

The Cathedral Church
of All Saints, Derby



The Preaching of the Cross

Good Friday 29th March 2024 at 12.00 noon

Welcome to Derby Cathedral on Good Friday.

Three Hours at the Cross marks the crucifixion and death of Jesus in words and silence, music and prayer. Please come and go as you need. Please move quietly, if possible during a hymn.

*It begins at 12.00 noon with the **Preaching of the Cross**, a sequence of readings from the Gospel according to John, hymns, addresses and silence led by The Right Revd Libby Lane, Bishop of Derby, who has been preaching throughout Holy Week.*

*From 1.30 pm the **Liturgy of the Passion** can be found in a separate order of service.*

Stewards are on duty to help if you need any information or directions.

- Please switch phones to silent or off.*
- Please do not film or take photographs during any service.*
- For the loop system, turn your hearing aid to T.*
- Toilets are at the west end; toilets with wheelchair access are at the east end.*
- **In an emergency** please stay in your seat & follow directions from stewards.*

A plate will be available at the back of the Cathedral for your offering.

*Alternatively, please scan the QR code below,
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Please stand as the ministers enter in silence.

Welcome

The Dean welcomes the preacher, The Right Revd Libby Lane, Bishop of Derby.

Hymn

**Just as I am, without one plea
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come.**

**Just as I am, though tossed about
with many a conflict, many a doubt,
fightings within, and fears without,
O Lamb of God, I come.**

**Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea all I need, in thee I find,
O Lamb of God, I come.**

**Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve:
because thy promise I believe,
O Lamb of God, I come.**

**Just as I am (thy love unknown
has broken every barrier down),
now to be thine, yea thine alone,
O Lamb of God, I come.**

**Just as I am, of that free love
the breadth, length, depth and height to prove,
here for a season then above,
O Lamb of God, I come.**

*Words: Charlotte Elliott (1789-1871)
Tune: Saffron Walden*

Prayer

Eternal Father,
whose Son Jesus
was in the fulness of his power most gentle,
and in his greatness most humble;
bestow his mind and spirit upon us,
who have no cause for pride;
that clothed in true humility
we may discern the way of true greatness.
Hear our prayer through the same Jesus
who is now Lord and Christ.

All **Amen.**

Sit.

Reading

John 18.1-14

After Jesus had spoken, he 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 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 slave'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 that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Address

The Right Revd Libby Lane, Bishop of Derby

Silence

Prayers

Hymn

Stand.

**It is a thing most wonderful,
almost too wonderful to be,
that God's own Son should come from heaven,
and die to save a child like me.**

**And yet I know that it is true:
he chose a poor and humble lot,
and wept, and toiled, and mourned, and died
for love of those who loved him not.**

**But even could I see him die,
I could but see a little part
of that great love, which, like a fire,
is always burning in his heart.**

**It is most wonderful to know
his love for me so free and sure;
but 'tis more wonderful to see
my love for him so faint and poor.**

**And yet I want to love thee, Lord;
O light the flame within my heart,
and I will love thee more and more,
until I see thee as thou art.**

Words: W Walsham How (1823-1897)

Tune: Herongate

Sit.

Reading

John 18.15-27

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 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, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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, 'You are not also one of his disciples, are you?' 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.

Address

The Right Revd Libby Lane, Bishop of Derby

Silence

Prayers

**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 such disdain! So few
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.**

**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.**

**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.**

**In life no house, no home,
my Lord on earth might have;
in death no friendly tomb,
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.**

**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.**

*Words: Samuel Crossman (1624-1683)
Tune: Love Unknown*

Sit.

Reading

John 18.28-40

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?'

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.

Address

The Right Revd Libby Lane, Bishop of Derby

Silence

Prayers

Stand.

Hymn

**The kingdom of God is justice and joy,
for Jesus restores what sin would destroy;
God's power and glory in Jesus we know,
and here and hereafter the kingdom shall grow.**

**The kingdom of God is mercy and grace,
the captives are freed, the sinners find place,
the outcast are welcomed God's banquet to share,
and hope is awakened in place of despair.**

**The kingdom of God is challenge and choice,
believe the good news, repent and rejoice!
His love for us sinners brought Christ to his cross,
our crisis of judgement for gain or for loss.**

**God's kingdom is come, the gift and the goal,
in Jesus begun, in heaven made whole;
the heirs of the kingdom shall answer his call,
and all things cry 'Glory!' to God all in all.**

Words: Bryn Rees (1911-1983)

Tune: Paderborn

Sit.

The Liturgy of the Passion is on a separate order of service available at the back of the Cathedral.