

**SOUTHWARK**  
◆ CATHEDRAL ◆

**PLEASE  
BELIEVE  
THESE  
DAYS**

**The Liturgy of  
Good Friday**

Good Friday  
2 April 2021  
1.30pm

# Welcome to Southwark Cathedral

Set on the south bank of the River Thames in one of the most vibrant and diverse communities in London, this building has been a constant witness in a place of change.

The first church was built on this site around the year 606. First a convent, then a monastery, it became in 1106 the Augustinian Priory of St Mary Overie. With Westminster Abbey and St Bartholomew the Great in Smithfield it is one of the three remaining great monastic churches of London. At the Reformation the Priory became a parish church and it remains so for the people of Bankside. In 1905, as south London was rapidly expanding, the church was consecrated as the cathedral for the new Diocese of Southwark.

As well as a place of constant witness to our faith in Jesus Christ, this church has a momentous and proud history and has had links with many famous and influential characters including St Thomas Becket, Geoffrey Chaucer, William Shakespeare and Charles Dickens.

In the 20th century this cathedral was at the heart of the new movement in theology termed 'South Bank Religion'. This movement asked challenging questions of people about faith in the modern age which continue to be explored at Southwark Cathedral which describes itself as 'inclusive: faithful: radical'.

Whatever has brought you here today, you are most welcome. Become part of the life here if you can; it will change your life as you encounter with us our living God.

## **PLEASE BELIEVE THESE DAYS WILL PASS**

by Mark Titchner, 2006 nominee for the Turner Prize, is our selected work to mark the season of Lent this year. A glimpse of it can be seen on the front cover of this order of service. Regrettably, due to the national lockdown it will not be on public display before the summer.

Please visit us between 2 June and 22 July to see the Lent Art Installation in place in the Cathedral.

When Egeria, the fourth-century nun who went on pilgrimage from Spain to Jerusalem, shared in the Good Friday Liturgy she joined the local Christians who gathered on the dawn of Good Friday. The procession of people moved from Gethsemane, where a watch had been kept, to the Sanctuary of the Cross. There, the account of the trial before Pilate was read and the people prayed at the place where Jesus was scourged. Later on in the day the people returned to the Sanctuary. A relic of the True Cross was exposed and the people venerated it, bowing, touching the wood with their foreheads and finally kissing it. From noon until 3.00pm, the people listened to readings from the prophets and they sang psalms together. At 3.00pm the account of the death of Jesus was read and the people dispersed.

Today's Liturgy itself is focused on the Passion and the Cross. We begin in silence and then listen to the singing of the Passion according to St John. This account is the one that has been used on this day since the 4th century. In response to the scripture the cross is brought into the church and the people are invited to venerate it – this year with a bow or genuflection, rather than kissing or touching the cross, as a result of the pandemic regulations. As we do so, we are recognising its importance in the history of our redemption.

The solemn prayers then follow. The form of these prayers is a very ancient pattern that is now only used on this one day but was once the style of all intercessions. It consists of a series of biddings followed by silent prayer and a collect.

The final act in the Liturgy is the Communion. By tradition the Eucharist is never celebrated on Good Friday. Instead we are invited to receive the consecrated hosts reserved from earlier in Holy Week in accordance with the current pandemic guidance. Normally, the sacrament reserved from the service on the evening of Maundy Thursday, which has formed the focus of the Watch of the Passion, would be received. After Communion, the clergy and people leave in silence reminding us of the dispersal of the onlookers from Calvary.

The encounter we have with God on Good Friday is the most profound of the year and the act of veneration one of those moments when we respond in a very individual, personal way. Today we meet God at his most vulnerable and most powerful – a day of paradox in which defeat is really victory and where one man's death leads to life for all.

*All stand as the Bishop and servers enter in silence.  
All then sit or kneel in silent prayer.*

*Please stand for*

## **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.**

# The Liturgy of the Word

*Please sit.*

## **Old Testament Reading**

Isaiah 52. 13 – 53. 12

*Read by Elizabeth James.*

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.

This is the word of the Lord.

**All Thanks be to God.**

# Psalm

Psalm 22. 1–11

*Sung by the Choir.*

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

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

And thou continuest holy:  
O thou worship of Israel.

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

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

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

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

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

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

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

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

## **New Testament Reading**

Hebrews 4. 14–16; 5. 7–9

*Read by Caroline Clifford.*

A reading from the book of the letter to the Hebrews.

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one

who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him,

This is the word of the Lord.

**All Thanks be to God.**

## **Gradual Anthem**

Drop, drop, slow tears · Orlando Gibbons

*Sung by the Choir.*

## **The Passion Gospel**

The Passion of our Lord Jesus Christ according to John · Tomás Luis de Vicotoria

*All stand at the words: 'After this Jesus, knowing that all things were accomplished'.*

*Please sit for the*

## **Homily**

Dr Paula Gooder, Canon Chancellor, St Paul's Cathedral

*Please stand for*

## The Veneration of the Cross

*The Deacon goes in silence to the west end of the Cathedral. The Cross is carried through the Nave; all turn to face the Cross. The Cross is lifted three times and the Deacon leads the following responsory:*

Behold the wood of the Cross, on which was hung  
the Saviour of the world.

**All Come, let us worship.**

*When the Cross is in position under the tower, the clergy venerate the Cross with a bow or genuflection. You are invited to venerate the Cross in a way in which you feel comfortable; however, please do not move up to touch or kiss the Cross. Please follow the direction of the Stewards and return to your seats via the centre aisle.*

*During the veneration, the Choir sings The Reproaches and the hymn 'Faithful Cross above all other'.*

*Please sit for the*

## Solemn Prayers

*The response to each of the biddings is:*

Lord, hear us.

**All Lord, graciously hear us.**

# The Liturgy of the Sacrament

*The Deacon goes in silence to collect the Sacrament from the Altar of Repose. All stand when the Sacrament is brought into the Nave.*

*The Bishop says*

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

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

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 Bishop makes his communion saying*

The body of Christ.

**All Amen.**

*By ancient tradition, the Eucharist is not celebrated on Good Friday, but people may make their Communion from the consecrated bread reserved earlier. Please follow the directions of the Stewards. Communion is given in silence. If you would like to receive a blessing, please bow your head. The blessing will be given in silence. Please return to your seat by the central aisle and respect your distance at all times.*

*During Communion, the Choir sings Stabat Mater by Giovanni Battista Pergolesi.*

# Final Prayer

*Please stand.*

Let us pray.

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.**

*The clergy and congregation depart in silence, informally and without ceremony, recalling the scattering of the disciples and crowd at the time of Christ's passion and death. Please leave via the north-west doors and the Millennium Courtyard.*



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