



Leicester Cathedral
A beating heart for City and County

GOOD FRIDAY

Salvation from Christ



Friday 10 April 2020
Good Friday

BETRAYAL, ARREST AND DENIAL OF JESUS

SALVATION FROM BROKENNESS

The Cathedral Choir sings

In manus tuas

In manus tuas, Domine, commendo
spiritum meum; redemisti nos, Domine,
Deus veritatis.

*Into thy hands, O Lord, I commend my spirit;
for thou hast redeemed us, O Lord,
thou God of truth.*

*Loyset Compère (c.1445–1518)
from O bone Jesu*

Psalm 31.6

The Revd Canon Alison Adams, Sub-Dean of Leicester, leads

The Introduction and Invitation to Prayer

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.
Amen.

The Reading

John 18.1–27

Read by Philip Leech

A reading from the Gospel according to John.

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought

a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

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

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed.

Hear the word of the Lord.

Thanks be to God.

Reflection

The Revd Andrew Rhoades

David Cowen, Associate Organist, plays

Le Chemin de la Croix

Eighth Station: Jesus comforts the women of Jerusalem

Marcel Dupré (1886–1971)

Prayers before Christ on the Cross

The word of the cross is folly to those who are perishing,
but to those who are being saved it is the power of God.

To those who are called,
Christ is the power of God and the wisdom of God.

For the folly of God is wiser than human wisdom,
and the weakness of God is stronger than human strength.

Lord remember us in your kingdom
as we pray in the words you gave 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.**

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

The Hymn

**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.**

**Forbid it, Lord, that I should boast
save in the cross of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood.**

**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!**

**His dying crimson, like a robe,
spreads o'er his body on the tree:
then am I dead to all the globe,
and all the globe is dead to me.**

**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.**

ROCKINGHAM (AM157i)
*Melody Tunbridge from A Second Supplement to
Psalmody in Miniature, c.1780
adapted by Edward Miller (1731–1807)*

Isaac Watts (1674–1748)

TRIAL AND SENTENCING OF JESUS

SALVATION FROM INJUSTICE

The Cathedral Choir sings

In manus tuas

In manus tuas, Domine, commendo
spiritum meum; redemisti nos, Domine,
Deus veritatis.

*Into thy hands, O Lord, I commend my spirit;
for thou hast redeemed us, O Lord,
thou God of truth.*

*Loyset Compère (c.1445–1518)
from O bone Jesu*

Psalm 31.6

Canon Alison leads

The Introduction and Invitation to Prayer

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.
Amen.

The Reading

John 18.28–19.16a
Read by Richard Arens

A reading from the Gospel according to John.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against

this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power

over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

Hear the word of the Lord.

Thanks be to God.

Reflection

The Revd Andrew Rhoades

David Cowen, Associate Organist, plays

Le Chemin de la Croix

Fifth Station: Simon of Cyrene helps Jesus to carry his cross

Marcel Dupré (1886–1971)

Prayers before Christ on the Cross

The word of the cross is folly to those who are perishing,
but to those who are being saved it is the power of God.

To those who are called,
Christ is the power of God and the wisdom of God.

For the folly of God is wiser than human wisdom,
and the weakness of God is stronger than human strength.

Lord remember us in your kingdom
as we pray in the words you gave 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.**

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

The Hymn

1. **O sacred head, sore wounded,
defiled and put to scorn;
O kingly head surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore.**
2. **Thy beauty, long-desired,
hath vanished from our sight;
thy power is all expired,
and quenched the Light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.**
3. **I pray thee, Jesus, own me,
me, Shepherd good, for thine;
who to thy fold hast won me,
and fed with truth divine.
Me guilty, me refuse not,
incline thy face to me,
this comfort that I lose not,
on earth to comfort thee.**
4. **In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus moved
to stand thy cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.**
5. **My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour:
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.**

PASSION CHORALE (AM181)
Traditional secular melody
in Hans Leo Hassler's *Lustgarten neuer teutscher Gesäng*, 1601
harmonised by Johann Sebastian Bach (1685–1750)

Paul Gerhardt (1607–1676)
from a 14th century Latin hymn
translated by Robert Bridges (1844–1930)

CRUCIFIXION, DEATH AND BURIAL OF JESUS

The Cathedral Choir sings

In manus tuas

In manus tuas, Domine, commendo spiritum meum; redemisti nos, Domine, Deus veritatis. *Into thy hands, O Lord, I commend my spirit; for thou hast redeemed us, O Lord, thou God of truth.*

*Loyset Compère (c.1445–1518)
from O bone Jesu*

Psalm 31.6

Canon Alison leads the Introduction and Prayers before

Prayers before Christ on the Cross

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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.
Amen.

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but to those who are being saved it is the power of God.

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Christ is the power of God and the wisdom of God.

For the folly of God is wiser than human wisdom,
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Lord remember us in your kingdom
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**Our Father, who art in heaven,
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thy kingdom come; thy will be done;**

on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.

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

The Reading

John 19.16b–37

Read by Simon Bentley, Director of Leicester Cathedral Revealed

A reading from the Gospel according to John.

Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

Hear the word of the Lord.

Thanks be to God.

Reflection

The Revd Andrew Rhoades

David Cowen, Associate Organist, plays

Le Chemin de la Croix

Fourth Station: Jesus meets his mother

Marcel Dupré (1886–1971)

The Revd Canon Emma Davies, Acting Canon Precentor, leads

The Prayers of Intercession

The following response is used

Lord, in your mercy
hear our prayer.

All sing

The Hymn

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

**We may not know, we cannot tell,
what pains he had to bear,
but we believe it was for us
he hung and suffered there.**

**He died that we might be forgiven,
he died to make us good,
that we might go at last to heaven,
saved by his precious blood.**

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

**O dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.**

HORSLEY (AM153)
William Horsley (1774–1858)

Cecil Frances Alexander (1818–1895)

The Dismissal Gospel

John 19.38–42

Read by Simon Bentley, Director of Leicester Cathedral Revealed

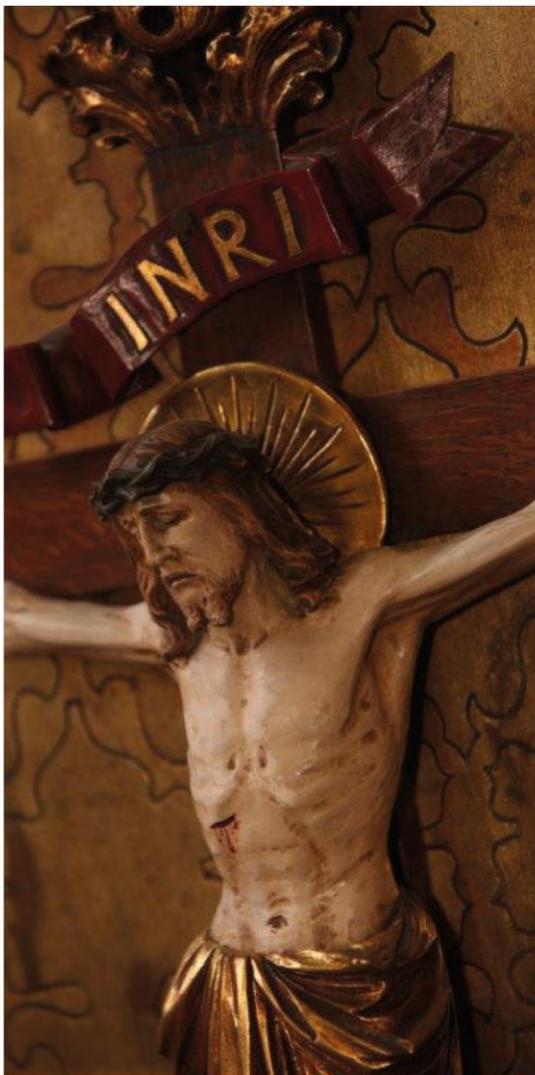
Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of 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.

No response is made.

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HOLY WEEK ONLINE SERVICES

JOIN US FOR services throughout Holy Week in the comfort of your own home. Access via www.leicestercathedral.org/online-services

Monday – Wednesday

Services of Compline with Morna Simpson

Maundy Thursday | 7.30pm

Remembering the Last Supper; watching and praying

Good Friday | hourly at 12.00, 1.00, 2.00pm

Salvation in the Cross: Meditation and Music

Holy Saturday | 8.00pm

Heralding Easter in Two Parts: Part One: Vigil - Listening and Waiting; Part Two: Service of Light - Proclaiming the Resurrection

Easter Sunday | 10.30am

Eucharist on Easter Day from the Cathedral Community featuring Bishop Martyn and Bishop Guli

GIVING

THE COSTS OF running and maintaining Leicester Cathedral are substantial and continuing. However, as a result of the coronavirus emergency giving by collection during services has ceased. Visitor income has also now entirely dropped but we continue to incur costs. This will cause very real financial pressures. Please consider supporting us through a donation or by regular giving during this difficult and uncertain time so that we can continue to be a Beating Heart for City and County. Many thanks for your kind support.
leicestercathedral.org/support-us

Cathedral in Touch – Newsletter

The weekly newsletter has had a makeover! *Cathedral in Touch* will be published on the website every Friday, as well as be sent out to a mailing list. To subscribe, email cathedralbookings@leccofe.org

Keeping a Community

During a “normal” week, our visitors take photos of the Cathedral, inside, out and of the Gardens. Share your past photos with us and we can use them in our digital services! Share them on our social media or email us.

#LiveLent: Care for God’s Creation

Have you discovered the Church of England’s #LiveLent app? Great for daily reflections and there is even a daily family challenge to complete. You can sign up for an email if you don’t have a smart phone.