

CHICHESTER CATHEDRAL

THREE HOURS' DEVOTION: THE LITURGY OF THE PASSION

GOOD FRIDAY
FRIDAY 29TH MARCH 2024
1.30PM

WELCOME

Built to the glory of God, the Cathedral is a living church that has been at the centre of life in Chichester for over nine centuries. We warmly welcome you to this service, and as we journey through Holy Week to Easter.

This booklet contains all you will need to follow the service. Please ask a Steward if you would like a large-print copy.

The celebrant at this service is The Reverend Canon Dr Daniel Inman, Precentor.

This service will be live-streamed and broadcast online via the Cathedral's website, YouTube channel and Facebook pages. Typically, services are made available for up to 48 hours, however this period may be longer for special recordings. For further information, please contact: **info@chichestercathedral.org.uk**

Photography, filming and audio recordings are not permitted during this service. Please ensure that mobile telephones are switched off or silenced.

An induction loop is provided for the benefit of hearing aid users. To use this, please switch your hearing aid to 'T'.

Toilets and baby-changing facilities can be accessed from the North Transept of the Cathedral.

In the event of an emergency please follow the direction of the Vergers and Stewards.

If you would like to learn more about our life here or would like to become more closely associated with our community, please make yourself known to a member of the clergy or visit our website: **www.chichestercathedral.org.uk**

ORDER OF SERVICE

THE GATHERING

Please stand as the procession enters.

HYMN



My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.
O, who am I,
that for my sake
my Lord should take
frail flesh, and die?

He came from his blest throne,
salvation to bestow:
but men made strange, and none
the longed-for Christ would know.
But O, my Friend,
my Friend indeed,
who at my need
his life did spend!

Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.

They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he
to suffering goes,
that he his foes
from thence might free.

Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine!
This is my Friend,
in whose sweet praise
I all my days
could gladly spend.

NEH 86
Samuel Crossman (1624-1683)

Love Unknown
John Ireland (1879-1962)

Please remain standing for a time of silent devotion.

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.
Amen.

Please sit.

THE OLD TESTAMENT READING

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.

Thanks be to God.

Isaiah 52: 13—end of 53

The choir sings

THE PSALM

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.

Psalms 22: 1-11

THE NEW TESTAMENT READING

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 sympathise 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.

Thanks be to God.

Hebrews 4: 14-16, 5: 7-9

Please stand.

HYMN



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.

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 movèd
to stand thy Cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.

**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.**

NEH 90

Paul Gerhardt (1607-1676)

from a 14th-century Latin hymn

tr. Robert Bridges (1844-1930)

Passion Chorale

Traditional secular melody in

H. L. Hassler's Lustgarten (1601)

Harmony by Johann Sebastian Bach (1685-1750)

The choir sings

THE PASSION ACCORDING TO ST JOHN

Set to music by William Byrd (c. 1540-1623)

It is traditional to stand throughout the Passion, but those who find sitting more conducive to attentive devotion should do so.

The Passion of our Lord Jesus Christ according to John.

Jesus 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 have 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 servant'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 of 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, 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, 'Are you not also one of this man's disciples?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around 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, 'Art thou not also one of his disciples?' 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.

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 accusations do you bring against this man?' They answered, 'If he were not a malefactor, we would not have delivered him up.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'It is not lawful for us to put any man 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 by our law he ought to die because he made himself 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 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. The Jews cried out, 'If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar.'

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 midday. He said to the Jews, 'Here is your King!' They cried out, 'Take him away! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.' 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, 'Write not, "The King of the Jews", but that he 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. Now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not rend it, but cast lots for it whose it shall be.' This was to fulfil what the scripture says, 'They

divided my garments among them, and for my clothing they cast lots.' And this 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, this 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, in order to fulfil the scripture he said, '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 there came out blood and water. (He who saw this has testified so that you 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.'

Please sit after the Homily has been introduced.

HOMILY

*The Reverend Canon Simon Holland
Interim Dean*

THE PROCLAMATION OF THE CROSS

Please stand.

HYMN

During this hymn one of the ministers leaves with a team of servers and brings the Cross to the nave.



**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?

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.

NEH 95

Isaac Watts (1674-1748)

Rockingham

Adapted by Edward Miller (1731-1807)

As the Cross is brought to the nave the minister halts three times and says:

Priest: This is the wood of the Cross,
on which hung the Sa - viour of the world.

All: Come, let us wor - ship.

All are invited to approach and kneel before the Cross, remaining there for a few moments. Some may wish to further express their devotion by touching the Cross in some way. Please follow the direction of the Stewards.

The choir sings

THE REPROACHES

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.

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.

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.

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.

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.

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

John Sanders (1933-2003)

MOTET

Omnes amici mei dereliquerunt me,
et praevaluerunt insidiantes mihi:
tradidit me, quem diligebam.
Et terribilibus oculis plaga crudeli percutientes
aceto potabant me.

Inter iniquos projecerunt me
et non pepercerunt animae meae.

*All my friends have deserted me,
and plotters have prevailed over me:
he whom I loved has betrayed me.
And with fierce looks and cruel blows
they gave me vinegar to drink.*

*They cast me among the wicked
and did not spare my soul.*

PANGE LINGUA *may also be sung:*

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.

God in pity saw man fallen,
shamed and sunk in misery,
when he fell on death by tasting
fruit of the forbidden tree:
then another tree was chosen
which the world from death should free.

Therefore when the appointed fullness
of the holy time was come,
he was sent who maketh all things
forth from God's eternal home:
thus he came to earth, incarnate,
offspring of a maiden's womb.

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.

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.

Venantius Fortunatus (530-609)
tr. Percy Dearmer (1867-1936)
and J. M. Neale (1818-1866)

Pange lingua
Mode iii

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.

Please sit or kneel.

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, our bishop, and the people of this diocese,
for all Christians in this place,
for those to be baptized,
for those who are mocked and persecuted for their faith,
that God will confirm his Church in faith,
increase it in love, and preserve it in peace.

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 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.

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 and Jew,
for the removal of our blindness and bitterness of heart,
that God will grant us grace to be faithful to his covenant
and to grow in the love of his name.

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.

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.

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.

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.

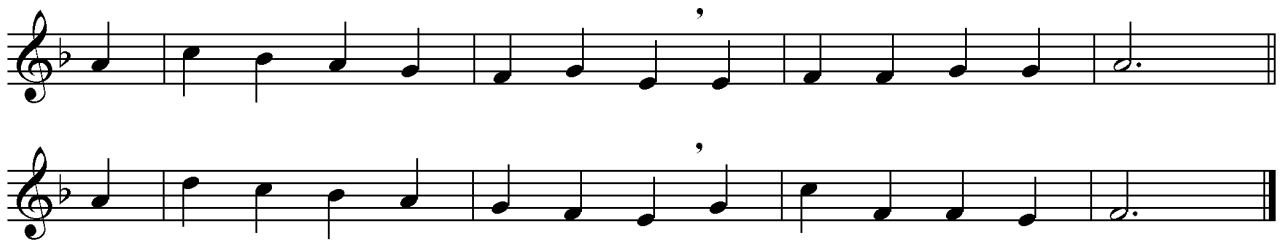
Amen.

THE LITURGY OF THE SACRAMENT

Please stand.

HYMN

During this hymn, the ciborium containing the consecrated bread is brought to the altar from the High Altar.



Once, only once, and once for all,
his precious life he gave;
before the Cross in faith we fall,
and own it strong to save.

‘One offering, single and complete,’
with lips and hearts we say;
but what he never can repeat
he shows forth day by day.

For as the priest of Aaron’s line
within the holiest stood,
and sprinkled all the mercy-shrine
with sacrificial blood;

So he, who once atonement wrought,
our Priest of endless power,
presents himself for those he bought
in that dark noontide hour.

His Manhood pleads where now it lives
on heaven's eternal throne,
and where in mystic rite he gives
its presence to his own.

And so we show thy death, O Lord,
till thou again appear,
and feel, when we approach thy board,
we have an altar here.

NEH 304

William Bright (1824-1901)

Albano

Vincent Novello (1781-1861)

Please remain standing.

THE LORD'S PRAYER

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

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.

GIVING OF COMMUNION

The president invites the people to communion:

Behold the Lamb of God
who takes away the sin of the world.
Blessed 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.**

The president and people receive communion, which will be given in one form only. Please sit until directed by the Stewards.

Members of all Christian churches are welcome to receive communion if they wish. Please indicate if you wish to receive a gluten-free wafer. If you would prefer to receive a blessing, please come to the communion station and bow your head.

HYMN AFTER COMMUNION

Please stand.



Praise to the Holiest in the height,
and in the depth be praise,
in all his words most wonderful,
most sure in all his ways.

O loving wisdom of our God!
when all was sin and shame,
a second Adam to the fight
and to the rescue came.

O wisest love! that flesh and blood,
which did in Adam fail,
should strive afresh against the foe,
should strive and should prevail;

And that a higher gift than grace
should flesh and blood refine,
God's presence and his very self,
and essence all-divine.

O generous love! that he who smote
in Man for man the foe,
the double agony in Man
for man should undergo;

And in the garden secretly,
and on the cross on high,
should teach his brethren, and inspire
to suffer and to die.

Praise to the Holiest in the height,
and in the depth be praise,
in all his words most wonderful,
most sure in all his ways.

NEH 439

John Henry Newman (1801-1890)

Gerontius

J. B. Dykes (1823-1876)

THE CONCLUSION

Please remain standing. The president says

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.
Amen.

All depart in silence as the ministers and choir disperse informally.

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EASTER AT CHICHESTER CATHEDRAL

Saturday 30th March

Easter Eve

7.30pm EASTER VIGIL

From a new fire the Paschal Candle is lit, and the light is shared throughout the Cathedral. We celebrate the victory of light over darkness, of life over death, as we hear scriptural readings telling of our creation by God and how he restores us to new life.

Preacher: The Reverend Canon Simon Holland, Interim Dean

Sunday 31st March

Easter Day

We celebrate Jesus' glorious resurrection from the dead in these services:

8.00am HOLY COMMUNION according to the Book of Common Prayer *said*

9.15am SERVICE FOR CHILDREN, FAMILIES AND CAREGIVERS

10.15am CHORAL MATTINS

11.15am SUNG EUCHARIST *live-streamed*

Celebrant and Preacher: The Bishop of Chichester

3.00pm CHORAL EVENSONG *live-streamed*