



## Order of Service

*St. Matthew's Church, Wych Lane, Bridgemyr PO13 0JN  
in partnership with Bridgemyr Community Sports College*

[www.StMatthewsBridgemyr.org.uk](http://www.StMatthewsBridgemyr.org.uk)

# Introduction to the Triduum

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane. After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. 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. This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards the Jews. The '*Ioudaioi*' of St John's Gospel have all too easily been identified with 'the Jews' as a whole, or more specifically those Jews who were neighbours of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be sensitive to the ways in which an unreflecting use of traditional texts (like the Reproaches) can perpetuate a strain of Christian anti-Semitism.

# The Liturgy of Good Friday

*Silence is kept*

*At the entrance of the minister stand*

*Then all kneel, sit or prostrate themselves*

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

*All*            **Amen.**

*The Liturgy of the Word*

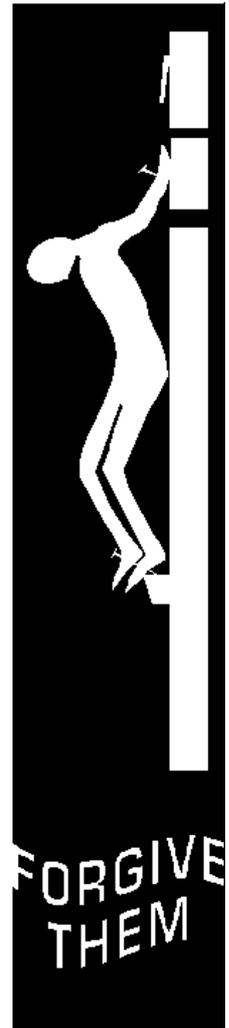
## **Old Testament Reading**

*Reader*      A reading from the book of 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.**

*Silence is kept.*

## **Psalm 22: 1-11**

- 1 My God, my God, why have you forsaken me,□\*  
and are so far from my salvation, from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer;□\*  
and by night also, but I find no rest.
- 3 Yet you are the Holy One,□\*  
enthroned upon the praises of Israel.
- 4 Our forebears trusted in you;□\*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered;□\*  
they put their trust in you and were not confounded.
- 6 But as for me, I am a worm and no man,□\*  
scorned by all and despised by the people.

- 7 All who see me laugh me to scorn;□\*  
they curl their lips and wag their heads, saying,
- 8 ‘He trusted in the Lord; let him deliver him;□\*  
let him deliver him, if he delights in him.’
- 9 But it is you that took me out of the womb□\*  
and laid me safe upon my mother’s breast.
- 10 On you was I cast ever since I was born;□\*  
you are my God even from my mother’s womb.
- 11 Be not far from me, for trouble is near at hand□\*  
and there is none to help.

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.**

## **New Testament Reading**

Reader A reading from the letter to the Hebrews.

*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.**

*Silence is kept.*

*A canticle or hymn may be used.*

## The Passion Reading

The Lord be with you  
**And also with you**

The Passion of our Lord Jesus Christ according to John.

*John 18.1–end of 19*

Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said, 'Who are you looking for?' They answered, 'Jesus the Nazarene.' He said, 'I am he.' Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time, 'Who are you looking for?' They said, 'Jesus the Nazarene.' 'I have told you that I am he,' replied Jesus. 'If I am the one you are looking for, let these others go.' This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?'

The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter, 'Aren't you another of that man's disciples?' He answered, 'I am not.' Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered, 'I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.' At these words, one of the guards standing by gave Jesus a slap in the face, saying, 'Is that the way to answer the high priest?' Jesus replied, 'If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?' Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him, 'Aren't you another of his disciples?' He denied it saying, 'I am not.' One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, 'Didn't I see you in the garden with him?' Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, 'What charge do you bring against this man?' They replied, 'If he were not a criminal, we should not be handing him over to you.' Pilate said, 'Take him yourselves, and try him by your own Law.' The Jews answered, 'We are not allowed to put a man to death.' This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, 'Are you the king of the Jews?' he asked. Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.' 'So you are a king then?' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.' 'Truth?' said Pilate 'What is that?'; and with that he went out again to the Jews and said, 'I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?' At this they shouted: 'Not this man,' they said 'but Barabbas.' Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying, 'Hail, king of the Jews!'; and they slapped him in the face.

Pilate came outside again and said to them, 'Look, I am going to bring him out to you to let you see that I find no case.' Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, 'Here is the man.' When they saw him the chief priests and the guards shouted, 'Crucify him! Crucify him!' Pilate said, 'Take him yourselves and crucify him: I can find no case against him.' 'We have a Law,' the Jews replied 'and according to that Law he ought to die, because he has claimed to be the Son of God.'

When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus, 'Where do you come from?' But Jesus made no answer. Pilate then said to him, 'Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?' 'You would have no power over me' replied Jesus 'if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.'

From that moment Pilate was anxious to set him free, but the Jews shouted, 'If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.' Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. 'Here is your king' said Pilate to the Jews. 'Take him away, take him away!' they said. 'Crucify him!' 'Do you want me to crucify your king?' said Pilate. The chief priests answered, 'We have no king except Caesar.' So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate, 'You should not write "King of the Jews," but "This man said: I am King of the Jews."' Pilate answered, 'What I have written, I have written.'

When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another, 'Instead of tearing it, let's throw dice to decide who is to have it.' In this way the words of scripture were fulfilled:

*They shared out my clothing among them.  
They cast lots for my clothes.*

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son. Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

'I am thirsty.'

A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up his spirit. It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a

lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

*Not one bone of his will be broken;*

and again, in another place scripture says:

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

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

This is the Passion of the Lord.

*Silence is kept.*

**A Sermon may be preached**

*Silence is kept.*



## ***The Prayers of Intercession***

**President** God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our heavenly Father for people everywhere according to their needs.

**Minister** Let us pray for the Church of God throughout the world: for unity in faith, in witness and in service, for bishops and other ministers, and those whom they serve, for *N*, our bishop, and the people of this diocese, for all Christians in this place, for those to be baptized,

for those who are mocked and persecuted for their faith,  
that God will confirm his Church in faith,  
increase it in love, and preserve it in peace.

*Silence is kept.*

Lord, hear us.

*All* **Lord, graciously hear us.**

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

*All* **Amen.**

*Minister* Let us pray for the nations of the world and their leaders:  
for Elizabeth our Queen and the Parliaments of this land,  
for those who administer the law  
and all who serve in public office,  
for all who strive for justice and reconciliation,  
that by God's help the world  
may live in peace and freedom.

*Silence is kept.*

Lord, hear us.

*All* **Lord, graciously hear us.**

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

*All* **Amen.**

*Minister* Let us pray for God's ancient people, the Jews,  
the first to hear his word:

for greater understanding between Christian and Jew,  
for the removal of our blindness and bitterness of heart,  
that God will grant us grace to be faithful to his covenant  
and to grow in the love of his name.

*Silence is kept.*

Lord, hear us.

*All* **Lord, graciously hear us.**

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

*All* **Amen.**

*Minister* Let us pray for those who do not believe  
the gospel of Christ:  
for those who have not heard the message of salvation,  
for all who have lost faith,  
for the contemptuous and scornful,  
for those who are enemies of Christ  
and persecute those who follow him,  
for all who deny the faith of Christ crucified,  
that God will open their hearts to the truth  
and lead them to faith and obedience.

*Silence is kept.*

Lord, hear us.

*All* **Lord, graciously hear us.**

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

*All* **Amen.**

*Minister* Let us pray for all those who suffer:  
for those who are deprived and oppressed,  
for all who are sick,  
for those in darkness, in doubt and in despair,  
in loneliness and in fear,  
for prisoners, captives and refugees,  
for the victims of false accusations and violence,  
for all at the point of death and those who  
watch beside them,  
that God in his mercy will sustain them  
with the knowledge of his love.

*Silence is kept.*

Lord, hear us.

*All* **Lord, graciously hear us.**

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

*All* **Amen.**

*Minister* Let us commend ourselves and  
all God's children to his unfailing love,  
and pray for the grace of a holy life,  
that, with all who have died in the peace of Christ,  
we may come to the fullness of eternal life  
and the joy of the resurrection.

*Silence is kept.*

Lord, hear us.

*All* **Lord, graciously hear us.**

*President* O God of unchangeable power and eternal light,  
look favourably on your whole Church,  
that wonderful and sacred mystery,  
and by the tranquil operation of your  
perpetual providence

carry out the work of our salvation:  
and let the whole world feel and see  
that things which were cast down are being raised up  
and things which had grown old are being made new  
and that all things are returning to perfection  
through him from whom they took their origin,  
even Jesus Christ our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

*All*                    **Amen.**

## **The Proclamation of the Cross**

*A wooden cross may be brought into the church and placed in the sight of the people. As the cross is carried in, the procession may stop three times and the following versicles and responses may be said or sung*

This is the wood of the cross,  
on which hung the Saviour of the world.

*All*                    **Come, let us worship.**

*A hymn may be sung*

*All are invited to reverence the cross by  
touching it, kissing it or bowing to it*

*Then the following devotions are used*



*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I am your Creator, Lord of the universe;  
I have entrusted this world to you,  
but you have created the means to destroy it.

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I made you in my image,  
but you have degraded body and spirit  
and marred the image of your God.  
You have deserted me and turned your backs on me

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I filled the earth with all that you need,  
so that you might serve and care for one another,  
as I have cared for you;  
but you have cared only to serve your own wealth and power.

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

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I made my children of one blood  
to live in families rejoicing in one another;  
but you have embittered the races and divided the nations.

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I commanded you to love your neighbour as yourself,  
to love and forgive even your enemies;  
but you have made vengeance your rule and hate your guide.

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

In the fullness of time I sent you my Son,  
that in him you might know me,  
and through him find life and peace;  
but you put him to death on the cross.

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

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

Through the living Christ, I called you into my Church  
to be my servants to the world,  
but you have grasped at privilege and forgotten my will.

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I have given you a heavenly gift and a share in the Holy Spirit;  
I have given you the spiritual energies of the age to come;  
but you have turned away  
and crucified the Son of God afresh.

*My people, what wrong have I done to you?  
What good have I not done for you?  
Listen to me.*

I have consecrated you in the truth;  
I have made you to be one  
in the unity of the Father and the Son,  
by the power of the Spirit;  
but you have divided my Church and shrouded my truth.

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

*Turn again, my people, listen to me.*

Let your bearing to one another arise out of your life in Christ Jesus.  
He humbled himself  
and in obedience accepted the death of the cross.  
But I have bestowed on him the name that is above every name,  
that at the name of Jesus every knee should bow  
and every tongue confess that Jesus Christ is Lord.

*Turn again, my people, listen to me.*

*All* **Father, hear our prayer and forgive us.  
Unstop our ears,  
that we may receive the gospel of the cross.  
Lighten our eyes,  
that we may see your glory in the face of your Son.  
Penetrate our minds,  
that your truth may make us whole.  
Irradiate our hearts with your love,  
that we may love one another for Christ's sake.  
Father, forgive us.**

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

This is the wood of the cross,  
on which hung the Saviour of the world.

*All* **Come, let us worship.**

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

*All* **save us and help us, we humbly pray.**



## ***The Liturgy of the Sacrament***

*The altar is covered with a fair linen cloth, a corporal and candles and the consecrated elements are placed on it in silence.*

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

**All** Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever.  
Amen.

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

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



If you usually receive communion you are welcome to do so here at St Matthew's.

On Good Friday we one receive communion in one kind – just the bread

A hymn may be sung and the altar cleared

Priest Let us pray

O Lord Jesus Christ,  
Son of the living God,  
set your passion, cross and death  
between your judgement and our souls,  
now and in the hour of our death.  
Grant mercy and grace to the living,  
rest to the departed,  
to your Church peace and concord  
and to us sinners forgiveness,  
and everlasting life and glory;  
for, with the Father and the Holy Spirit,  
you are alive and reign,  
God, now and for ever.

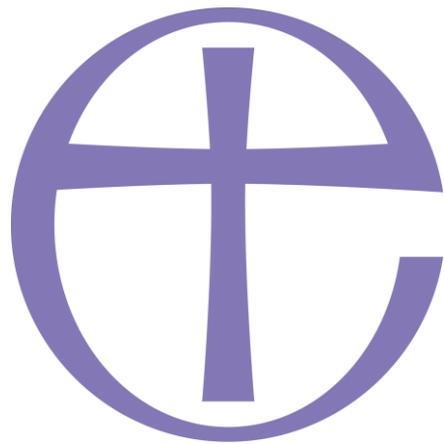
**All Amen.**

Priest Lord,  
Send down your abundant blessing  
Upon your people who have devoutly recalled  
the death of your Son  
In the sure hope of the resurrection.  
Grant them pardon; bring them comfort.  
May their faith grow stringer  
And their eternal salvation be assured.  
We ask this through Christ our Lord. **Amen**

*The ministers depart in silence - and silence is maintained in the church  
Feel free to depart or remain for the meditations at the foot of the cross*



*Refreshments are served in the office/foyer throughout the  
afternoon following this liturgy, please feel free to come and go as  
you desire – please maintain silence in the church*



THE CHURCH  
OF ENGLAND

*Order of service produced by Fr Reuben James Preston for the parish of Bridgemyr 2009  
using authorised materials of the Church of England*

*St Matthew's Church, Wych Lane, Bridgemyr PO13 0FD*  
***[www.StMatthewsBridgemyr.org.uk](http://www.StMatthewsBridgemyr.org.uk)***



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