

The Last Hour

2pm 2nd April Good Friday

Gathering

Attending this Service in Person in Church

It is required that face coverings should be worn by everyone in church. We welcome this as part making church services as safe as possible for people to attend, and as a sign of our desire to protect others from possible infection.

According to government regulations, the singers for this service are the minimum required for the music being offered in worship with in person attendance.

Logging on to the Live Stream

1. The live stream will start at about 1.57pm in preparation for the service.
2. Go to our website www.stmaryletower.org.uk and find the “**LIVE Streamed Services**” title and click to go to our **Facebook Live** page.
3. Click on the service video. When the video opens you will need to click on the loudspeaker icon to unmute it and hear the sound.

Preparation

The service begins in silence.

Opening Prayers

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

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. Amen.**

Hymn

Sung by the cantors. Sadly under government regulations it is not yet possible for a congregation to

sing in church, but we will finish the service by singing a hymn in the churchyard.

We sing the praise of him who died,
of him who died upon the Cross;
the sinner's hope let men deride,
for this we count the world but loss.

Inscribed upon the Cross we see
in shining letters, “God is Love;”
he bears our sins upon the Tree;
he brings us mercy from above.

The Cross! It takes our guilt away:
it holds the fainting spirit up;
it cheers with hope the gloomy day,
and sweetens every bitter cup.

It makes the coward spirit brave,
and nerves the feeble arm for fight;
it takes its terror from the grave
and guilds the bed of death with light:

The balm of life, the cure of woe,
the measure and the pledge of love,
the sinner's refuge here below,
the angel's theme in heaven above.

Listening for the Word from God

Old Testament Reading Isaiah 52.13 – 53.end

read by Paul Cawthorn

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.

For the gift of his living word;
Thanks be to God.

We keep a period of silence for reflection.

New Testament Reading

Hebrews 4.14-16; 5.7-9

Read by Mary Baldry

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.

For the gift of his living word;
Thanks be to God.

Passion Gospel: John 18.28 – 19.37

Setting by Victoria, sung by the cantors.

Please stand if you can.

The Passion of our Lord Jesus Christ 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?'

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.

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.

We keep a time of silence.

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.'

Aria (J S Bach)

*sung by Christopher Borrett, Director of Music.
Please sit.*

*Es ist vollbracht,
It is accomplished,
Das Leid ist alle,
suffering is over,
Wir sind von unserm Sündenfalle
from our fall into sin
In Gott gerecht gemacht.
we are made just in God.
Nun will ich eilen
Now I shall hasten
Und meinem Jesu Dank erteilen,
and give thanks to my Jesus,
Welt, gute Nacht!
World, good night!
Es ist vollbracht!
It is accomplished!*

Sermon

Revd Canon Charles Jenkin, Vicar

Proclamation of the Cross

Veneration of the Cross

We stand before the cross. Due to Covid-19 restrictions, the vicar venerates the Cross on behalf of the people. The hymn is sung by the cantors

*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.*

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.

Thirty years among us dwelling,
now at length his hour fulfilled,
born for this, he meets his Passion,
for that this he freely willed;
on the Cross the Lamb is lifted,
where his life-blood shall be spilled.

*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.*

Bend thy boughs, O Tree of Glory,
thy too rigid sinews bend;
for awhile the ancient rigour
that thy birth bestowed, suspend,
and the King of heavenly beauty
on thy bosom gently tend.

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.

*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.*

After the hymn, we remain standing for the prayer:

Lord Jesus Christ, we thank you
for all the benefits you have won for us,
for all the pains and insults you have borne for us.
Most merciful redeemer, friend and brother,
may we know you more clearly,
love you more dearly, and follow you more nearly,
day by day. Amen.

Intercession

Please kneel or sit.

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

Let us pray for the Church of God throughout the world: for unity in faith, in witness and in service, for bishops and other ministers, and those whom they serve, for Martin and Mike, our bishops, 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.

Lord, graciously hear us.

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

Let us pray for the nations of the world and their leaders: for Elizabeth our Queen and the Parliaments of this land, for those who administer the law and all who serve in public office and public services especially at this time of national crisis, for all who strive for justice and reconciliation, that by God's help the world may live in peace, health and freedom.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

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

Let us pray for God's ancient people, the Jews, the first to hear his word: for greater understanding between Christian, Jew and Muslim, 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. Let us pray that all who seek God may be led in the ways of love and peace, and reject the ways of suspicion and hatred.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

**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. Amen.**

Let us pray for those who do not believe the gospel of Christ: for those who have not heard the message of salvation, for all who have lost faith, for the contemptuous and scornful, for those who are enemies of Christ and persecute those who follow him, for all who deny the faith of Christ crucified, that God will open their hearts to the truth and lead them to faith and obedience.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

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

Let us pray for all those who suffer: 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.

Lord, graciously hear us.

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

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

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

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

Holy Communion

Hymn

During the hymn, bread and wine consecrated at the celebration of the Last Supper on Maundy Thursday, is brought from its repose in the Lady Chapel. The hymn is sung by the cantors

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 mingling 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 an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

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

**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.
Happy are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

Communion will be administered to the people remaining in their places, and the minister will move to people around the church. Communion will be administered one kind only. The Bread will be carefully dropped into people's hands, so that there is no physical contact.

If you wish to receive, please hold out your crossed hands as the minister approaches. Please do not remove your mask to eat the bread until after the minister has passed by.

If you require a gluten free wafer, please remain standing but without holding out your hands, and the minister will return with gluten free bread.

Those in church who prefer to do so, are welcome to participate through Spiritual Communion, in the same way that as those participating online are doing. Whenever and wherever we are, in this Holy Communion we are united by the Holy Spirit in the Body of Christ, given to us in baptism.

Communion is administered strictly in accordance with Bishops guidelines. Communion is given in one kind only, and the Bishops assure everyone that this is entirely as spiritually beneficial as receiving in both kinds.

Prayer after Communion

**Almighty God,
as we stand at the foot of the cross of your Son,
help us to see and know your love for us,
so that in humility, love and joy
we may place at his feet
all that we have and all that we are;
through Jesus Christ our Saviour. Amen.**

Hymn in the Churchyard

All the people make their way IN SILENCE via the south door to the churchyard. Please spread out so that there is around 2m between everyone, though household groups may stay together. A cantor will start the singing.

The livestream finishes after the singing of the hymn, which will be heard in church.

**There is a green hill far away
outside 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.**

The people depart without staying to chat, as befits Good Friday.