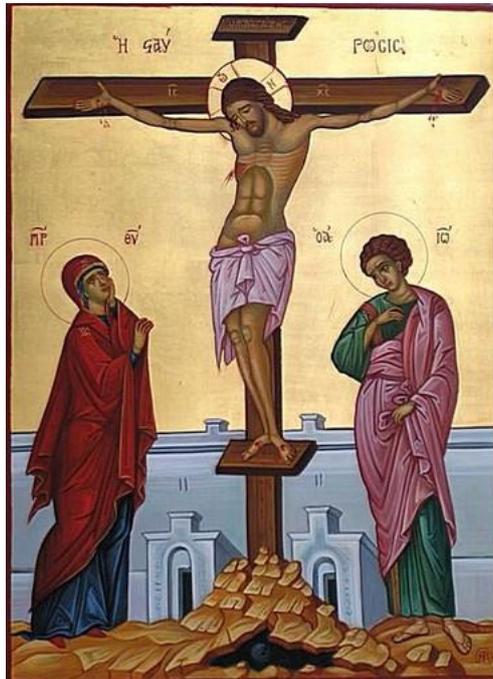


The Parish of Aberdare St Fagan Plwyf Aberdâr St Ffagan



GOOD FRIDAY

DYDD GWENER Y GROGLITH

INTRODUCTION TO THE GOOD FRIDAY LITURGY

The Liturgy of Good Friday has been part of the church's observance of this sacred day since its earliest days. The service consists of a number of elements:

The Liturgy of the Word and Reading of the Passion

By very ancient tradition, and as on Palm Sunday, the entire narrative of the Passion is read, usually from the Gospel of John. It is also customary for the different parts – the Evangelist, Jesus, Pilate, the disciples, and so on – to be read by different members of the congregation, rather than just one person reading the entire Passion. This enables us more fully to be caught up in the drama of the events that are being retold, and truly to enter into the mystery that they reveal.

The Veneration of the Cross

The earliest record of the practice of venerating the Cross during the Good Friday Liturgy comes from Egeria, a 7th century Spanish nun who travelled to the Holy Land, took part in the worship of Holy Week in Jerusalem, and sent back to her fellow sisters accounts of what she had witnessed. In 7th century Jerusalem, it was a relic of the 'true Cross' – discovered by Helena, mother of Emperor Constantine – that was venerated, and she describes the ceremony thus:

A throne is set up for the bishop on Golgotha behind the Cross, which now stands there. ... The gilded silver casket containing the sacred wood of the cross is brought in and opened. ... It is the practice here for all the people to come forth one by one, the faithful as well as the catechumens to bow down before the table, kiss the holy wood, and then move on.

Today a wooden cross will be brought into the sanctuary and placed before the altar; you are invited to come forward and venerate with whatever gesture you feel comfortable – a kiss, a bow, or maybe a moment spent standing or kneeling before the cross in silent prayer.

Holy Communion

The custom of not celebrating the Eucharist on Good Friday developed from the Quinisext Council of 692. It discouraged the celebration of the Eucharist on most weekdays during Lent, instead directing that Holy Communion be taken from elements consecrated on Sundays. This is still the practice of the Eastern Church. At this service today, Holy Communion will be received from the bread consecrated at last night's liturgy of Maundy Thursday, and which has been kept on the Altar of Repose overnight. Communion will therefore be received in one kind only. The symbolism of this part of the liturgy is as powerful as it is clear: on this bleakest of days, the sacrament which most supremely declares the power of the Resurrection cannot be contemplated. Christ, under the form of the Blessed Sacrament, has retired to Gethsemane (the Altar of Repose) after the Last Supper. Now he is brought to the place of Crucifixion; as Holy Communion is received, Christ's sacramental presence is gone. We are left desolate, watching and waiting until the third day.

THE GATHERING

All stand as the servers, choir and clergy enter in silence

On arrival at the nave altar, the ministers kneel

All sit or kneel for a time of silent prayer

THE COLLECT

Let us pray:

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.**

THE LITURGY OF THE WORD

NEW TESTAMENT READING Hebrews 4.14-16; 5.7-9

A reading from 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.

Thanks be to God.

All remain seated to sing

PSALM 22.1-22

My God, my God, why have / you for/saken me :
and are so far from my salvation,
from the / words of / my dis/tress?

O my God, I cry in the daytime, but you / do not / answer :
and by night also, / but I / find no / rest.

Yet you / are the / Holy One :
enthroned up/on the / praises of / Israel.

Our forebears / trusted in / you :
they / trusted, and / you de/livered them.

They cried out to you and / were de/livered :
they put their trust in you / and were / not con/founded.

But as for me, I am a worm and / no / man :
scorned by all / and des/pised by the / people.

All who see me / laugh me to / scorn :
they curl their lips and / wag their / heads, / saying,

'He trusted in the Lord; / let him de/liver him :
let him de/liver him, if / he de/lights in him.'

But it is you that took me / out of the / womb :
and laid me safe up/on my / mother's / breast.

On you was I cast ever since / I was / born :
you are my God even / from my / mother's / womb.

Be not far from me, for trouble is / near at / hand :
and / there is / none to / help.

All are invited to stand for the Passion Reading. However, the reading is long, so if you feel more comfortable remaining seated, please feel free to do so

THE PASSION READING

John 18 .1–end of 19

The Passion of our Lord Jesus Christ according to John.

At the end

This is the Passion of the Lord.

No response is made

All sit

SERMON

All stand to sing

HYMN

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.

THE PROCLAMATION OF THE CROSS

All remain standing and turn to face the west end of the church

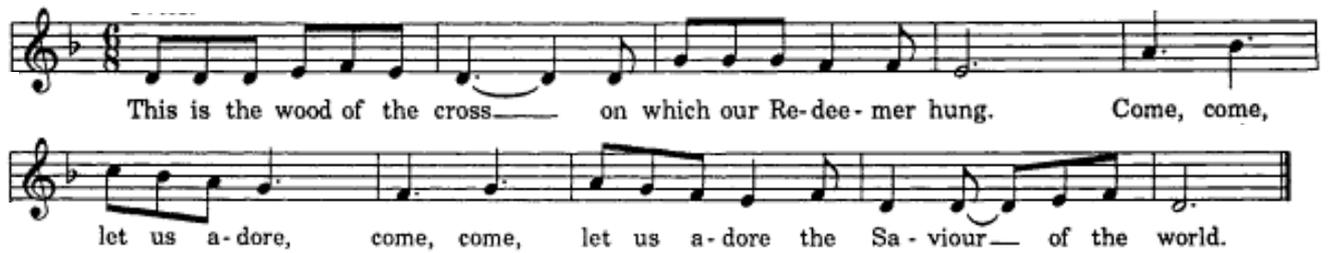
A wooden cross is brought into the church in silence

Once the cross is in place in the sanctuary, the following responsory is sung

Refrain This is the wood of the cross on which our Redeemer hung.

(Cantor) Come, come, let us adore, come, come, let us adore the Saviour of the world.

All repeat the refrain



Cantor Dearest cross on which he died in this blessed Passiontide.
One and only noble tree, none in fruit thy peer can be.

All repeat refrain

Cantor Dearest wood and dearest iron, dearest weight is hung thereon.
Never was a tree so fair, none in Eden was thy peer.

All repeat refrain

The congregation is then invited to come forward to venerate the cross in any way they choose – to kneel before it, touch it, kiss it, or stand before it, as a way of worshipping the crucified Christ, of giving thanks for his death for us on the cross and of expressing our repentance for our sins which have brought him there. There is no particular order of coming forward – all may come forward when they wish. The veneration need not be made by one person at a time – several people can gather around the cross at the same time

During the veneration, the following hymns are sung

1. O sacred head, surrounded
by crown of piercing thorn!
O bleeding head, so wounded,
so shamed and put to scorn!
Death's pallid hue comes o'er thee,
the glow of life decays;
yet angel-hosts adore thee,
and tremble as they gaze.

2. Thy comeliness and vigour
is withered up and gone,
and in thy wasted figure,
I see death drawing on.
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
turn thou thy face on me.

3. In this thy bitter passion,
good Shepherd, think of me
with thy most sweet compassion,
unworthy though I be:
beneath thy cross abiding
for ever would I rest,
in thy dear love confiding,
and with thy presence blest.

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 PRAYERS OF INTERCESSION

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 *N*, our bishop(s), 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, 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.**

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 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.**

THE LITURGY OF THE SACRAMENT

All stand to sing the hymn, during which the Blessed Sacrament is brought from the Altar of Repose to the nave altar

HYMN

SOUL of my Saviour, sanctify my breast,
body of Christ, be thou my saving guest,
blood of my Saviour, bathe me in thy tide,
wash me with water flowing from thy side.

Strength and protection may thy Passion be,
O blessèd Jesus, hear and answer me;
deep in thy wounds, Lord, hide and shelter me,
so shall I never, never part from thee.

Guard and defend me from the foe malign,
in death's dread moments make me only thine;
call me and bid me come to thee on high
where I may praise thee with thy saints for ay.

All sit or kneel

THE LORD'S PRAYER

Standing at the foot of the cross, 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.**

GIVING OF COMMUNION

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.**

So that we can share in Christ's giving of himself on the cross, the people receive communion from the bread consecrated at the Maundy Thursday Eucharist last night and kept to be consumed today.

Communicant members of all Christian churches are welcome to receive communion: if however you prefer to receive a blessing, please come forward to the altar rail and keep your head bowed.

COMMUNION 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?

2. 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

3. 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.

his life did spend.

4. Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight,
Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.

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.

THE CONCLUSION

Silence is kept

PRAYER AFTER COMMUNION

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.
Amen.

The servers, choir, ministers and people depart in silence

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