

GLOUCESTER
CATHEDRAL

The Preaching of the Cross and the Liturgy of Good Friday

Friday, 3 April 2026
12 noon and 1.30 p.m.
The Quire

Safeguarding

Gloucester Cathedral is committed to being a **safe** and **welcoming** place for **all**. The care and protection of children, young people and adults involved in the life of the Cathedral is everyone's responsibility.

If someone is in immediate danger, contact the police on 999.

If you have safeguarding concern as a member of the Cathedral Congregation please contact our Congregation Safeguarding Officer, Gill Brook, safeguarding@gloucestercathedral.org.uk or a member of the clergy, clergy@gloucestercathedral.org.uk



Please turn off any mobile devices.



For safeguarding, photography and videography are not permitted during services.



An induction loop is available for those using hearing aids. Please turn your hearing aid to the 'T' position.



Large print booklets are available on request. Please ask a steward.

Welcome

Welcome to Gloucester Cathedral. There has been a place of worship on this site for over 1,300 years. Today, we join with the generations of people who have gone before us and with the whole company of heaven in the worship of God.

It seems strange to call the day on which Jesus died for the sins of the world 'good'. Some say that the term 'good' simply means 'holy'. Others argue that it is a corruption of 'God', making today 'God's Friday.' Still others suggest that it is a corruption of 'Long,' meaning that this is 'Long Friday' and the desolation we experience can certainly feel interminable. But whichever way you look at it, for Christians, today is good, because it is the day on which we discover the lengths to which God is willing to go to redeem those whom he made and loves, even as far as death on a cross. The only appropriate response is to contemplate our own brokenness and come to the foot of the cross, asking God for his forgiveness.

*The preacher is The Venerable Dr Rachel Mann
Archdeacon of Salford and Bolton*

THE PREACHING OF THE CROSS

¶ *Preparation*

The Gathering

At 12.00 noon, the congregation stands as the ministers enter in silence.

The Dean welcomes the congregation and introduces the service.

A minister says

O God, make speed to save us.

All **O Lord, make haste to help us.**

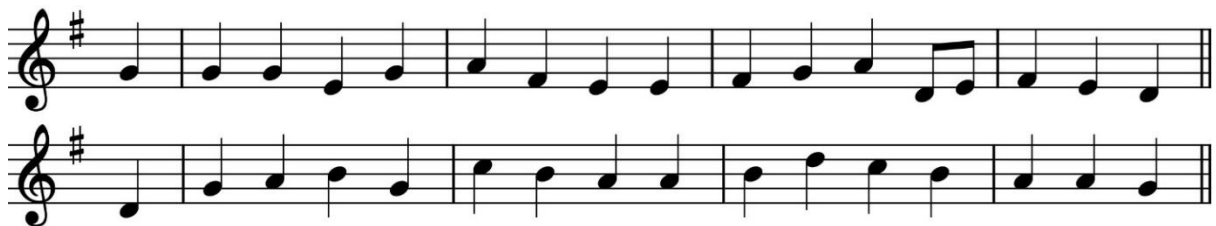
My trust is in you, O Lord.

All **I have said, 'You are my God.'**

We glory in your cross, O Lord,
and praise and glorify your holy resurrection:

All **for by virtue of the cross
joy has come to the whole world.**

The congregation remains standing to sing



**A time to watch, a time to pray,
a day of wonders is today:
the saddest, yet the gladdest too,
that earth or heaven ever knew.**

**The saddest, for our Saviour bore
his death, that we might die no more:
the agony, the scourge, the fear,
the crown of thorns, the cross, the spear.**

**And yet the gladdest, for today
our load of sin was borne away:
and hopes of joy that never dies
hang on our Saviour's sacrifice.**

**O Saviour, how we bless your name!
Yours is the glory, ours the shame;
by all the pain your love endured
let all our many sins be cured.**

Words, John Mason Neale 1818-66

Tune, Breslau; German 15th century

*as adapted in *As Hymnodus Sacer*, Leipzig 1625*

The congregation sits.

¶ *The Sacred Head*

A minister says

We adore you, O Christ, and we bless you,

All because by your holy cross you have redeemed the world.

Reading

A reading from the Gospel of John.

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.

19.2-3

We hear a meditation.

Prayer

Sacred head of Jesus,
formed by the Holy Spirit in the womb of the Virgin Mary,
All **guide us in all our ways.**

Sacred head of Jesus,
united to the Word of God,
All **guide us in all our ways.**

Sacred head of Jesus,
temple of divine wisdom,
All **guide us in all our ways.**

Sacred head of Jesus,
centre of eternal light,
All **guide us in all our ways.**

From the Litany to the Sacred Head of Jesus

The congregation stands to sing



**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.**

**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.**

*Words, Paul Gerhardt 1607-76
from a 14th-century Latin hymn, tr., H. W. Baker 1821-77
Tune, PASSION CHORALE; traditional melody
in H. L. Hassler's *Musicalisches Lustgarten* 1601*

The congregation sits.

Silence is kept for a space.

¶ *The Wounded Hands*

A minister says

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

Reading

A reading from the prophecy of Isaiah.

Sing for joy, O heavens, and exult, O earth;
break forth, O mountains, into singing!
For the Lord has comforted his people
and will have compassion on his suffering ones.
But Zion said, "The Lord has forsaken me;
my Lord has forgotten me."
Can a woman forget her nursing child
or show no compassion for the child of her womb?
Even these might forget,
yet I will not forget you.
See, I have inscribed you on the palms of my hands.

49.13-16

Prayer

O Lord Jesus,
your hands worked the plane and the lathe,
blessed the children, healed the sick,
broke the bread and were pierced on the tree.
Give us hands like yours,
to work, to bless, to heal, to share and,
at the last, receive us into your hands,
that we may rest in you,
our crucified and risen Lord,
now and for ever.

All **Amen.**

The congregation stands to sing

From heaven you came, help-less babe, en-tered our world, your
glo - ry veiled; not to be served but to serve,
and give your life that we might live. This is our
God, the Ser - vant King, he calls us
now to fol-low him, to bring our lives as a dai-ly of-fer -
ing of wor-ship to the Ser-vant King.

Refrain

**There in the garden of tears,
my heavy load he chose to bear;
his heart with sorrow was torn,
'Yet not my will but yours,' he said.**

**Come see his hands and his feet,
the scars that speak of sacrifice,
hands that flung stars into space
to cruel nails surrendered.**

**So let us learn how to serve,
and in our lives enthrone him;
each other's needs to prefer,
for it is Christ we're serving.**

*Words, Graham Kendrick 1950-
Tune, SERVANT KING; Graham Kendrick 1950-*

The congregation sits.

Silence is kept for a space.

¶ *The Wounded Feet*

A minister says

We adore you, O Christ, and we bless you,

All **because by your holy cross you have redeemed the world.**

Reading

A reading from the Gospel of Luke.

A woman in the city who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair, kissing his feet and anointing them with the ointment.

7.37-39

We hear a meditation.

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.**

The organist plays

Ich ruff zu dir, Herr Jesu Christ, BWV 639

J. S. Bach 1685-1750

Silence is kept for a space.

¶ *The Glorious Mouth*

A minister says

We adore you, O Christ, and we bless you,

All because by your holy cross you have redeemed the world.

Reading

O Lord, I call to you; come to me quickly;
hear my voice when I cry to you.

**All Let my prayer rise before you as incense,
the lifting up of my hands as the evening sacrifice.**

Set a watch before my mouth, O Lord,
and guard the door of my lips;

**All Let not my heart incline to any evil thing;
let me not be occupied in wickedness with evildoers,
nor taste the pleasures of their table.**

Psalm 141.1-5

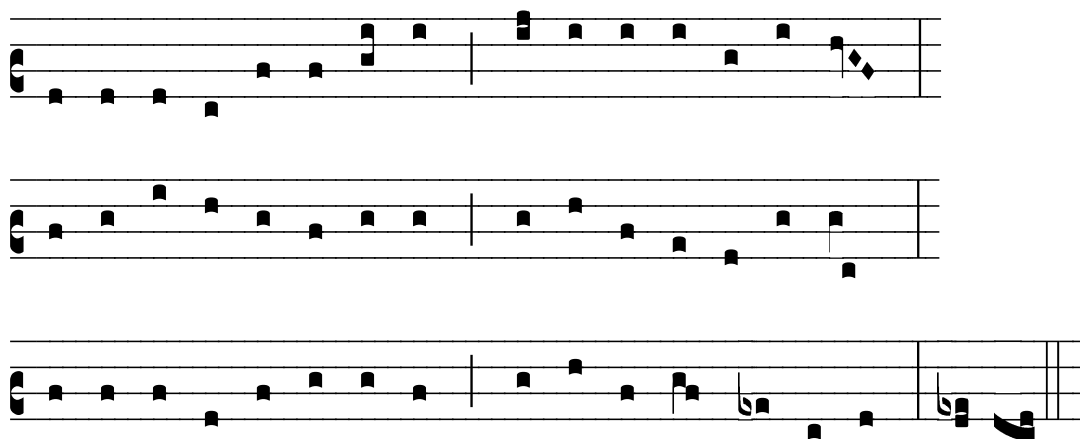
**All Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Prayer

Blessed are you, Sovereign God,
king of the nations,
to you be praise and glory for ever.
From the rising of the sun to its setting
your name is proclaimed in all the world.
Anoint our lips with the seal of your Spirit
that we may witness to your gospel
and sing your praise in all the earth.
Blessed be God, Father, Son and Holy Spirit.

All Blessed be God for ever.

The congregation stands to sing



**Sing, my tongue, the glorious battle, sing the ending of the fray,
O'er the cross, the victor's trophy, sound the loud triumphant lay:
Tell how Christ, the world's Redeemer, as a Victim won the day.**

**To the Trinity be glory, to the Father and the Son,
With the co-eternal Spirit, ever Three and ever One,
One in love and one in splendour, while unending ages run. Amen.**

*Pangue lingua gloriosi proelium certaminis
Latin, Venatius Fortunatus 530-609
Translated, Percy Dearmer 1867-1936*

The congregation sits.

Silence is kept for a space.

¶ *The Pierced Side*

A minister says

We adore you, O Christ, and we bless you,

All **because by your holy cross you have redeemed the world.**

Reading

A reading from the prophecy of Zechariah.

I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem so that, when they look on the one whom they have pierced, they shall mourn for him as one mourns for an only child and weep bitterly over him as one weeps over a firstborn.

12.10

We hear a meditation.

Prayer

Blessed and adored

be the wound in your sacred side, O Jesus,
from which flowed your precious blood and water
as a fountain of mercy for us.

The organist plays

Wenn wir in höchsten Nöten sein, BWV 641

J. S. Bach 1685-1750

¶ Conclusion

The congregation stands.

A minister says

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 congregation remains standing as the ministers depart in silence.

THE LITURGY OF GOOD FRIDAY

¶ *The Gathering*

At 1.30 p.m., the congregation stands as the choir and ministers enter.

All kneel with the ministers for a time of silent prayer.

The Collect

The congregation stands with the ministers.

The president says

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

All **Amen.**

The congregation sits.

¶ *The Liturgy of The Word*

Old Testament Reading

A reading from the book of the prophet Isaiah.

See, my servant shall prosper;

he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him

—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

so he shall startle many nations;

kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant,
and like a root out of dry ground;

he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

He was despised and rejected by others;

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

Surely he has borne our infirmities

and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

But he was wounded for our transgressions,
crushed for our iniquities;

upon him was the punishment that made us whole,
and by his bruises we are healed.

All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

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

By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

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

Silence is kept.

Psalmody

Psalm 22.1-11: Deus, Deus meus

The choir sings

1. My God, my God, look upon me; why hast thou forsaken me :
and art so far from my health, and from the words of my complaint?
2. O my God, I cry in the day-time, but thou hearest not :
and in the night-season also I take no rest.
3. And thou continuest holy : O thou worship of Israel.
4. Our fathers hoped in thee :
they trusted in thee, and thou didst deliver them.
5. They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.
6. But as for me, I am a worm, and no man :
a very scorn of men, and the outcast of the people.
7. All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,
8. He trusted in God, that he would deliver him :
let him deliver him, if he will have him.
9. But thou art he that took me out of my mother's womb :
thou wast my hope, when I hanged yet upon my mother's breasts.
10. I have been left unto thee ever since I was born :
thou art my God, even from my mother's womb.
11. O go not from me, for trouble is hard at hand :
and there is none to help me.

New Testament Reading

A reading from the Letter to the Hebrews.

‘This is the covenant that I will make with them
after those days, says the Lord:

I will put my laws in their hearts,
and I will write them on their minds’,

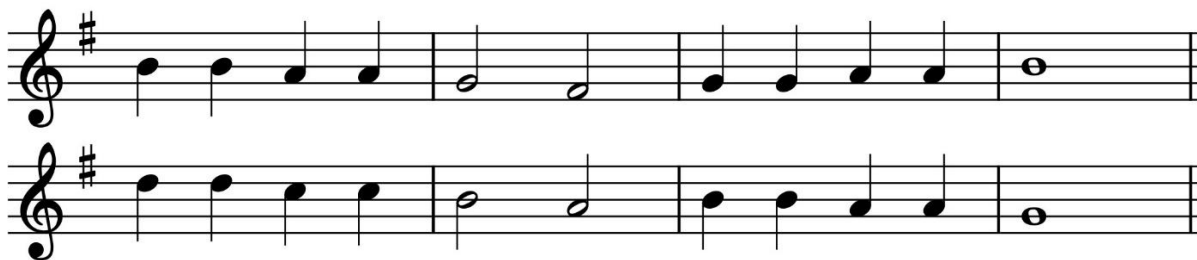
he also adds,

‘I will remember their sins and their lawless deeds no more.’

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The congregation stands to sing



- | | |
|--|---|
| <p>1. Glory be to Jesus,
who, in bitter pains,
poured for me the life-blood
from his sacred veins.</p> <p>2. Grace and life eternal
in that blood I find;
blest be his compassion
infinitely kind.</p> <p>3. Blest through endless ages
be the precious stream,
which from endless torments
did the world redeem.</p> | <p>4. Abel's blood for vengeance
pleaded to the skies;
but the blood of Jesus
for our pardon cries.</p> <p>5. Oft as it is sprinkled
on our guilty hearts,
Satan in confusion
terror-struck departs.</p> <p>6. Lift ye then your voice:
swell the mighty flood;
louder still and louder
praise the precious blood.</p> |
|--|---|

*Words, Italian, translated by Edward Caswall 1814-78
Tune, CASWALL; Friedrich Filitz 1804-1976*

The Passion

Mark 14:32-15:38

Music, Matthew Clark

- Evangelist: Jesus and his disciples went to a place called Gethsemane; and he said to them:
- Jesus: Sit here while I pray.
- Evangelist: And he took with him Peter and James and John, and began to be distressed and troubled. And he said to them:
- Jesus: My soul is very sorrowful, even to death; remain here, and watch.

Evangelist: And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.

Jesus: Abba, Father, all things are possible to you; remove this cup from me; yet, not what I will, but what you will.

Evangelist: And he came and found them sleeping, and he said to Peter:

Jesus: Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

Evangelist: And again he went away and prayed, saying the same words. And again he came and found them sleeping; and they did not know what to answer him. And he came a third time, and said:

Jesus: Are you still sleeping and taking your rest? It is enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Rise, let us be going. See, my betrayer is at hand.

Evangelist: And immediately, while he was still speaking, Judas came; and with him a crowd with swords and clubs, from the chief priests, the scribes and the elders. Now the betrayer had given them a sign:

Judas: The one I will kiss is the man; seize him and lead him away safely.

Evangelist: So when he came, he went up to him at once, and said:

Judas: Master!

Evangelist: And he kissed him. Then they laid hands on him and seized him. But one of those who stood by drew his sword and struck the slave of the high priest, and cut off his ear. Jesus said to them:

Jesus: Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled.

Evangelist: And they all forsook him and fled.
So they took Jesus to the high priest; and all the chief priests, scribes and elders were assembled.
Now the whole council sought testimony against Jesus to put him to death; but they found none. Some stood up and bore false witness against him:

Witnesses: We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'

Evangelist: But their testimony did not agree. The high priest stood up in the midst, and asked Jesus:

High Priest: Have you no answer to make? What is it that these men testify against you?

Evangelist: But he was silent and made no answer. Again the high priest asked him:

High Priest: Are you the Christ, the Son of the Blessed?

Jesus: I am; and you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven.

Evangelist: The high priest tore his mantle and said:

High Priest: Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Evangelist: And they all condemned him as deserving death. Some began to spit on him, to cover his face, and to strike him, saying to him:

Scribes: Prophecy!

Evangelist: And the guards received him with blows.
Peter was below in the courtyard. One of the maids of the high priest came. And seeing Peter warming himself, she looked at him, and said:

Maid: You also were with the Nazarene, Jesus.

Evangelist: But he denied it:

Peter: I neither know nor understand what you mean.

Evangelist: And he went out into the gateway. And the maid saw him, and began to say to the bystanders:

Maid: This man is one of them.

Evangelist: But again he denied it. And after a little while the bystanders again said to Peter:

Bystanders: Certainly you are one of them; for you are a Galilean.

Evangelist: But he began to invoke a curse on himself and to swear,

Peter: I do not know this man of whom you speak.

Evangelist: And immediately the cock crowed. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

And as soon as it was morning, the whole council held a consultation. They bound Jesus and delivered him to Pilate. Pilate asked him:

Pilate: Do you want me to release the King of the Jews?

Crowd: Crucify him! Crucify him!

Pilate: Why, what evil has he done?

Crowd: Crucify him! Crucify him!

Evangelist: So Pilate, wishing to satisfy the crowd, released for them Barabbas. And having scourged Jesus, he delivered him to be crucified. So the soldiers led him away inside the palace. They clothed him in a purple cloak; and plaiting a crown of thorns. they put it on him. Then they began to salute him:

Soldiers: Hail, King of the Jews!

Evangelist: They struck his head with a reed and spat upon him, and they knelt down in homage to him. When they had mocked him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

And they compelled a passer-by to carry his cross. So they brought him to Golgotha (which means ‘the place of a skull’). And they crucified him, and they divided his garments among them. It was about the third hour. The inscription of the charge against him read, “The King of the Jews.” And with him they crucified two robbers, one on his right and one on his left. Those who passed by derided him, wagging their heads:

Passers-by: You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Evangelist: So also the chief priests mocked him.

Priests: He saved others; he cannot save himself. Let the Christ, the King of Israel, come down from the cross now, so that we may see and believe.

Evangelist: Those who were crucified with him also reviled him. When the sixth hour had come, there was darkness over the land until the ninth hour. Jesus cried with a loud voice:

Jesus: Eloi, Eloi, lema sabachthani?

Evangelist: Which means, “My God, my God, why have you forsaken me?”

And Jesus uttered a loud cry, and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And the centurion who saw this said:

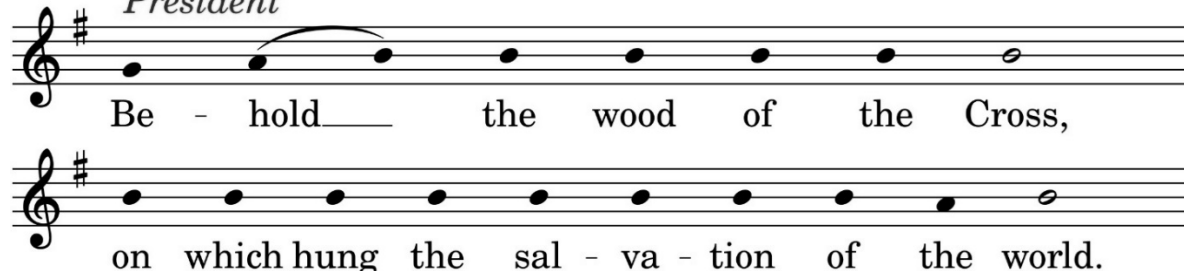
Centurion: Truly this man was the Son of God!

Silence is kept.

¶ *The Proclamation of the Cross*


The ministers stand by Cross and the response is sung

President



Be - hold the wood of the Cross,
on which hung the sal - va - tion of the world.

All



Come, let us a - dore.

The ministers and congregation make a devotion at the foot of the Cross, during which is sung

The Reproaches

Music, John Sanders 1933-2003

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

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

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

Holy is God! Holy and strong!
Holy immortal One, have mercy on us.
For forty years I led you safely through the desert.
I fed you with manna from heaven,
and brought you to a land of plenty:
but you led your Saviour to the cross.

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

What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness.
When I was thirsty you gave me vinegar to drink,
and you pierced your Saviour's side with a lance.

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

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

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

I bore you up with manna in the desert,
but you struck me down and scourged me.
I gave you saving water from the rock,
but you gave me gall and vinegar to drink.

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

I gave you a royal sceptre,
but you gave me a crown of thorns.
I raised you to the height of majesty,
but you have raised me high on a cross.

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

¶ *The Prayers of Intercession*

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 says

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 *Rachel*, our bishop, Robert, Bishop of Tewkesbury,
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.**

The president says

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.**

A minister says

Let us pray for the nations of the world and their leaders:
for Charles our King 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.**

The president says

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.**

A minister says

Let us pray for our sisters and brothers of the Jewish faith:
for greater understanding between one another,
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.**

The president says

Lord God of Abraham,
bless the children of your covenant, both Jewish 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.**

A minister says

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.**

The president says

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.**

A minister says

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.**

The president says

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.**

A minister says

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.**

The president says

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

All **Amen.**

¶ *The Liturgy of the Sacrament*

The altar is covered with a fair linen cloth and the consecrated elements from the Maundy Thursday Eucharist are place on it.

The congregation stands to sing



**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 death 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?**

**Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.**

*Words, Isaac Watts 1674-1748; based on Galatians 6.14
Tune, ROCKINGHAM; Melody Tunbridge from
A Second Supplement to Psalmody in Miniature c.1780
adapted by Edward Miller 1731-1807*

The Lord's Prayer

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

<i>All</i> Our Father,	Notre Père...
who art in heaven,	
hallowed be thy name;	Vater Unser...
thy kingdom come;	
thy will be done;	Onze Vader...
on earth as it is in heaven.	
Give us this day our daily bread.	Padre Nuestro...
And forgive us our trespasses,	
as we forgive those who trespass against us.	Ojcie Nasz...
And lead us not into temptation;	
but deliver us from evil.	Baba Yetu...
For thine is the kingdom,	
the power and the glory,	E to matou Matua...
for ever and ever.	
Amen.	Ein Tad...

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.

The president and people receive Communion.

The choir sings

Crux fidelis, inter omnes
arbor una nobilis:
nulla silva talem profert,
fronde, flore, germine.
Dulce lignum, dulces clavos,
dulce pondus sustinet.

*Faithful Cross, above all other
one and only noble tree:
none in foliage, none in blossom,
none in fruit thy peer may be;
sweetest wood and sweetest iron,
sweetest weight is hung on thee.*

*Words, Bishop Venantius Fortunatus
Music, King John IV of Portugal 1604-56*

¶ *The Conclusion*

Silence is kept.

The president says

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.**

A minister recounts the burial of Jesus

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

John 19.38-42

The choir and ministers depart in silence.

Holy Week and Easter 2026

Bach's St John Passion

Good Friday 3 April, 7.00pm

Bach's St John Passion is one of the most famous and dramatic choral pieces ever written, concentrating the mind on the realities of the Passion story. Sung by the Cathedral Choir and accompanied by *La Serenissima*. Tickets can be purchased on the website.

The Liturgy of Easter Eve

Saturday 4 April, 8.00pm

Join us for this dramatic, candlelit service on Holy Saturday, when we tell the story of God's salvation and begin our celebration of the resurrection. The president will be the Bishop of Gloucester.

The Liturgy of Easter Day

Easter Sunday 5 April, 10.15am

"Alleluia! Christ is risen!" All are welcome at this joyful Eucharist on Easter Sunday, as we come together to celebrate the Resurrection. The president and preacher will be the Bishop of Gloucester.

Solemn Evensong on Easter Day

Easter Sunday 20 April, 3.00pm

Join us for a festival of music as we continue to celebrate the resurrection. The preacher will be The Dean of Gloucester.

