christian denomination, you are very welcome to receive the Sacrament here. Should you require a gluten-free wafer, please say so to the Priest.

If do not wish to receive Communion, or if you are not Confirmed, you are invited to approach the altar to receive an individual blessing. Please indicate this by carrying this order of service with you.

While distributing Holy Communion the Priest will say,

The Body of Christ

*Please, reply **Amen** to this before receiving the Sacrament.*

We **KNEEL** or **SIT** after receiving Communion. After a choir anthem we sing,

**I. My song is love unknown,
my Saviour's love to me,
love to the loveless shown
that they might lovely be.
O who am I, that for my sake
my Lord should take, frail flesh and die?**

**2. He came from his blest throne
salvation to bestow,
but men made strange, and none
the longed-for Christ would know.
But O my friend, my friend indeed,
who at my need, his life did spend.**

**3. Sometimes they strew his way,
and his strong praises sing,
resounding all the day
hosannas to their King.
Then "Crucify!" is all their breath,
and for his death they thirst and cry.**

**4. Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries! Yet they at these
themselves displease, and 'gainst him rise.**

**5. They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet steadfast he to suffering goes,
that he his foes from thence might free.**

**6. In life, no house, no home
My Lord on earth might have;
In death, no friendly tomb,
But what a stranger gave.
What may I say? Heav'n was His home;
But mine the tomb wherein He lay.**

**7. Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend.**

After the distribution of Holy Communion we keep a few moments of silence, then the Priest says,

Let us pray,
Almighty ever-living God, who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord.

All: Amen.

The service concludes with the prayer over the people said by the Priest

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honoured the Death of your Son
in the hope of their resurrection:
may pardon come, comfort be given, holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord.

All: Amen.

After this the Priest, the minister, and the choir return to the vestry in silence.



*The Parish of All Saints' is the Church of England
in Houghton Regis, Linnere, Thorn, Bidwell West, and North Dunstable.*

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