



The Good Friday Liturgy

2021
2.00pm
(online)



www.exeter-cathedral.org.uk

Welcome to the Cathedral

The Cathedral Church of St. Peter in Exeter, founded in 1050, has been the seat [*cathedra*] of the bishop of Exeter, the symbol of his spiritual and teaching authority, for nearly 1000 years. As such the Cathedral is a centre of worship and mission for the whole of Devon. A centuries-old pattern of daily worship continues, sustained by the best of the Anglican choral tradition. The cathedral is a place of outreach, learning, and spirituality, inviting people into a richer and more engaged discipleship. The Cathedral is a destination for many pilgrims and visitors who come from near and far, drawn by the physical and spiritual heritage of this place. Exeter Cathedral belongs to all the people of Devon, and we warmly welcome you to this online service.

Ministers

President The Revd Canon Chris Palmer - *Canon Chancellor*
Preacher The Revd Canon Cate Edmonds - *Canon Steward*

Music

Setting of the Passion: *Tomás Luis de Victoria*
(1548-1611)

The boy choristers and choir adults sing
Director of Music: Timothy Noon
Assistant Director of Music: Timothy Parsons

Giving

We rely significantly upon the generosity of our congregations and the people of Devon to sustain the Cathedral's worship and ministry. We are grateful for any donations or gifts in support of the Cathedral. For more information about planned and regular giving, please go to:
<https://www.exeter-cathedral.org.uk/support-us/how-to-donate/>

Safeguarding

The Chapter takes the responsibility for safeguarding children and vulnerable adults seriously in their commitment to make Exeter Cathedral a safe and welcoming place. If you have any concerns please discuss them with a member of the Cathedral Chapter or contact the Cathedral Safeguarding Advisor, Charlie Pitman, Tel. 01392 345909

Good Friday

After keeping vigil, Maundy Thursday passes into Good Friday.

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 Maundy Thursday Eucharist to be given in communion. The ministers alone will receive communion on behalf of the choir and online congregation.

The Cathedral remains stripped of all decoration. It continues to be bare and empty through the following day in preparation for the rising excitement as the Easter Vigil draws near.

The Gathering

*The ministers and choir enter. The ministers prostrate themselves.
The Choir sings*

Salvator mundi, salva nos,
qui per crucem et sanguinem redemisti nos,
auxiliare nobis, te deprecamur, Deus noster.

*Save us O Saviour of the world,
which by Thy cross and blood hast redeemed us,
help us, we beseech Thee, O our God.*

Music: Thomas Tallis (1505-85)

The Collect

The president says

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

The Liturgy of the Word

Old Testament Reading

Isaiah 52: 13-53:12

A reading from the book of the prophet Isaiah

My servant was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases;
yet we accounted him stricken, struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities; upon him was the punishment that made
us whole, and by his bruises we are healed.
All we like sheep have gone astray; we have all turned to our own
way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his
mouth; like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

This is the word of the Lord.

Thanks be to God.

Psalm 22

The choir sings:

My God, my God, look upon me; why hast thou forsaken me:
and art so far from my health, and from the words of my
complaint?

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

And thou continuest holy: O thou worship of Israel.

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

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

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

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

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

But thou art he that took me out of my mother's womb:
thou wast my hope, when I hanged yet upon my mother's breasts.

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

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

The Passion of our Lord Jesus Christ according to John

The Passion of our Lord Jesus Christ according to John.

At that time: Pilate therefore took Jesus, and scourged him.
And the soldiers platted a crown of thorns, and put it on his head,
and they put on him a purple robe, and said, Hail, King of the Jews!
and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I
bring him forth to you, that ye may know that I find no fault in him.
Then came Jesus forth, wearing the crown of thorns, and the purple
robe. And Pilate saith unto them, Behold the man!
When the chief priests therefore and officers saw him, they cried
out, saying, Crucify him, crucify him. Pilate saith unto them, Take
ye him, and crucify him: for I find no fault in him.
The Jews answered him, we have a law, and by our law he ought to
die, because he made himself the Son of God.
When Pilate therefore heard that saying, he was the more afraid;
And went again into the judgment hall, and saith unto Jesus,
Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest
thou not that I have power to crucify thee, and have power to
release thee?
Jesus answered, Thou couldest have no power at all against me,
except it were given thee from above: therefore he that delivered
me unto thee hath the greater sin.
And from thenceforth Pilate sought to release him: but the Jews
cried out, saying, If thou let this man go, thou art not Caesar's
friend: whosoever maketh himself a king speaketh against Caesar.
When Pilate therefore heard that saying, he brought Jesus forth,
and sat down in the judgment seat in a place that is called the
Pavement, but in the Hebrew, Gabbatha.
And it was the preparation of the passover, and about the sixth
hour: and he saith unto the Jews, Behold your King!
But they cried out, Away with him, away with him, crucify him.
Pilate saith unto them, Shall I crucify your King? The chief priests
answered, We have no king but Caesar.
Then delivered he him therefore unto them to be crucified. And
they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Silence is kept.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already,
they brake not his legs:
But one of the soldiers with a spear pierced his side, and forthwith
came there out blood and water.
And he that saw it bare record, and his record is true: and he
knoweth that he saith true, that ye might believe.
For these things were done, that the scripture should be fulfilled, A
bone of him shall not be broken.
And again another scripture saith, They shall look on him whom
they pierced.

Silence is kept.

Address

The Revd Canon Cate Edmonds - *Canon Steward*

The Proclamation of the Cross

A minister and the choir sing three times:

Behold, the wood of the Cross,
whereon was hung the world's Salvation.
O come, let us worship.

The Veneration of the Cross

The ministers kneel and pray at the foot of the Cross

The Reproaches

The choir sings

O 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

O my people, what have I done to you?
How have I offended you?
Answer me.

Holy is God, holy and strong,
holy immortal One
have mercy on us.

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.

Holy is God, holy and strong,
holy immortal One
have mercy on us.

What more could I have done for you?

I planted you as my fairest vine but you yielded only bitterness,
when I was thirsty you gave me vinegar to drink
and you pierced your Saviour's side with a lance.

Holy is God, holy and strong,
holy immortal One
have mercy on us.

I opened the sea before you but you opened my side with a spear.
I led you on your way in the pillar of cloud but you led to Pilate's
court.

O my people, what have I done to you?

How have I offended you?

Answer me.

I bore you up with manna in the desert but you struck me down
and scourged me.

I gave you saving water from the rock but you gave me gall and
vinegar to drink.

O my people, what have I done to you?

How have I offended you?

Answer me.

I gave you a royal sceptre
but you gave me a crown of thorns.
I raised you to the heights of majesty
but you had raised me high on a cross.

O my people, what have I done to you?
How have I offended you?
Answer me.

Music by John Sanders (1933-2003)

Prayers of Intercession

A minister says:

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

Let us pray for the Church of God throughout the world:
for unity in faith, in witness and in service,
for bishops and other ministers, and those whom they serve,
for Robert, our bishop, Nick and Jackie his suffragans
and all 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.

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

Let us pray for the nations of the world and their leaders,
for increased cooperation in the face of the global pandemic:
for the work of the United Nations
and the World Health Organisation;
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.

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

Amen.

Let us pray for 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.

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

Amen.

Let us pray for all those who suffer,
remembering the victims of the Coronavirus
and all who have felt its impact:
for those who are deprived and oppressed,
for all who are sick,
for those in darkness, in doubt and in despair;
all 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.

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

Amen.

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

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

Amen.

The Liturgy of the Sacrament

All remain seated. The reserved sacrament is placed on the altar.

The Lord's Prayer

The president says

Standing at the foot of the cross,
let us pray with confidence as our Saviour has taught us

**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.**

Invitation to Communion

The president says

Jesus is the Lamb of God who takes away the sins of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

The clergy receive Holy Communion.

During communion the choir sings

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

*O Lamb of God
that takest away the sins of the
world, have mercy upon us.*

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

*O Lamb of God
that takest away the sins of the
world, have mercy upon us.*

Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem.

*O Lamb of God
that takest away the sins of the
world, grant us thy peace.*

Text: Ordinary of the Mass

Music:

The Lamentation

The choir sings

How doth the city sit solitary, that full of people:
how is she become as a widow!
She that was great among the nations, and princess among the
provinces: how is she become tributary!
She weepeth sore in the night, and her tears are on her cheeks:
among all her lovers, she hath none to comfort her.
The ways of Zion do mourn, because none come to the solemn
assembly:
all her gates are desolate, and she herself is in bitterness.
The Lord hath afflicted her for the multitude of her transgressions:
her children are gone into captivity before the enemy.
All they that go by clap their hands at her: they kiss, and wag their
head at the daughter of Jerusalem saying,
'Is this the city that men called the perfection of beauty; the joy of
whole earth?'
For these things I weep: mine eye, mine eye runneth down with
water.
From on high hath the Lord sent fire into my bones, and it
prevaileth against them: he hath made me desolate and faint all the
day.
He hath builded against me; and compassed me with gall and
travail.

He hath made me to dwell in dark places: as those that have been long dead.
I am become a derision to all my people: and their song all the day.
Let him give his cheek to him that smiteth him: let him be filled full with reproach.
Is it nothing to you, all ye that pass by: behold and see if there be any sorrow like unto my sorrow.
Remember mine affliction and my misery: the wormwood and the gall.
Remember O Lord, what is come upon us: behold and see our reproach.
The joy of our heart is ceased: our dance is turned into mourning.
The crown is fallen from our head: woe unto us, for we have sinned.
For this our heart is faint: for these things our eyes are dim.
Let us search and try our ways: and turn again unto the Lord.
Turn thou us unto thee O Lord, and we shall be turned: renew our days as of old.
It is of the Lord's mercies that we are not consumed: because his compassions fail not.
They are new every morning great is thy faithfulness.
The Lord is my portion, saith my soul: therefore will I hope in him.
O Lord, thou hast pleaded the causes of my soul: thou hast redeemed my life.

Text: The Very Revd E.M. Milner-White (1884-1963)

Music: Edward Bairstow (1874-1946)

The Conclusion

The president

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.

Amen.

Dismissal Gospel

John 19: 38-42

The president reads

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.

Anthem

The Choir sings

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

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?

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.

Words: Isaac Watts (1674-1748)

Music: Edgar Day (1891-1983)

The ministers and choir depart in silence

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