



St Paul's Church, Knightsbridge  
The Diocese of London



# GOOD FRIDAY

22<sup>nd</sup> April 2011 at 2 p.m.

*Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.*



*There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.*



*Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.*

*Cover image:  
'Scenes from the Life of Christ' (detail)  
Fra Angelico (1395-1455)*

# Order of Service

## The Introductory Rite

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### THE COLLECT

*All stand as the Sacred Ministers and Servers enter in silence.*

*The Sacred Ministers prostrate themselves and the congregation kneels.*

*We rise together, and after some time of silence, the Celebrant says:*

Let us pray.

Almighty God,  
we beseech thee graciously  
to behold this thy family  
for which our Lord Jesus Christ  
was contented to be betrayed  
and given up into the hands of sinners  
and to suffer death upon the Cross;  
who now liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Amen.**

*All sit.*

**THE FIRST READING**

The prophecy of Isaiah 52: 13 – 53: 12

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.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

### THE PSALMODY

*The Choir sings:*

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.

*Psalm 22:1-11*

### **THE SECOND READING**

The letter to the Hebrews 10: 16-25

'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.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

### **THE 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 moved  
to stand thy cross beneath,  
to mourn thee, well-beloved,  
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.**

*Words: Paul Gerhardt (1607-76), tr. Robert Bridges (1844-1930)  
Music: 'Passion Chorale', melody from H. L. Hassler's Lustgarten 1601,  
harmonized by J. S. Bach (1685-1750)*

*All remain standing.*

## **THE PASSION READING**

*The Choir sings:*

**THE PASSION OF OUR LORD JESUS CHRIST  
ACCORDING TO JOHN**

*John 18: 28 – 19: 37*

*Music: plainsong & Tomás Luis de Victoria (1548-1611)*

**Comment [SRhE1]: name**

**(All genuflect at the proclamation of the death of Christ)**

## The Solemn Prayers

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*The Celebrant says:*

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.

*All kneel.*

*The Deacon 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 Richard, our bishop, and 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.**

*The Celebrant 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 thy faithful people;  
that in their vocation and ministry  
each may serve thee in holiness and truth to the glory of thy name;  
through our Lord and Saviour, Jesus Christ.

**Amen.**

*The Deacon says:*

Let us pray for the nations of the world and their leaders –  
for Elizabeth, our Queen, and the Parliament 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.

**Lord, graciously hear us.**

*The Celebrant says:*

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

*The Deacon says:*

Let us pray for God's ancient people, the Jews,  
the first to hear his word –  
for greater understanding between people of all faiths;  
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.

**Lord, graciously hear us.**

*The Celebrant says:*

Lord God of Abraham,  
bless the children of thy covenant;  
take from us all blindness and bitterness of heart,  
and hasten the coming of thy kingdom,  
when Israel shall be saved, the Gentiles gathered in,  
and we shall dwell together in mutual love and peace  
under the one God and Father of our Lord Jesus Christ.  
**Amen.**

*The Deacon 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 those who have lost faith;  
for the contemptuous and the 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.**

*The Celebrant says:*

Merciful God,  
Creator of all the people of the earth,  
have compassion on those who do not know thee,  
and by the preaching of thy Gospel with grace and power,  
gather them into the one fold of the one Shepherd,  
Christ our Lord.

**Amen.**

*The Deacon says:*

Let us pray for all who suffer –  
for those who are deprived and oppressed;  
for all who are sick and handicapped;  
for those in darkness, in doubt and in despair, in loneliness and fear;  
for prisoners; 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.**

*The Celebrant says:*

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

**Amen.**

*The Deacon 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.*

Merciful Father,  
**accept these prayers  
for the sake of thy Son,  
our Saviour, Jesus Christ. Amen.**

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THE HYMN

The royal banners forward go,  
the cross shines forth in mystic glow;  
where he in flesh, our flesh who made,  
our sentence bore, our ransom paid.

Where deep for us the spear was dyed,  
life's torrent rushing from his side,  
to wash us in that precious flood,  
where mingled water flowed, and blood.

Fulfilled is all that David told  
in true prophetic song of old,  
amidst the nations, God, saith he,  
hath reigned and triumphed from the tree.

O tree of beauty, tree of light!  
O tree with royal purple dight!  
Elect on whose triumphal breast  
those holy limbs should find their rest.

Blest tree, whose chosen branches bore  
the wealth that did the world restore,  
the price of humankind to pay,  
and spoil the spoiler of his prey.

Upon its arms, like balance true,  
he weighed the price for sinners due,  
the price which none but he could pay,  
and spoiled the spoiler of his prey.

O cross, our one reliance, hail!  
Still may thy power with us avail  
to give new virtue to the saint,  
and pardon to the penitent.

**To thee, eternal Three in One,  
let homage meet by all be done:  
whom by the cross thou dost restore,  
preserve and govern evermore.**

*Words: Venantius Fortunatus, 569;  
trans. John Mason Neale, 1851.  
Music: Gonfalon Royal, Percy Buck (1871-1947)*

### **THE PROCLAMATION OF THE CROSS**

*All turn to face the cross as it is carried from the West End.  
At three stations in the nave of the Church, all kneel as the following responsory  
is sung. After each responsory, all stand.*

Behold the wood of the Cross on which hung the world's Salvation.  
**O come let us adore him.**

### **THE VENERATION OF THE CROSS**

*All are invited to approach the cross, venerating it by genuflection  
and with a kiss.*

*The Choir sings:*

O my people, what have I done to thee?  
And where have I wearied thee? Answer me.  
Holy God, holy and most mighty,  
holy and immortal, have mercy upon us.

*The Reproaches (Micah 6:8)  
Music: Tomás Luis de Victoria (1548-1611)*

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

*Cross most faithful, high exalted, noble tree beyond compare:  
never grew there one so blessed, branches, blossoms green and fair.  
Sweetest wood, sweetest nails, sweetest burden thou dost bear. Amen.*

*Attributed to Venantius Fortunatus (c.530-609)  
Music: attributed to John IV, king of Portugal (1604-1656)*

## The Liturgy of the Presanctified

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### THE PREPARATION OF THE ALTAR

*The Deacon spreads a linen cloth on the altar.*

*All stand as he brings the Sacrament from the Altar of Repose to the Sanctuary.*

### THE LORD'S PRAYER

*All kneel. The Celebrant says:*

Let us pray with confidence as our Saviour has taught us.

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.**

### THE GIVING OF COMMUNION

*By way of invitation to receive the Sacrament the Celebrant says:*

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 that thou shouldst come under my roof,  
but speak the word only and my soul shall be healed.**

*The Celebrant and people receive communion in one kind only.*

*All who normally do so are invited to receive the bread of Holy Communion.*

*Those who do not wish to receive the Sacrament are invited to come up for a blessing,  
carrying this booklet in their hands as an indication to the priest.*

## The Conclusion

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*The Celebrant says:*

Let us pray.

*All kneel.*

Most merciful God,  
who by the blessed passion,  
death and resurrection of thy Son,  
our Saviour, Jesus Christ, delivered and saved mankind:  
grant that by faith in him who suffered on the cross,  
we may triumph in the power of his victory;  
through the same Jesus Christ, our Lord.

**Amen.**

*All depart in silence.*

## NOTES ON THE MUSIC

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### **Reproaches, Passion – Tomás Luis de Victoria (1548-1611)**

Before Victoria was sent to Rome he was a chorister at the cathedral of Ávila. It was there that his musical talent was discovered, in fact he was considered so promising that he at the age of 17 was sent off for further studies, under the patronage of King Philip II as well as the church. In Rome he studied at the Collegium Germanicum, which not only accepted German students training for mission, but also students from England, Italy and Spain. He was there for 10 years, and was ordained by the expatriate Thomas Goldwell, who was the last surviving English pre-Reformation bishop. Victoria's musical career brought him into contact with Palestrina as well as numerous other singers, organists and composers from all over Europe who had come to Rome to join the Catholic church's battle with the ideas of the Reformation. Soon his compositions were published, but success led him to yearn for a quieter life in his homeland. His wish was granted in 1585 when he became Chaplain and Chapelmaster at the Royal Convent for Barefoot Nuns of St Clare (Descalzas Reales) in Madrid, which was effectively the home of King Philip II's sister, the Dowager Empress Maria.

### **Crux fidelis – John IV of Portugal (1604-1656)**

Before King John IV ascended the throne he was John, Duke of Braganza. After King Henry (of Portugal) died with no heir in 1580, Spain took control of Portugal. This was a major blow for a nation that, until the early 16<sup>th</sup> Century, had been one of the great colonial powers thanks to the adventures of Bartholomeus Dias, who discovered the sea route to Asia around the southern tip of Africa, and Vasco da Gama, who sailed to India in 1498. The Duke of Braganza was determined to free Portugal from their neighbour's rule, and in 1640 he led a successful revolt which made him King. In quieter moments he enjoyed music and when this piece was first published in 1843 it was claimed that the King had composed it at the age of nine (i.e. before he became monarch). Since the royal library was destroyed in the disastrous earthquake in Lisbon in 1755, it has been difficult for scholars to prove whether this is true or not – but it does seem unlikely. However, the motet *Crux fidelis* is a still fine piece of music, a meditation on the symbol of the cross.

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