

Passiontide and Holy Week

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Contents

- 259 Introduction to the Season**

- 260 Seasonal Material**
 - Invitations to Confession **260**
 - Kyrie Confession **260**
 - Gospel Acclamation **261**
 - Intercessions **261**
 - Introductions to the Peace **265**
 - Prayer at the Preparation of the Table **265**
 - Prefaces **266**
 - Extended Preface **266**
 - Blessings **267**
 - Short Passages of Scripture **267**

- 268 The Liturgy of Palm Sunday**

- 278 Resources for a Chrism Eucharist**
 - Historical Note **278**
 - Notes **279**
 - Greeting **280**
 - Act of Penitence **280**
 - Collect **281**
 - Readings **281**
 - Gospel Acclamation **281**
 - The Renewal of Commitment to Ministry (A) **282**
 - The Renewal of Commitment to Ministry (B1) **284**
 - A Form for the Renewal of Diaconal Commitment (B2) **286**
 - The Renewal of Commitment to Ministry (C) **287**
 - Introduction to the Peace **288**
 - Prayer over the Oils **288**
 - Prayer at the Preparation of the Table **289**
 - Preface **289**
 - Extended Preface **290**
 - Post Communion **290**
 - Prayer after Communion **290**
 - Blessing **291**

- 292 The Reception of Holy Oils during the Liturgy of Maundy Thursday**

- 293 The Liturgy of Maundy Thursday**

- 305 The Liturgy of Good Friday**

- 258 *Passiontide***

Introduction to the Season

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.

Seasonal Material

Invitations to Confession

A/ God shows his love for us
in that, while we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

A2 Christ himself carried up our sins in his body to the tree,
so that, free from sins,
we might live for righteousness;
by his wounds we have been healed. *1 Peter 2.24*
Let us confess our sins.

Kyrie Confession

B/ O God, you know my foolishness
and my sins are not hidden from you:
Lord, have mercy.
Lord, have mercy.

Let not the flood overwhelm me
nor the depths swallow me up;
let not the pit shut its mouth upon me:
Christ, have mercy.
Christ, have mercy.

Hear me, O Lord, as your loving kindness is good;
turn to me as your compassion is great:
Lord, have mercy.
Lord, have mercy.

Confession

C/ Lord Jesus Christ,
we confess we have failed you as did your first disciples.
We ask for your mercy and your help.

When we take our ease
rather than watch with you:
Lord, forgive us.

Christ have mercy.

When we bestow a kiss of peace
yet nurse enmity in our hearts:
Lord, forgive us.

Christ have mercy.

When we strike at those who hurt us
rather than stretch out our hands to bless:
Lord, forgive us.

Christ have mercy.

When we deny that we know you
for fear of the world and its scorn:
Lord, forgive us.

Christ have mercy.

Gospel Acclamation

G/ Praise to you, O Christ, King of eternal glory.
Christ humbled himself and became obedient unto death,
even death on a cross.
Therefore God has highly exalted him
and given him the name that is above every name. *Philippians 2.8,9*
Praise to you, O Christ, King of eternal glory.

Intercessions

H/ Let us bring to the Father our prayers of intercession
through Christ who gave himself for the life of the world.

For forgiveness for the many times we have denied Jesus,
let us pray to the Lord.

Lord, have mercy.

For grace to seek out those habits of sin which mean
spiritual death,
and by prayer and self-discipline to overcome them,
let us pray to the Lord.

Lord, have mercy.

For Christian people,
that through the suffering of disunity
there may grow a rich union in Christ,
let us pray to the Lord.

Lord, have mercy.

For those who make laws, interpret them, and administer them,
that our common life may be ordered in justice and mercy,
let us pray to the Lord.

Lord, have mercy.

For those who still make Jerusalem a battleground,
let us pray to the Lord.

Lord, have mercy.

For those who have the courage and honesty to work openly for
justice and peace,
let us pray to the Lord.

Lord, have mercy.

For those in the darkness and agony of isolation,
that they may find support and encouragement,
let us pray to the Lord.

Lord, have mercy.

For those who, weighed down with hardship, failure, or sorrow,
feel that God is far from them,
let us pray to the Lord.

Lord, have mercy.

For those who are tempted to give up the way of the cross,
let us pray to the Lord.

Lord, have mercy.

That we, with those who have died in faith,
may find mercy in the day of Christ,
let us pray to the Lord.

Lord, have mercy.

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

H2

Let us pray to the Father through his Son
who suffered on the cross for the world's redemption.

Fill with your Spirit Christ's broken body, the Church ...
Give to Christian people everywhere a deep longing
to take up the cross and to understand its mysterious glory.
By the Saviour's cross and passion,
Lord, save us and help us.

Bless those who lead the Church's worship at this solemn time ...
In the preaching of the word and the celebration of the sacraments
draw your people close to you.
By the Saviour's cross and passion,
Lord, save us and help us.

Strengthen those [among us] who are preparing for baptism,
together with their teachers, sponsors and families ...
Teach them what it means to die and rise with Christ
and prepare them to receive the breath of his Spirit.
By the Saviour's cross and passion,
Lord, save us and help us.

Look in your mercy upon the world you loved so much
that you sent your Son to suffer and to die ...
Strengthen those who work to share
the reconciliation won at such a cost upon the cross.
By the Saviour's cross and passion,
Lord, save us and help us.

Bring healing by the wounds of Christ
to all who are weighed down by pain and injustice ...
Help the lonely and the betrayed, the suffering and the dying,
to find strength in the companionship of Jesus,
and in his passion to know their salvation.
By the Saviour's cross and passion,
Lord, save us and help us.

Welcome into paradise all who have left this world in your friendship ...
According to your promises,
bring them with all your saints
to share in all the benefits of Christ's death and resurrection.
By the Saviour's cross and passion,
Lord, save us and help us.

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

Let us pray to the Father,
 who loved the world so much that he sent his only Son
 to give us life.

Simon from Cyrene was forced to carry the cross for your Son.
 Give us grace to lift heavy loads from those we meet
 and to stand with those condemned to die.
 Lord, hear us.

Lord, graciously hear us.

Your Son watched the soldiers gamble to share his clothes.
 Transform the hearts of those who make a profit from their victims,
 and those whose hearts are hardened by their work.
 Lord, hear us.

Lord, graciously hear us.

The thief, who was crucified with Jesus,
 was promised a place in your kingdom.
 Give pardon and hope, healing and peace
 to all who look death in the face.
 Lord, hear us.

Lord, graciously hear us.

From the cross Jesus entrusted Mary his mother
 and John his disciple to each other's care.
 Help us also to care for one another
 and fill our homes with the spirit of your love.
 Lord, hear us.

Lord, graciously hear us.

In Mary and John your Son created a new family at the cross.
 Fill our relationships,
 and those of new families today,
 with mutual care and responsibility,
 and give us a secure hope for the future.
 Lord, hear us.

Lord, graciously hear us.

The centurion was astonished to see your glory in the
 crucified Messiah.
 Open the eyes of those who do not know you
 to see in your Son the meaning of life and death.
 Lord, hear us.

Lord, graciously hear us.

Joseph of Arimathaea came to take your Son's body away.
 Give hope and faith to the dying and bereaved,
 and gentleness to those who minister to them.
 Lord, hear us.

Lord, graciously hear us.

Simon and Joseph, Mary and John
 became part of your Church in Jerusalem.
 Bring into your Church today a varied company of people,
 to walk with Christ in the way of his passion
 and to find their salvation in the victory of his cross.

Lord of the Church,
hear our prayer,
and make us one in heart and mind
to serve you in Christ our Lord.
Amen.

Introductions to the Peace

J1 Once we were far off,
 but now in union with Christ Jesus we have been brought near
 through the shedding of Christ's blood,
 for he is our peace. *Ephesians 2.13,14*

J2 Christ is our peace.
 He has reconciled us to God
 in one body by the cross.
 We meet in his name and share his peace.

Prayer at the Preparation of the Table

K1 Jesus, true vine and bread of life,
 ever giving yourself that the world might live,
 let us share your death and passion:
 make us perfect in your love.
Amen.

Prefaces

L1 And now we give you thanks
because, for our salvation,
he was obedient even to death on the cross.
The tree of shame was made the tree of glory;
and where life was lost, there life has been restored.

L2 And now we give you thanks
because for our sins he was lifted high upon the cross,
that he might draw the whole world to himself;
and, by his suffering and death,
became the source of eternal salvation
for all who put their trust in him.

Extended Preface

M1 It is indeed right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.
For as the time of his passion and resurrection draws near
the whole world is called to acknowledge his hidden majesty.
The power of the life-giving cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.
He is the victim who dies no more,
the Lamb once slain, who lives for ever,
our advocate in heaven to plead our cause,
exalting us there to join with angels and archangels,
for ever praising you and *saying*:

Blessings

- P1** Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing ...
- P2** May the Father,
who so loved the world that he gave his only Son,
bring you by faith to his eternal life.
Amen.
- May Christ,
who accepted the cup of sacrifice
in obedience to the Father's will,
keep you steadfast as you walk with him the way of his cross.
Amen.
- May the Spirit,
who strengthens us to suffer with Christ
that we may share his glory,
set your minds on life and peace.
Amen.
- And the blessing...

Short Passages of Scripture

- S1** Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow.
Lamentations 1.12
- S2** Unless a grain of wheat falls into the earth and dies,
it remains just a single grain;
but if it dies, it bears much fruit.
John 12.24
- S3** May I never boast of anything except the cross of our Lord Jesus
Christ, by which the world has been crucified to me, and I to
the world.
Galatians 6.14

The Liturgy of Palm Sunday

Structure

¶ Commemoration of the Lord's Entry into Jerusalem

The Greeting
Introduction
Prayer over Palms or Branches
The Palm Gospel
The Procession
The Collect

¶ The Liturgy of the Word

Readings
The Passion Reading
Sermon
Prayers of Intercession

¶ The Liturgy of the Sacrament

The Peace
Preparation of the Table
Taking of the Bread and Wine
The Eucharistic Prayer
The Lord's Prayer
Breaking of the Bread
Giving of Communion
Prayer after Communion

¶ The Dismissal

Notes

1 The Procession

Whenever possible, the congregation gathers in a place apart from the church to which the procession will go. When this is not possible, the Commemoration of the Lord's Entry into Jerusalem takes place inside the church, at a convenient place, and the procession takes place inside or outside the church, all or some of the congregation taking part, as circumstances permit.

2 Palms

Palms or other branches may be used. The congregation may bring palms with them, or be given them as they arrive.

3 The Passion Reading

The Gospel of the Passion may be read or sung by three or more people.

The Liturgy of Palm Sunday

¶ Commemoration of the Lord's Entry into Jerusalem

When all are ready, one of these anthems may be said or sung

Hosanna to the Son of David, the King of Israel.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

(or)

- All* **Hosanna to the Son of David.**
Blessed is he who comes in the name of the Lord.
Behold your king comes to you, O Zion,
meek and lowly, sitting upon an ass.
Ride on in the cause of truth
and for the sake of justice.
Your throne is the throne of God, it endures for ever;
and the sceptre of your kingdom is a righteous sceptre.
You have loved righteousness and hated evil.
Therefore God, your God, has anointed you
with the oil of gladness above your fellows.
- All* **Hosanna to the Son of David.**
Blessed is he who comes in the name of the Lord.

The Greeting

The president greets the people

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you

All **and also with you.**

Introduction

The president introduces the celebration using these or other appropriate words

Dear brothers and sisters in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

The people hold up palms or branches while this prayer is said by the president

God our Saviour,
whose Son Jesus Christ entered Jerusalem as Messiah to suffer and to die;
let these palms be for us signs of his victory
and grant that we who bear them in his name
may ever hail him as our King,
and follow him in the way that leads to eternal life;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

The Palm Gospel

When the Gospel is announced the reader says

Hear the Gospel of our Lord Jesus Christ according to N.

All **Glory to you, O Lord.**

At the end

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

The Procession

Let us go forth, praising Jesus our Messiah.

During the procession all hold palms or branches, and appropriate hymns, psalms, or anthems are sung.

The Collect

After the procession, when all are in their places, the president introduces a period of silent prayer with the words

Let us pray for a closer union with Christ in his suffering and in his glory.

Silence is kept.

Almighty and everlasting God,
 who in your tender love towards the human race
 sent your Son our Saviour Jesus Christ
 to take upon him our flesh
 and to suffer death upon the cross:
 grant that we may follow the example of his patience and humility,
 and also be made partakers of his resurrection;
 through Jesus Christ your Son our Lord,
 who is alive and reigns with you,
 in the unity of the Holy Spirit,
 one God, now and for ever.

All **Amen.**

(or)

True and humble king,
 hailed by the crowd as Messiah:
 grant us the faith to know you and love you,
 that we may be found beside you
 on the way of the cross,
 which is the path of glory.

All **Amen.**

The Liturgy of the Word

Readings

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say

This is the word of the Lord.

All **Thanks be to God.**

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

The Passion Reading

Praise to you, O Christ, King of eternal glory.
Christ humbled himself and became obedient unto death,
even death on a cross.

Therefore God has highly exalted him
and given him the name that is above every name.

All **Praise to you, O Christ, King of eternal glory.**

When the Passion is announced the reader says

The Passion of our Lord Jesus Christ according to N.

At the end

This is the Passion of the Lord.

No response is made.

Sermon

Silence may be kept.

Prayers of Intercession

This form or other suitable words may be used

[We stand with Christ in his suffering.]

For forgiveness for the many times we have denied Jesus,
let us pray to the Lord.

All **Lord, have mercy.**

For grace to seek out those habits of sin which mean
spiritual death,
and by prayer and self-discipline to overcome them,
let us pray to the Lord.

All **Lord, have mercy.**

For Christian people,
that through the suffering of disunity
there may grow a rich union in Christ,
let us pray to the Lord.

All Lord, have mercy.

For those who make laws, interpret them, and administer them,
that our common life may be ordered in justice and mercy,
let us pray to the Lord.

All Lord, have mercy.

For those who still make Jerusalem a battleground,
let us pray to the Lord.

All Lord, have mercy.

For those who have the courage and honesty to work openly for
justice and peace,
let us pray to the Lord.

All Lord, have mercy.

For those in the darkness and agony of isolation,
that they may find support and encouragement,
let us pray to the Lord.

All Lord, have mercy.

For those who, weighed down with hardship, failure, or sorrow,
feel that God is far from them,
let us pray to the Lord.

All Lord, have mercy.

For those who are tempted to give up the way of the cross,
let us pray to the Lord.

All Lord, have mercy.

That we, with those who have died in faith,
may find mercy in the day of Christ,
let us pray to the Lord.

All Lord, have mercy.

The Trisagion may be used

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

The Liturgy of the Sacrament

The Peace

Once we were far off,
but now in union with Christ Jesus we have been brought near
through the shedding of Christ's blood,
for he is our peace.

All The peace of the Lord be always with you
and also with you.

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table Taking of the Bread and Wine

A hymn may be sung.

The gifts of the people may be gathered and presented.

The table is prepared and bread and wine are placed upon it.

At the preparation of the table this prayer may be said

Jesus, true vine and bread of life,
ever giving yourself that the world might live,
let us share your death and passion:
make us perfect in your love.

All **Amen.**

The president takes the bread and wine.

The Eucharistic Prayer

The president uses one of the authorized Eucharistic Prayers.

One of the following Proper Prefaces may be used where appropriate

It is indeed right and just,
 our duty and our salvation,
 always and everywhere to give you thanks,
 holy Father, almighty and eternal God,
 through Jesus Christ our Lord.
 For as the time of his passion and resurrection draws near
 the whole world is called to acknowledge his hidden majesty.
 The power of the life-giving cross
 reveals the judgement that has come upon the world
 and the triumph of Christ crucified.
 He is the victim who dies no more,
 the Lamb once slain, who lives for ever,
 our advocate in heaven to plead our cause,
 exalting us there to join with angels and archangels,
 for ever praising you and *saying*:

(or)

And now we give you thanks
 because, for our salvation,
 he was obedient even to death on the cross.
 The tree of shame was made the tree of glory;
 and where life was lost, there life has been restored.

The Lord's Prayer

The Lord's Prayer is said.

Breaking of the Bread

The president breaks the consecrated bread.

Every time we eat this bread
 and drink this cup,
All **we proclaim the Lord's death
 until he comes.**

The Agnus Dei may be used as the bread is broken.

Giving of Communion

The president says

Draw near with faith.
Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink
in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

(or)

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.**

The president and people receive communion. The following or other authorized words of distribution are used

The body of Christ, broken for you.

Amen.

The blood of Christ, shed for you.

Amen.

During the distribution hymns and anthems may be sung. The Common Worship provision is followed for consecration of additional bread and wine and for disposing of what remains (Common Worship: Services and Prayers for the Church of England, page 182).

Prayer after Communion

Silence is kept.

The Post Communion or another suitable prayer is said

Lord Jesus Christ,
you humbled yourself in taking the form of a servant,
and in obedience died on the cross for our salvation:
give us the mind to follow you
and to proclaim you as Lord and King,
to the glory of God the Father.

All Amen.

All may say

**All Faithful God,
may we who share this banquet
glory in the cross of our Lord Jesus Christ,
our salvation, life and hope,
who reigns as Lord now and for ever. Amen.**

The Dismissal

A hymn may be sung.

The Blessing

The president may use this seasonal blessing, or another suitable blessing

May the Father,
who so loved the world that he gave his only Son,
bring you by faith to his eternal life.

All **Amen.**

May Christ,
who accepted the cup of sacrifice
in obedience to the Father's will,
keep you steadfast as you walk with him the way of his cross.

All **Amen.**

May the Spirit,
who strengthens us to suffer with Christ
that we may share his glory,
set your minds on life and peace.

All **Amen.**

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

The Dismissal

A minister dismisses the people.

These words may be used

Go in peace to love and serve the Lord.

All **In the name of Christ. Amen.**

(or)

Go in the peace of Christ.

All **Thanks be to God.**

The ministers and people depart.

Resources for a Chrism Eucharist

Historical Note

When Peter acknowledged Jesus as ‘the Christ’ (Mark 8.29), he was recognizing him as the ‘Anointed One’ of God: *Christos* in Greek, *Messiah* in Hebrew. The title that had once belonged to the anointed kings of Israel is now conferred on Jesus, who was anointed by the outpouring of the Holy Spirit at his baptism in the river Jordan (cf Acts 10.38). As Jesus received baptism at John’s hands, his true identity was revealed:

Manifest at Jordan’s stream,
prophet, priest and king supreme. (Christopher Wordsworth)

Our own baptism is the sacramental sign of our union with Christ, and of God’s gift to us of his Holy Spirit, to make us God’s children by adoption and grace, and to equip us for the share that all Christians have in Christ’s own ministry. The New Testament speaks of this gift of the Holy Spirit as an anointing (1 John 2.20-27; 2 Corinthians 1.21-22). From an early date, it became customary to trace the sign of the cross in oil on the heads of candidates for baptism, and to anoint them again after baptism with the perfumed oil of chrism – a sign of incorporation into the prophetic, priestly and royal life of Jesus Christ. At the same time, the Letter of James urges its recipients to anoint the sick with oil (James 5.15), as a sign of the healing and forgiveness that are also given through the Holy Spirit (cf Mark 6.13). These are the biblical roots of the ancient custom of using oils in the life of the Church, and of the three particular oils – of catechumens, of the sick, and of chrism – that are prepared in the Chrism Eucharist. In the course of Christian history, they have come to be used in many ways – especially, as in the Old Testament, for the setting apart of people and things for a special place in the life of the Church, for bishops and priests at their ordination, for kings and queens at their crowning, and for churches and altars at their consecration.

There is a more recent custom, introduced first into the Roman Catholic Church by Pope Paul VI in the middle of the twentieth century, that the Chrism Eucharist is also an occasion for the renewal of commitment to ministry. As the priests gathered around their bishop on Maundy Thursday, to receive the oils to take back to their parishes, he suggested that they should renew their commitment to serve Christ. This is appropriate on this day, when we remember that Christ consecrated himself to his Father’s service and expressed his obedient self-gift in the institution of the Eucharist and in the agony of Gethsemane, and prayed for the unity of his disciples. It is now a widespread Anglican practice for deacons, Readers and authorized lay ministers to be associated with the bishop and priests in the renewal of commitment to ministry. It is important to distinguish this renewal, which has to do with the commitment of authorized ministers (lay or ordained) to particular and defined ministries in the life of the Church, from the renewal of the commitment of all God’s people to the royal and priestly ministry they have received in baptism. This second renewal, which is theologically prior to the first, properly takes place in the reaffirmation of baptismal promises at the Easter Liturgy (see pages 342 and 356).

Notes

1 **The President**

The bishop presides at the Chrism Eucharist.

2 **Gloria in Excelsis**

The hymn Gloria in excelsis may be used at this service.

3 **Oil**

The oil used in the ministry of the Church is pure olive oil. It is customary for perfume and balsam to be added to the oil of chrism, to give it a sweet smell.

4 **Deacons**

It is appropriate for the oils to be carried by deacons, who may be vested in distinct colours: purple for the oil of the sick, green for the oil of baptism, and white for the oil of chrism.

5 **Questions to the Bishop(s)**

In the renewal of commitment to ministry, where it is provided that distinct questions should be put to the bishop(s), these are best put by a person who can represent the whole people of the diocese. This is ideally a lay person, who is not commissioned to any particular and authorized ministry within the Church.

6 **Reception of the Oils**

A rite is provided on page 292 for the public reception of the newly blessed oils into a parish church on Maundy Thursday. They may then be used in the baptisms and confirmations of Eastertide, and in the ministry of the church throughout the year.

Greeting

Jesus Christ has made us a kingdom of priests
to serve his God and Father.

Glory and kingship be his for ever and ever.

Grace, mercy and peace be with you
and also with you.

Act of Penitence

D/

Come, let us return to the Lord and say

**Lord our God,
in our sin we have avoided your call.
Our love for you is like a morning cloud,
like the dew that goes away early.
Have mercy on us;
deliver us from judgement;
bind up our wounds and revive us;
in Jesus Christ our Lord.
Amen.**

cf Hosea 6

The Lord enrich *you* with his grace,
and nourish *you* with his blessing;
the Lord defend *you* in trouble and keep *you* from all evil;
the Lord accept *your* prayers,
and absolve *you* from *your* offences,
for the sake of Jesus Christ, our Saviour.
Amen.

Collect

F/ Heavenly Father,
 who anointed your Son Jesus Christ
 with the Holy Spirit and with power
 to bring to the world the blessings of your kingdom:
 anoint your Church with the same Holy Spirit,
 that we who share in his suffering and his victory
 may bear witness to the gospel of salvation;
 through Jesus Christ your Son our Lord,
 who is alive and reigns with you,
 in the unity of the Holy Spirit,
 one God, now and for ever.
Amen.

Readings

Year A	Year B	Year C
1 Samuel 3.1-10	1 Samuel 16.1-13a	Isaiah 61.1-9
Psalm 133	Psalm 89.19-30	Psalm 23
Revelation 1.5b-8	2 Corinthians 3.17-4.12	James 5.13-16a
Luke 7.36-50	Luke 22.24-30	Luke 4.16-21

Gospel Acclamation

G2 Praise to you, O Christ, King of eternal glory.
 The Spirit of the Lord God is upon me,
 because the Lord has anointed me;
 he has sent me to bring good news to the oppressed.
Praise to you, O Christ, King of eternal glory.

The Renewal of Commitment to Ministry (A)

The following order is designed for occasions when ordained and lay ministers renew their commitment on the same occasion, but replying severally to the questions.

Bishop

My brothers and sisters, at his Last Supper, our Lord Jesus Christ gave his disciples a new commandment, that they should love one another, and he prayed that they might be one. He gave them an everlasting sign of his own love, in the sacrament of bread and wine. He consecrated himself to his Father's service, to be the high priest of the New Covenant. I invite you now to dedicate yourselves afresh to his service, as stewards of the mysteries of God and ministers of his grace.

The bishop addresses the lay ministers

When you were commissioned, you undertook to be faithful in prayer and by word and example to minister to those for whom Christ died. Will you do all that is in your power to witness to God's love for his people?

Lay ministers

By the help of God, I will.

The bishop addresses the deacons

At your ordination as a deacon, you received the yoke of Christ, who came not to be served but to serve. Will you continue faithfully in this ministry, to build up God's people in his truth and serve them in his name?

Deacons

By the help of God, I will.

The bishop addresses the priests

At your ordination to the priesthood, you took authority to watch over and care for God's people, to absolve and bless them in his name, to proclaim the gospel of salvation, and to minister the sacraments of his New Covenant. Will you continue as faithful stewards of the mysteries of God, preaching the gospel of Christ and ministering his holy sacraments?

Priests

By the help of God, I will.

A lay person addresses the bishop(s)

At your ordination as bishop(s) you received the gift of the Spirit, that you might lead the Church in mission, and send out ministers in Christ's name; that you might promote its unity, uphold its discipline, and guard its faith; and that you might teach and govern the people committed to your charge. Will you continue faithfully in this ministry, watching over Christ's own flock, and building them up in the unity of the Spirit and the bond of peace?

Bishop(s)

By the help of God, I will.

The lay person addresses all the ministers

May the God of peace sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will accomplish it.

All **Amen. Lord, have mercy.**

The people stand, and the bishop addresses them

My brothers and sisters, pray for all who minister, that they may be constant in prayer and steadfast in faith, and serve your people with joy.

All **Lord, hear us.**

Pray for your deacons, that the Lord may pour upon them the riches of his grace. Pray that he who has called them to his service may make them worthy of his calling.

All **Lord, hear us.**

Pray for your priests. Ask the Lord to bless them with the fullness of his love, that they may be faithful ministers of his word and sacrament, and lead his people in the way of salvation.

All **Lord, hear us.**

Pray for your bishop(s), that despite *our* unworthiness we may be faithful to the great trust that has been handed to *us*. Pray that we may become more like our Good Shepherd and great High Priest, the teacher and servant of us all, and so become more and more a sign of Christ's loving presence among you.

All **Lord, hear us.**

Pray for the families of those who minister, for their homes, and for all with whom they share their lives.

All **Lord, hear us.**

May the Lord in his love keep us ever close to him, and may he bring us all to the fullness of eternal life.

All **Amen.**

The Renewal of Commitment to Ministry (B1)

The following order is intended for occasions when only ordained ministers renew their commitment. It may be used by priests and bishop alone, or by priests and deacons speaking their part together.

The bishop addresses the priests (and deacons)

My brothers and sisters, at his Last Supper, our Lord Jesus Christ gave his disciples a new commandment, that they should love one another, and he prayed that they might be one. He gave them an everlasting sign of his own love, in the sacrament of bread and wine. He consecrated himself to his Father's service, to be the high priest of the New Covenant. I invite you now to dedicate yourselves afresh to his service, as stewards of the mysteries of God and ministers of his grace.

At your ordination you accepted the yoke of Christ for love of the Lord and his Church. Are you resolved to unite yourself more closely to Christ and to become more like him, joyfully sacrificing your own pleasures and ambitions to bring his peace and love to your brothers and sisters?

*Priests
(and deacons)*

By the help of God, I will.

Bishop

With the example of the Lord who washed his disciples' feet, will you be faithful in serving the needs of others and diligent in caring for those in need and trouble, in strengthening the faithful and in searching out the indifferent and the lost?

*Priests
(and deacons)*

By the help of God, I will.

Bishop

Will you fashion your life according to the pattern of Christ, that you may be a true pastor, by word and example, to the people among whom you serve?

*Priests
(and deacons)*

By the help of God, I will.

Bishop

Will you work in partnership with all whom the Lord has given you, and encourage all the baptized to grow as the royal priesthood of the new covenant?

*Priests
(and deacons)*

By the help of God, I will.

Bishop

Will you be a faithful minister of the mysteries of God by leading the worship of his people with devotion and care and by teaching the Christian faith with conviction and joy?

*Priests
(and deacons)*

By the help of God, I will.

Bishop Will you continue in the way of Christ, the head and shepherd of the Church of God, whose grace is sufficient to meet your need?

*Priests
(and deacons)* **By the help of God, I will.**

A lay person addresses the bishop(s)

Reverend Father(s) in God, will you be faithful to the promise you made at your consecration to uphold the truth of the gospel?

Bishop(s) **By the help of God, I will.**

Lay person Will you promote unity, peace and love among all Christian people, especially in this diocese, and be diligent in prayer and the reading of the holy Scriptures?

Bishop(s) **By the help of God, I will.**

Lay person Will you strive to become more like our High Priest and Good Shepherd, the Teacher and Servant of all, and so to be an authentic sign of Christ's loving presence among us?

Bishop(s) **By the help of God, I will.**

The bishop addresses the congregation

My brothers and sisters, pray for your bishops, priests and deacons. Ask the Lord to bless us with the fullness of his love, that we may be faithful servants of Christ, our great High Priest, serving the Church with gifts that encourage and equip the people of God, and make Christ known in our generation.

All **Lord Jesus Christ,
hear us and answer our prayer.**

Bishop Almighty God, who has given us the will to undertake all these things, give us also the strength to perform them, that he may complete that work which he has begun in us; through Jesus Christ our Lord.

All **Amen.**

A Form for the Renewal of Diaconal Commitment (B2)

This form is intended to be used with Form B1 above. In this case, the priests and bishops renew their commitment in Form B1, and the deacons renew their commitment immediately before the reading of the Gospel, using this form.

Bishop At your ordination as a deacon, you received the yoke of Christ, who took the form of a servant, coming to serve and not to be served, so that in your ministry Christ's example to his Church as the servant of all might be proclaimed.

Will you continue faithfully in the ministry of building up God's people in his truth and of serving them in his name?

Deacons **By the help of God, I will.**

Bishop Will you continue to proclaim in deed and word the gospel of Jesus Christ our Lord and Saviour?

Deacons **By the help of God, I will.**

Bishop The Lord be in your heart and on your lips that you may truly and faithfully proclaim his holy gospel; in the name of the Father, and of the Son, and of the Holy Spirit.

All **Amen.**

The Renewal of Commitment to Ministry (C)

This form is intended for use when a variety of ministers renew their commitment to ministry in a single prayer. It is based on the Methodist Covenant Service.

Bishop

My brothers and sisters, Christ has many services to be done. Some are easy, others are difficult; some bring honour, others bring reproach; some conform to our natural inclinations and material interests, others are contrary to both. In some, we may please Christ and please ourselves, in others we cannot please Christ except by denying ourselves. Yet the power to do all these things is given in Christ who strengthens us.

Let us pray.

God our Father, in our baptism you made us witnesses to the death and resurrection of your Son. Send your Holy Spirit to strengthen us, as we take upon us the yoke of your obedience. Make us instruments of your peace, and doers of your perfect will.

Ministers

**God our Father,
in the name of Christ and in the power of your Spirit,
we commit ourselves to you and one another,
to live, work, and pray as one body in Christ,
to trust each other as fellow workers in your Church,
and to give ourselves with body, mind, and spirit
to the ministries to which you have called us.
Give us vision, give us courage, and give us joy,
that the world may believe that Jesus Christ is Lord,
to your eternal glory. Amen.**

Bishop

May God, who has moved us to make this commitment,
give us grace to keep it to the end;
through Jesus Christ our Lord.

All

Amen.

Introduction to the Peace

J3 God has made us one in Christ.
He has set his seal upon us and, as a pledge of what is to come,
has given the Spirit to dwell in our hearts.

Prayer over the Oils

Bishop Blessed be the God and Father of our Lord Jesus Christ,
All **who has blessed us in Christ with every spiritual blessing.**

A deacon The oil for the anointing of the sick and dying.

Bishop Blessed are you, sovereign God, gentle and merciful,
creator of heaven and earth.
Your Word brought light out of darkness,
and daily your Spirit renews the face of the earth.
Your anointed Son brought healing
to those in weakness and distress.
He broke the power of evil and set us free from sin and death
that we might praise your name for ever.
By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
may they be made whole in body, mind and spirit,
restored in your image, renewed in your love,
and serve you as sons and daughters in your kingdom.
All **Blessed be God for ever.**

A deacon The oil for the signing with the cross at baptism.

Bishop Blessed are you, sovereign God,
the protector of all who believe in you.
Your anointed Son overcame the powers of evil
when he was lifted high upon the cross.
By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
as they come to the waters of baptism,
may it be for them a sign of your defence in their fight
against sin, the world and the devil,
and bring them to share in Christ's victory.
All **Blessed be God for ever.**

- A deacon* The oil of chrism.
- Bishop* Blessed are you, sovereign God and eternal Father,
upholding by your grace all who hear your call.
Under your Old Covenant
priests and kings were anointed to serve you
and in the fullness of time you anointed your Son by the Holy Spirit
to be the Christ, the Saviour and Servant of all.
By the power of your Spirit may your blessing rest
on those who are anointed with this chrism in your name;
let it be for them a sign of joy and gladness
as they share in the royal priesthood of the New Covenant
and make known the kingdom of Jesus Christ our Lord,
to whom with you and the Holy Spirit
we lift our voices of thanks and praise.
- All* **Blessed be God, our strength and our salvation,
now and for ever. Amen.**

Prayer at the Preparation of the Table

- K2* Pour upon the poverty of our love
and the weakness of our praise
the transforming fire of your presence.
Amen.

Preface

- L3* And now we give you thanks
because by your Holy Spirit
you anointed your only Son to be the servant of all
and ordained that he should enter
into his kingdom through suffering.
In your wisdom and love you call your Church to serve the world,
to share in Christ's suffering and to reveal his glory.

Extended Preface

M2

It is indeed right and good
always and everywhere to give you thanks
Lord, holy Father, almighty and eternal God,
through Jesus Christ your Son our Lord.
By the outpouring of your Holy Spirit
you anointed him to be the servant of all
and ordained that he should enter into your kingdom
through suffering.
And now he stands by us and pours out for our healing
the oil of consolation and the wine of renewed hope.
In your wisdom and love you anoint your holy people
to be a royal priesthood,
to share in Christ's suffering
and to reveal his glory to the world.
Therefore earth unites with heaven to sing a new song of praise;
we too join with angels and archangels
as they proclaim your glory without end.

Post Communion

N1

Good Shepherd,
you have welcomed us at your table
and have anointed us with the oil of gladness:
may your goodness and mercy follow us all the days of our life,
that we may dwell in the house of the Lord for ever.
Amen.

Prayer after Communion

**You have opened to us the Scriptures, O Christ,
and you have made yourself known in the
breaking of the bread.
Abide with us, we pray,
that, blessed by your royal presence,
we may walk with you all the days of our life,
and at its end behold you
in the glory of the eternal Trinity,
one God for ever and ever. Amen.**

Blessing

Bishop

All

Our help is in the name of the Lord
who has made heaven and earth.

Bishop

All

Blessed be the name of the Lord
now and for ever. Amen.

Bishop

All

The Father, whose glory fills the heavens,
cleanse you by his holiness
and send you to proclaim his word.

Amen.

Bishop

All

The Son, who has ascended to the heights,
pour upon you the riches of his grace.

Amen.

Bishop

All

The Holy Spirit, the Comforter,
equip you and strengthen you in your ministry.

Amen.

Bishop

All

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be upon you and remain with you always.

Amen.

The Reception of Holy Oils during the Liturgy of Maundy Thursday

The oils are blessed by the bishop at a diocesan celebration at some convenient time during Holy Week between Palm Sunday and the beginning of the Triduum. Resources for this service are provided on pages 278–291.

The oils may be received into the parish on Maundy Thursday at the beginning of the Liturgy of the Last Supper.

The oils may be carried by three ministers in the entrance procession. After the Greeting, the ministers may present the oils and the president may speak briefly of their significance in the life of the Church. Sample texts are provided below. The oils are then taken to the place set apart for their reservation and the liturgy continues with the Prayers of Penitence.

Bishop Brothers and sisters, on this most holy night we enter into the three days of the celebration of our Lord's paschal victory, his death and resurrection. Those of our community who are to be baptized this Eastertide will be made one with Christ, dying to sin and rising to newness of life in him. As we begin, therefore, we receive from our bishop N, the holy oils blessed and set apart for the sacramental life of our parish.

Minister The oil of the sick.

Bishop By the laying on of hands and anointing with this oil, and with the prayerful support of this community, may those who are sick experience the healing presence of Christ.
Amen.

Minister The oil of baptism.

Bishop Anointed with this oil, and assisted by the example of this community, may those who are to be baptized know that Christ calls them by name and makes them his own and shares with them his victory over sin and the power of evil.
Amen.

Minister The oil of chrism.

Bishop Anointed with this fragrant oil, may all who are baptized and confirmed, all who are ordained to the service of God's people, and this community whose house of prayer
is dedicated to God's glory,
fill the world with the sweet fragrance of Christ's gospel
and be built up as living stones into a temple
filled with the Holy Spirit.
Amen.

The Liturgy of Maundy Thursday

Structure

- ¶ The Gathering
 - The Greeting
 - Prayers of Penitence
 - Gloria in Excelsis
 - The Collect

- ¶ The Liturgy of the Word
 - Readings
 - Gospel Reading
 - Sermon
 - The Washing of Feet
 - Prayers of Intercession

- ¶ The Liturgy of the Sacrament
 - The Peace
 - Preparation of the Table
 - Taking of the Bread and Wine
 - The Eucharistic Prayer
 - The Lord's Prayer
 - Breaking of the Bread
 - Giving of Communion
 - Prayer after Communion

- ¶ The Conclusion
 - The Stripping of the Sanctuary
 - The Watch or The Dismissal

Notes

- 1 **The Words of Institution**
In the Eucharistic Prayer, the president may insert after the words 'in the same night that he was betrayed' (or the equivalent words) the phrase 'that is, this very night'.

- 2 **Crosses**
If for this service it is the custom for the cross on the holy table and the processional cross to be covered, they should be veiled in plain white linen.

The Liturgy of Maundy Thursday

The Gathering

At the entry of the ministers a hymn may be sung.

The Greeting

The president greets the people

The grace of our Lord Jesus Christ,
the love of God,
and the fellowship of the Holy Spirit
be with you

All **and also with you.**

Words of welcome or introduction may be said.

Prayers of Penitence

A minister uses this Invitation to Confession or other suitable words

Our Lord Jesus Christ says:

'If you love me, keep my commandments.'

'Unless I wash you, you have no part in me.'

Let us confess to almighty God our sins against his love,
and ask him to cleanse us.

Silence is kept.

Have mercy on us, O God,
in your great goodness;
according to the abundance of your compassion
blot out our offences.

Lord, have mercy.

All **Lord, have mercy.**

Against you only have we sinned
and done what is evil in your sight.

Christ, have mercy.

All **Christ, have mercy.**

Purge us from our sin and we shall be clean;
wash us and we shall be whiter than snow.

Lord, have mercy.

All **Lord, have mercy.**

Or another authorized form of confession may be used.

The president uses this or another authorized absolution

May the Father forgive us
by the death of his Son
and strengthen us
to live in the power of the Spirit
all our days.

All Amen.

If a Kyrie Confession has not been said, the following may be used

Lord, have mercy.

All Lord, have mercy.

Christ, have mercy.

All Christ, have mercy.

Lord, have mercy.

All Lord, have mercy.

(or)

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

Gloria in Excelsis

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.

All Amen.

The Collect

The president introduces a period of silent prayer with the words

Let us pray that we may love one another as Christ has loved us.

Silence is kept.

God our Father,
you have invited us to share in the supper
which your Son gave to his Church
to proclaim his death until he comes:
may he nourish us by his presence,
and unite us in his love;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

(or)

God our Father,
your Son Jesus Christ was obedient to the end
and drank the cup prepared for him:
may we who share his table
watch with him through the night of suffering
and be faithful.

All **Amen.**

The Liturgy of the Word

Readings

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say

This is the word of the Lord.

All Thanks be to God.

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

This acclamation may herald the Gospel reading

Praise to you, O Christ, King of eternal glory.
I give you a new commandment, says the Lord:
Love one another as I have loved you.

All Praise to you, O Christ, King of eternal glory.

When the Gospel is announced the reader says

Hear the Gospel of our Lord Jesus Christ according to John.

All Glory to you, O Lord.

John 13.1-17, 31b-35

At the end

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon

The Washing of Feet

The president may wash the feet of some members of the congregation.

The anthem 'Ubi Caritas' in this or another translation, a hymn, an anthem or a psalm may be sung during the washing of feet.

God is love, and where true love is, God himself is there.

Here in Christ we gather, love of Christ our calling;
Christ, our love, is with us, gladness be his greeting;
let us all revere and love him, God eternal.
Loving him, let each love Christ in all his brothers.
God is love,...

When we Christians gather, members of one Body,
let there be in us no discord, but one spirit;
banished now be anger, strife and every quarrel.
Christ our God be present always here among us.
God is love,...

Grant us love's fulfilment, joy with all the blessed
when we see your face, O Saviour, in its glory;
shine on us, O purest Light of all creation,
be our bliss while endless ages sing your praises.
God is love,...

James Quinn SJ

The washing of feet may end with this prayer

Lord Jesus Christ,
you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever.

All **Amen.**

Prayers of Intercession

This form or other suitable words may be used.

Silence may be kept before each versicle and response.

In the power of the Spirit let us pray to the Father
through Christ the saviour of the world.

Father,
on this, the night he was betrayed,
your Son Jesus Christ washed his disciples' feet.
We commit ourselves to follow his example of love and service.
Lord, hear us

All and humble us.

On this night, he prayed for his disciples to be one.
We pray for the unity of your Church.
Lord, hear us

All and unite us.

On this night, he prayed for those who were to believe through
his disciples' message.
We pray for the mission of your Church.
Lord, hear us

All and renew our zeal.

On this night, he commanded his disciples to love,
but suffered rejection himself.
We pray for the rejected and unloved.
Lord, hear us

All and fill us with your love.

On this night, he reminded his disciples
that if the world hated them it hated him first.
We pray for those who are persecuted for their faith.
Lord, hear us

All and give us your peace.

On this night, he accepted the cup of death
and looked forward to the new wine of the kingdom.
We remember those who have died in the peace of Christ.
Lord, hear us

All and welcome all your children into paradise.

The Liturgy of the Sacrament

The Peace

Jesus says: 'Peace I leave with you; my peace I give to you.
Do not let your hearts be troubled, neither let them be afraid.'

All The peace of the Lord be always with you
and also with you.

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table Taking of the Bread and Wine

A hymn may be sung.

The gifts of the people may be gathered and presented.

The table is prepared and bread and wine are placed upon it.

These words may be used at the preparation of the table

At the eucharist we are with our crucified and risen Lord.
We know that it was not only our ancestors,
but we who were redeemed
and brought forth from bondage to freedom,
from mourning to feasting.
We know that as he was with them in the upper room
so our Lord is here with us now.

All **Until the kingdom of God comes
let us celebrate this feast.**

Blessed are you, Lord, God of the universe,
you bring forth bread from the earth.

All **Blessed be God for ever.**

Blessed are you, Lord, God of the universe,
you create the fruit of the vine.

All **Blessed be God for ever.**

The president takes the bread and wine.

The Eucharistic Prayer

The president uses one of the authorized Eucharistic Prayers.

One of the following Proper Prefaces may be used where appropriate

It is indeed right to give you thanks,
 Father most holy, through Jesus Christ our Lord.
 For on this night he girded himself with a towel
 and, taking the form of a servant,
 washed the feet of his disciples.
 He gave us a new commandment
 that we should love one another as he has loved us.
 Knowing that his hour had come,
 in his great love he gave this supper to his disciples
 to be a memorial of his passion,
 that we might proclaim his death until he comes again,
 and feast with him in his kingdom.
 Therefore earth unites with heaven
 to sing a new song of praise;
 we too join with angels and archangels
 as they proclaim your glory without end:

(or)

And now we give you thanks
 because, having loved his own who were in the world,
 he loved them to the end;
 and on the night before he suffered,
 sitting at table with his disciples,
 he instituted these holy mysteries,
 that we, redeemed by his death
 and restored to life by his resurrection,
 might be partakers of his divine nature.

The Lord's Prayer

The Lord's Prayer is said.

Breaking of the Bread

The president breaks the consecrated bread.

Every time we eat this bread
 and drink this cup,
**All we proclaim the Lord's death
 until he comes.**

The Agnus Dei may be used as the bread is broken.

Giving of Communion

The president says one of these invitations to communion

Draw near with faith.
Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink
in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

(or)

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.**

The president and people receive communion. The following or other authorized words of distribution are used

The body of Christ, broken for you.
Amen.

The blood of Christ, shed for you.
Amen.

During the distribution hymns and anthems may be sung.

Prayer after Communion

Silence is kept.

This Post Communion or another suitable prayer is said

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries
of your body and blood
that we may know within ourselves
and show forth in our lives
the fruit of your redemption,
for you are alive and reign, now and for ever.

All **Amen.**

The Conclusion

The Stripping of the Sanctuary

The holy table and the sanctuary may be stripped bare. During the stripping, Psalm 88 may be used, or another psalm, or these or other verses from Lamentations may be used.

How lonely sits the city that once was full of people!
How like a widow she has become,
she that was great among the nations!
She weeps bitterly in the night, with tears on her cheeks;
among all her lovers she has no one to comfort her.

All Jerusalem, Jerusalem, return to the Lord your God.

The roads to Zion mourn, for no one comes to the festivals;
all her gates are desolate, her priests groan;
her young girls grieve, and her lot is bitter.
Her children have gone away, captives before the foe.
Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow.

All Jerusalem, Jerusalem, return to the Lord your God.

From on high he sent fire; it went deep into my bones;
he spread a net for my feet; he turned me back;
he has left me stunned, faint all day long.
For these things I weep; my eyes flow with tears;
for a comforter is far from me, one to revive my courage;
my children are desolate, for the enemy has prevailed.

All Jerusalem, Jerusalem, return to the Lord your God.

All who pass along the way clap their hands at you;
they hiss and wag their heads at daughter Jerusalem;
'Is this the city that was called the perfection of beauty,
the joy of all the earth?'
The thought of my affliction and homelessness is wormwood and gall.

All Jerusalem, Jerusalem, return to the Lord your God.

The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning; great is your faithfulness.
'The Lord is my portion,' says my soul,
'therefore I will hope in him.'
The Lord is good to those who wait for him, to the soul that seeks him.

All Jerusalem, Jerusalem, return to the Lord your God.

It is good that one should wait quietly for the salvation of the Lord.
It is good for one to bear the yoke in youth,
to sit alone in silence when the Lord has imposed it,
to put one's mouth to the dust (there may yet be hope),
to give one's cheek to the smiter, and be filled with insults.
For the Lord will not reject for ever.

All Jerusalem, Jerusalem, return to the Lord your God.

A Watch may be kept.

If the Watch is to be kept there may be a procession and a hymn or psalm may be sung. The following readings may be used. Silences, introduced by biddings, may follow the readings.

John 13.16-30

Psalm 113

John 13.31-end

Psalm 114

John 14.1-14

Psalm 115

John 14.15-end

Psalm 116.1-9

John 15.1-17

Psalm 116.10-end

John 15.18-16.4a

Psalm 117

John 16.4b-15

Psalm 118.1-9

John 16.16-end

Psalm 118.10-18

John 17.1-19

Psalm 118.19-end

John 17.20-end

Then may follow Psalm 54 and the Gospel of the Watch, or the Gospel of the Watch is read without ceremony, followed by silence.

Year A Luke 22.31-62

Year B Matthew 26.30-end

Year C Mark 14.26-end

Or

The Dismissal

If the Watch is not kept, the dismissal is said. This form may be used

When the disciples had sung a hymn they went out to the Mount of Olives. Jesus prayed to the Father, 'If it is possible, take this cup of suffering from me.' He said to his disciples, 'How is it that you were not able to keep watch with me for one hour? The hour has come for the Son of Man to be handed over to the power of sinners.'

Christ was obedient unto death. Go in his peace.

The ministers and people depart.

The Liturgy of Good Friday

Structure

- ¶ The Gathering
 - The Collect
- ¶ The Liturgy of the Word
 - Old Testament Reading
 - Psalm 22
 - New Testament Reading
 - The Passion Reading
- ¶ The Proclamation of the Cross
- ¶ The Prayers of Intercession
- ¶ The Liturgy of the Sacrament
 - The Lord's Prayer
 - Giving of Communion
 - Prayer after Communion

The Liturgy of Good Friday

Notes

1 Silence

Silence is a significant part of the observance of Good Friday, and silence at the points indicated is integral to the service. It is appropriate for the organ to be used only to accompany singing.

2 The Passion Reading

The Gospel of the Passion may be read or sung by three or more people.

3 The Reproaches

The Reproaches are not printed here in their traditional form. Where it is desired to use the traditional form, because (for example) the text is being sung to a well-known setting like that of Victoria or Sanders, it is important to remember that Jesus' words are to be understood as applying to the present Church, rather than to his own contemporaries. Here, 'Israel' and 'my people' stand for the Church, and we are to hear the Reproaches as directed to our own hardness of heart and failure of discipleship.

4 Liturgical Colour

It is traditional for the holy table to be completely bare until covered by a fair linen cloth for the Liturgy of the Sacrament. Other hangings are removed. The liturgical colour is red.

The Liturgy of Good Friday

The Gathering

The ministers enter in silence.

All may kneel for a time of silent prayer.

The Collect

All stand and the president says the Collect

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.**

(or)

Eternal God,
in the cross of Jesus
we see the cost of our sin
and the depth of your love:
in humble hope and fear
may we place at his feet
all that we have and all that we are,
through Jesus Christ our Lord.

All **Amen.**

The Liturgy of the Word

Old Testament Reading

A reading from the book of the prophet Isaiah.

Isaiah 52.13–end of 53

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

Silence is kept.

Psalm

Psalm 22 or Psalm 22.1-11 [12-21]

New Testament Reading

A reading from the letter to the Hebrews.

Hebrews 10.16-25 or 4.14-16; 5.7-9

At the end the reader may say

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 Passion of our Lord Jesus Christ according to John.

John 18.1–end of 19

At the end

This is the Passion of the Lord.

No response is made.

Silence is kept.

Sermon

¶ *The Proclamation of the Cross*

The Proclamation of the Cross may occur after the Prayers of Intercession.

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 one of the following versicles and responses may be said or sung

The cross of Christ.

All **The cross on which the Saviour of the world was hung.**

(or)

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

All **Come, let us worship.**

Appropriate devotions may follow, which may include any or all of the following or other suitable anthems. Traditionally the hymn 'Faithful Cross' ('Crux Fidelis') is also sung.

Version I

Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow
which was brought upon me,
which the Lord inflicted on the day of his fierce anger.

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

O my people, O my Church,
what have I done to you,
or in what have I offended you?
Testify against me.

I led you forth from the land of Egypt,
and delivered you by the waters of baptism,
but you have prepared a cross for your Saviour.

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

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

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

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

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

I went before you in a pillar of cloud,
and you have led me to the judgement hall of Pilate.
I scourged your enemies and brought you
to a land of freedom,
but you have scourged, mocked and beaten me.

I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst.

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

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

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

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

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

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

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

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

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

Version 2

*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.

Anthem 2

You are worthy, O Lamb, for you were slain,
and by your blood you ransomed for God
saints from every tribe and language and nation;
you have made them to be a kingdom and priests
serving our God.

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

To him who loves us
and has freed us from our sins by his blood,
and made us a kingdom of priests
to stand and serve before our God;

All **to him who sits upon the throne and to the Lamb**
be praise and honour, glory and might,
for ever and ever. Amen.

Anthem 3

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

Christ was manifested in the body,
vindicated in the spirit,
seen by angels,
proclaimed among the nations,
believed in throughout the world,
glorified in high heaven.

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

Anthem 4

All We glory in your cross, O Lord,
and praise you for your mighty resurrection;
for by virtue of your cross
joy has come into our world.

God be gracious to us and bless us
and make his face to shine upon us,
that your way may be known upon earth,
your saving power among all nations.

*Let the peoples praise you, O God;
let all the peoples praise you.*

O let the nations rejoice and be glad,
for you will judge the peoples righteously
and govern the nations upon earth.

*Let the peoples praise you, O God;
let all the peoples praise you.*

Then shall the earth bring forth her increase,
and God, our own God, will bless us.

God will bless us,
and all the ends of the earth shall fear him.

Psalm 67

All We glory in your cross, O Lord,
and praise you for your mighty resurrection;
for by virtue of your cross
joy has come into our world.

Acclamations

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 Prayers of Intercession

This form or other suitable words may be used.

The president introduces the prayers

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.

A minister continues with these biddings, the president saying the Collect at the end of each section.

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.**

If there is no Liturgy of the Sacrament, the Lord's Prayer is said and the service continues with the Conclusion (page 320).

¶ The Liturgy of the Sacrament

If communion is to be distributed, the holy table is covered with a fair linen cloth and the consecrated elements are placed on it in silence.

The Lord's Prayer

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

All Our Father in heaven ...

(or)

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

All Our Father, who art in heaven ...

Giving of Communion

The president says one of these invitations to communion

Draw near with faith.
Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink
in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

(or)

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.**

The president and people receive communion. The following or other authorized words of distribution are used

The body of Christ, broken for you.
Amen.

The blood of Christ, shed for you.
Amen.

During the distribution hymns and anthems may be sung.

The Conclusion

Silence is kept.

The service may conclude with one of the following prayers without a blessing or dismissal

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.**

(or)

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

Whether there has been a Liturgy of the Sacrament or not, after the concluding prayer the Gospel of the Burial of Christ (John 19.38-42) may be read and the wooden cross used in the Proclamation of the Cross may be carried out. If this conclusion is used, the Passion Reading earlier in the service should end at John 19.37.

The ministers depart in silence.