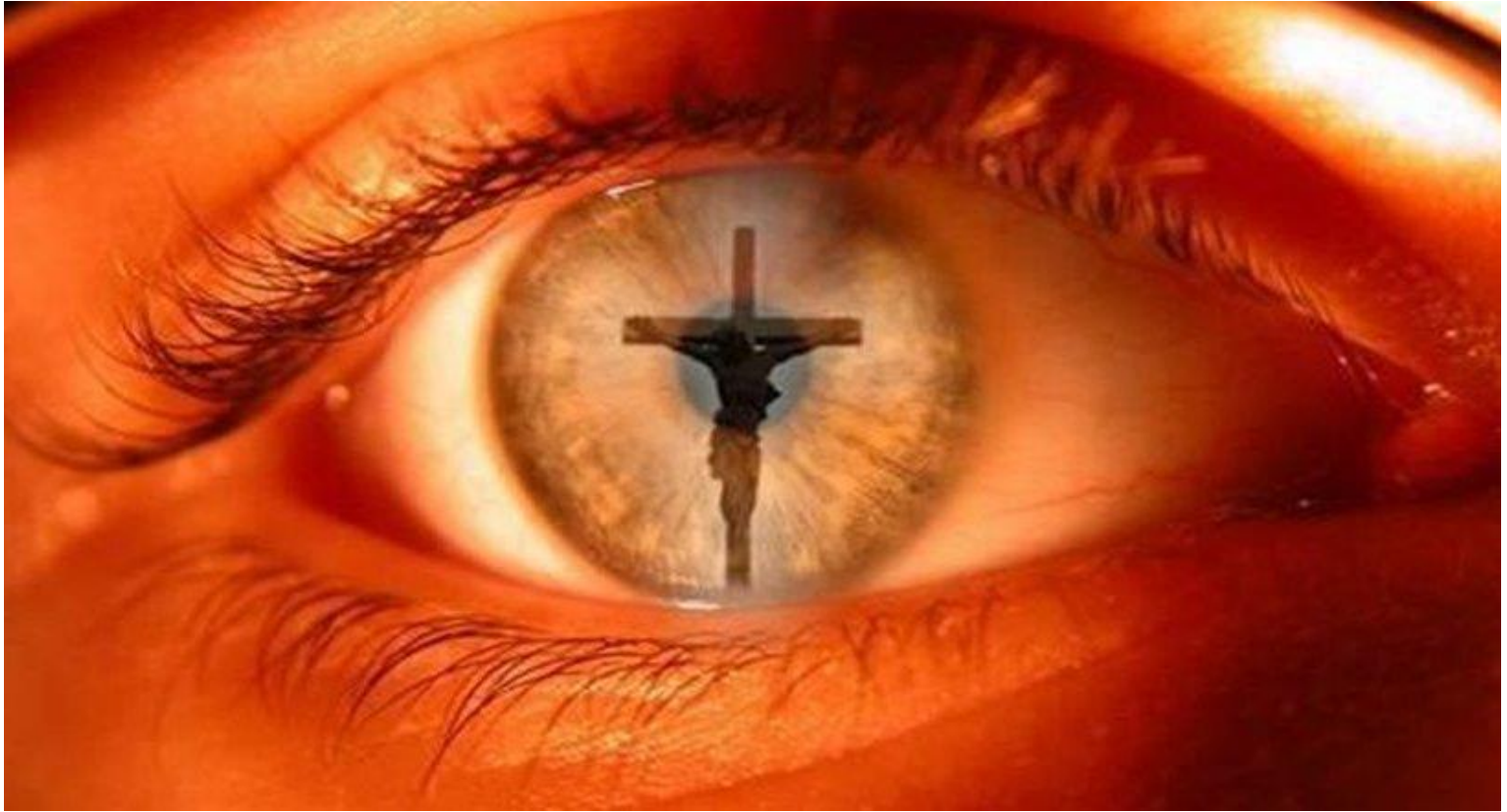


Friday 15 April 2022

Good Friday

(Meditations at the foot of the Cross)



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The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.

To see service transcripts from previous weeks, please visit the page,
<http://www.medlockhead.co.uk/resources/index.htm>

The Gathering

In the name of the Father, and the Son and the Holy Spirit.

All Amen

The Lord be with you

All And also with you.

Sentences from scripture

Jesus said to his disciples, 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it.' *Matthew 16:24,25*

Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ's blood, for he is our peace. *Ephesians 2:13,14*

Introduction

Beloved in Christ, the Holy Scriptures tell us God sent his Son into the world, not to condemn the world but that the world might be saved through him. Let us therefore ponder anew the purposes of God; let us discern afresh the loving-kindness that sent Christ His Son to be our Lord, to be born, live a human life as we do, and to die upon a Cross of wood for our salvation.

Let us pray:

Most merciful God,

who by the death and resurrection of your Son

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 Jesus Christ our Lord.

All Amen.

Through that faith in Christ for which we have just asked, let us love the Lord our God with all our heart, soul, mind and strength, sitting at the foot of the Cross.

The Cross and the wrath of God

Prayer

Eternal God,
in the cross of Jesus
we see the cost of sin
and the depth of your love:
in humble hope and fear
may we place at his feet
all that we have and all that we are,
through Jesus Christ our Lord.

All Amen

**All We praise you O Christ and we bless you,
because by your holy cross you have redeemed the world.**

Scripture

In this is love, not that we have loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. *1 John 4:10*

Meditation

We often sing the hymn, 'In Christ alone'. It contains the line, 'The wrath of God is satisfied.' It is not popular because it suggests a view of God that differs from today's emphases of God as the ultimate embodiment of love.

The argument behind 'the wrath of God' goes something like this: God made the world and it was good. Human sinfulness stained and wrecked it to the extent that God wanted to destroy it and start afresh. So far, that view is a paraphrase of the first chapters in Genesis and acts as the prelude to the story of Noah and the flood.

Before we say the wrath of God is a caricature of God, we need to recognise how several passages in scripture do genuinely depict a God like this. Viewing the cross through this lens suggests a model of the cross sometimes called, 'propitiation'.

'Propitiation' means 'averting the wrath of God by the offering of a gift.' The word refers to the turning away of the wrath of God, doing so as a just judgment for our sin. God does so with His own provision of a sacrifice, of Jesus on the Cross. Think of the classic text from Isaiah which is often taken as a prophecy of the Cross:

He was pierced for our transgressions; he was crushed for our iniquities;
upon him was the chastisement that brought us peace, and with his
wounds we are healed. All we like sheep have gone astray; we have

turned—every one—to his own way; *and the Lord has laid on him the iniquity of us all* (Isaiah 53:5–6).

Just to make sure that we understand the substitutionary nature of the cross, Isaiah then placed the following words on the lips of his ‘suffering servant’:

It was the will of the Lord to crush him; he [God] has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. (Isaiah 53:10–11)

Today, the idea of propitiation is often unpopular ... and for at least two reasons:

1. It inherently entails the idea of God’s wrath; and
 2. It conveys the corresponding idea of the needing to appease that wrath.
- Many people object that these ideas are sub-Christian and even pagan. But the idea is in the New Testament. In the Authorised Version of the Bible, the word propitiation occurs three times in connection with the Cross:

- For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a **propitiation** by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins (Rom 3:23a–25).
- He [Jesus] is the **propitiation** for our sins, and not for ours only but also for the sins of the whole world (1 Jn 2:2).
- In this is love, not that we have loved God but that he loved us and sent his Son to be the **propitiation** for our sins (1 John 4:10)

The Revised Version of the Bible adds a fourth:

- Therefore he had to be made like his brothers [and sisters] in every respect, so that he might become a merciful and faithful high priest in the service of God, to make **propitiation** for the sins of the people (Hebrews 2:17).

It therefore feels safer moving away from the argument, ‘the wrath of God is an Old Testament idea’ (subtext: ‘and we can therefore ignore it’) to ‘the Scriptures, both Old and New, seem to adopt the idea of a God of wrath’. We must thence work out what propitiation actually means from within a modern Christian mindset.

Let’s look at the classic verse from 1 John 4, which many of us will have heard every Sunday in services of Holy Communion from the *Book of Common Prayer*. In it, St John suggests that God provides his Son as the propitiation we need. It starts

with love, 'In this is love ...' By starting this way, John suggests that a Christian slant on propitiation is not that we try to get God to love and forgive us by placating him; nor is it a stone-age sacrifice in which we as human beings take the initiative and offer a sacrifice in the fear-soaked hope that God will find it pleasing. Rather, the Christian view starts by saying that it's God who takes the initiative. And he does so in response to love—even though it's us who betrayed him and rebelled against him. And it's God who provides the exact form of propitiation we need.

That last sentence can sound contradictory until we remember that God is a Trinity. Our God is God and at the same time Jesus is God. The incarnation means that God came to earth in and through and as Jesus: God sent himself knowing that he, God, would somehow do whatever is necessary to deal with sin once and for all. That's what love does.

Therefore, to recap, we started with a problem: propitiation as a way of explain the wrath of God. It's real because we do genuinely need to do something about sin. Its impact is so colossal it needs a desperate, potent remedy. God cannot accommodate so sinful a thing as our sin. But it's God who pays the price for the abomination that we caused. God Himself deals with it. 'In this is love, that he loved us and sent his Son to be the propitiation for our sins.'

Therefore, next time we sing 'In Christ alone', try singing that controversial line but with one word changed: sing 'His *love* was satisfied ...' The verse scans, makes sense, and is a closer fit to the character of the wonderful God we all adore.

Hymn

[In Christ alone](#)

(please click on the link to hear the hymn)

Responsory

Yet you are the Holy One

All Enthroned upon the praises of Israel

Our forebears trusted in you

All They trusted, and you delivered them.

All Holy God,

Holy and strong,

Holy and immortal

Have mercy upon us.

The Cross and the forgiveness of God

Prayer

Almighty Father,
look with mercy on this your family for which
our Lord Jesus Christ was content to be betrayed,
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.

All Amen.

**All We praise you O Christ and we bless you,
because by your holy cross you have redeemed the world.**

Scripture

When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. Jesus said, ‘Father, forgive them, for they do not know what they are doing’. *Luke 23:34*

Meditation

Today we have cause to stay, to be still, to meditate and to stay with Christ crucified. Not to rush on ahead to our glorious Easter celebration of death defeated and the empty cross. But to pause and stay in the painfully hard encounter with ‘the crucified God’.

After the long and painful journey up the hill called Calvary, Jesus was crucified, dying a most inhuman death. We have travelled through holy week arriving here at the point of brutal execution and total abandonment. The three hours when Jesus hung on the cross. Jesus still had words to speak. I’m going to focus on his words of ‘forgiveness’.

Suffering, injury, and hardship are pretty universal experiences. Not every person shares every struggle, and what’s hard for me may not be hard for you, and vice versa. But no one is exempt from the struggles... pain... losses. And without a doubt, you and I will experience something in life that brings up the need for forgiveness. And equally without a doubt, we already have.

Just because there is an offense or injury out there needing forgiveness doesn’t mean that forgiveness happens. Letting go of something that’s happened to you or something you have done can be surprisingly difficult. Let alone something that happens over and over and over again. And we tend to latch onto small trans-

gressions just as much as life-altering tragedies.

We live in a world torn apart by a spirit of unforgiveness. Nations fighting for decades on border disputes. People distorted by the scars of their past. Families destroyed because of silly feuds. Even churches divided just because the members can't forgive one another. Because of this unforgiving spirit, people kill and waste valuable resources such as money, time and talent.

And that's what makes Jesus' words so remarkable. In such a situation, we look to Christ's example on the cross. In reaction to the worst possible unjust punishment levied on someone, Jesus had every right and capability to call down all of heaven's forces to strike his captors down and loosen his righteous wrath to slay them. Instead, even though subjected to unspeakable shame, suffering excruciating pain, though despised, rejected and hated, his only cry was, 'Father, forgive them' (Luke 23:34). Christ is our supreme and ultimate example on forgiving others.

When we fail to forgive those who hurt us, we open ourselves to become an easy target for Satan. God commands us to forgive others as we have been forgiven. (Ephesians 4:32).

The path of Christ is all about bestowing undeserved favour and grace. It is only through Jesus' blood shed on the cross that we are forgiven. When we begin to recognise the amount of grace God has bestowed on us through Jesus' death and resurrection, we will develop a sense of gratitude that will enable us to forgive others as well.

Forgiveness is not forgetting. We may not be able to forget, but we can be free from the pain by forgiving others. Forgiveness seems hard because it goes against our sense of what is right and fair. But until we let go of our hate and anger, it will continue to hurt us. We forgive for our sake, so that we can be free. God wants us to be free and forgiveness is the only way. Our Lord Jesus on the cross demonstrated real forgiveness and asks us to follow his footsteps.

Forgiveness is hard, but forgiveness is necessary. If we cannot forgive others, it closes us off from the grace we need. Forgiveness enables us to experience true freedom in Christ. The power of forgiveness comes from the truth that it did hurt and matter, yet I still chose to forgive. Rather than being gripped by a grudge, Jesus invites us to find freedom through forgiveness.

The last words of a dying person are precious ... sometimes it will be words of suffering and pain. At other times, words of comfort, a last message to perhaps console, one to be remembered and treasured.

The words Jesus spoke on the Cross have the power to transform the lives of you and me, they are the 'Word of God'. These words can speak to each of us, slowly, personally, in prayer and meditation.

Is there someone you are struggling to forgive? Someone you judge harshly? Is it time to look again, with the eyes of love, to seek to understand, to release yourself from the offence? Forgiveness is a journey; it takes time. Where are you on the journey?

Today, we have space to stay, with Christ crucified.

As we meet under the shadow of the cross, we ask you to help us to understand something more of what it cost you, the Holy One, to bear away our sin, that we may love and serve you better, our only Mediator and most merciful Redeemer, to whom be glory for ever and ever.

All Amen.

Hymn

I turn to you O Lord (Psalm 32) [\(please click on the link to hear the hymn\)](#)

Responsory

Yet you are the Holy One

All Enthroned upon the praises of Israel

Our forebears trusted in you

All They trusted, and you delivered them.

All Holy God,

Holy and strong,

Holy and immortal

Have mercy upon us.

The Cross and the absence of God

Prayer

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Within your wounds hide me.

Separated from Thee let me never be.

From the malignant enemy, defend me.

At the hour of death, call me.

And close to you bid me.

That with your saints I may be praising you, forever and ever.

All Amen.

**All We praise you O Christ and we bless you,
because by your holy cross you have redeemed the world.**

Scripture

My God, my God, why have you forsaken me,
and are so far from my salvation, from the words of my distress?

O my God, I cry in the daytime, but you do not answer;
and by night also, but I find no rest. *Psalm 22:1-2*

Meditation

My God, my God why have you forsaken me... Words of confusion, words of pain, words of suffering and despair, Familiar to us as some of the final words of Christ on the cross, and they are, of course, words taken from scripture, words chosen by Jesus to express the extremity of his experience as he was dying.

Yes, there is the horror of death by crucifixion, the horror of the pain, struggling to breathe, struggling to remain alive, the pull of the nails on flesh, the helplessness, but is there also hopelessness? Is there also an absence of God? Is there a doubt that what he has done, the teaching, the healing, the challenge to authority, wasn't worth it because of this? Because God is not here? Because in his moment of most need God is absent? Does Jesus no longer understand himself to be in communion with his Father... his abba? Is this what those words mean?

My God, my God why have you forsaken me ... Words of confusion, words of pain, words of suffering and despair ... Are they also our words? In times of illness, or bereavement? In the extremity of our experience, do those words come into our minds? In times of loss or fear or worry? Do we also turn to those words of desolation? Does our heavenly Father, our heavenly Abba seem absent to us?

My God, my God why have you forsaken me?

Are they words cried out by mothers and fathers in Ukraine? Or Yemen? Or Afghanistan? Or all the other places where the sinfulness of humankind appears to triumph? Where one human inflicts the worst that can be inflicted on another? Because why doesn't God just stop the suffering? Why do people still hang on crosses, or hide in bomb shelters or watch their child die of hunger, or sell their child in order to buy food to feed another child? Is God absent? Has God forsaken

me or you or them? Is that really what Jesus believed as he was dying on the cross? Can we believe it today?

Well, I chose the verses from Psalm 22 very carefully, because the verses following those, verses three and four say:

Yet you are the Holy One,
enthroned upon the praises of Israel.
Our forebears trusted in you;
they trusted, and you delivered them.

Words of despair followed immediately by words of hope and confidence. And yes, words which Jesus knew, and knew from this context, this Psalm. Jesus knew that those words of supreme despair are followed by words of supreme hope and confidence. We trust in God because we have trusted in God and been answered.. we have seen God's action in our lives or in the world around us.

Both of these experiences are true to the human situation, despair and pain, hope and trust. God is always present, and always enthroned. There have been images of people in Ukraine continuing to worship in underground shelters, continuing to praise in the midst of destruction. Can we believe God is absent from such devotion?

It is, I think, true that at times, and I've recounted some, and there are many more—times and situations when it is perfectly valid for God's children to question God's care. Jesus did it on the cross on those words from the Psalm, we can do it when we need, because all people will face difficulty and challenge at times. And they can be the most appalling of times as I've said.

But, we do it in the knowledge of those other verses, those verses in which we acknowledge the history of God's saving work, the history of God's salvation and presence in our own lives, and because of that we trust, when all else seems to be despair, we trust in the God whose Son died on the cross. We trust in a God whose Son cried out 'Why have you forsaken me?' We continue to trust in a God who can seem absent to human perception, but who we know is closer to us than our own heart beat.

We have to reconcile 'My God, my God, why have you forsaken me?' and 'Yet you are the Holy One, enthroned upon the praises of Israel' for ourselves, and for all who are suffering today. That of course only has its true fulfilment at the end of time when Christ will return and all things will be reconciled.... Until then That reconciliation, paradox as it is, is only possible at the cross. Only possible because of the cries of Jesus, Lord, Saviour and God incarnate on behalf of the whole of

humankind. God, Godself, knows our human pain and fear, and in that is our confidence, trust and hope.

Responsory

Yet you are the Holy One

All Enthroned upon the praises of Israel

Our forebears trusted in you

All They trusted, and you delivered them.

All Holy God,

Holy and strong,

Holy and immortal

Have mercy upon us.

The Cross and the reconciliation of God

Prayer

Creator Spirit,

all creation once declared your glory and your laws were honoured and trusted:
forgive us our neglect and listen to our prayer as we turn to you.

Hear the cry of the world and its people,

just as you heard the cry of Jesus,

your Son, on the Cross.

Help us to replace our sinfulness and shame

by true faith and grace restored by accepting the reconciliation of God and man.

May our faith and trust in you increase.

Only then will Your world grow strong and be a worthy place for all humankind
to make their home.

All Amen.

All We praise you O Christ and we bless you,

because by your holy cross you have redeemed the world.

Scripture

God was in Christ reconciling the world to himself, not holding anyone's faults against them, but entrusting to us the message of reconciliation. *2 Corinthians 5. 19*

Meditation

However we understand the manner in which God was in Christ, Jesus is, as it were caught, in the middle between us and God. 'He's just a man, another man, and I've had so many men before, he's only just one more' sings Mary Magdalen in *Jesus Christ Superstar*. Those quintessentially twentieth century words reflect a very common contemporary view of Jesus—though, of course, there have been people in every age, who have thought that way. But as Christians we don't. God was in Christ, uniquely. Christ represents God to us, and us to God, for God became totally aligned to us in Jesus Christ. That baby whom we so easily sentimentalise at Christmas is God emptying Godself of all divine attributes in order to be as we are; instantiating God in human form.

Do we ever stop to look at the cross from God's perspective, and ask: what's God up to? There's two sides to it. God is making God no longer opposed to us, and us no longer opposed to God.

We nearly always see it the second way. It's easy seeing ourselves as the objects of God's reconciliation. We can see why it's needed. We can see Jesus caught in the middle, absorbing all our anger and hate and rage and rejection; and we can be amazed that in this display of love, God has reconciled us.

But we can also look at it the other way round. The stretched out the arms of love say God is no longer alienated from us, say God's eyes are ever searching, hoping to catch our eye, God's arms are ever open, like the arms of the prodigal's father. God reaches out across our wilful waywardness.

When we say, 'I've become reconciled to that', we're also recognizing that being reconciled can be about acquiescing in something, possibly something unpleasant. On the cross, God in Christ-caught-in-the-middle reconciles Godself to reconciling us on the cross. And Jesus reconciles himself to being the agent of reconciliation on the cross.

Reconciliation's also about restoring friendship, re-establishing good relations between two or more people. Looking at the cross this way we find that the overtones of revulsion, the feeling of horror at what the other has done, or of what you have done to the other, have gone. To become friends is hugely positive. As St Gregory of Nyssa observed: 'The only thing that is really worthwhile ... is to become God's Friend.' Friendship is a very precious thing. We lose sight of it in our God-relationship if we become too obsessed with some of the categories that have so often been used of God: might or judge or kingly rule. On the cross God is calling out to be our friend, and for us to be God's friends. As God and human beings meet in Jesus, so the estrangement is rolled back, the true relationship is re-established.

Reconciling settles quarrels. Quarrels are not all one way things. There's much in the Bible, especially in the prophets, which suggests that God has plenty of quarrels

to pick with us—more, perhaps, than we have with God. In fact, we often tend to walk away from the quarrel with God, by pretending God's not there, or that God doesn't actually hope for certain things from us, or that friendship doesn't carry responsibilities with it. As God in human alignment, Jesus settles the quarrel, but only through the inevitability of being the one caught in the middle, the one on whom all the blows land. But this is God's chosen way: God was in Christ reconciling.

When we reconcile we can also be bringing two apparently conflicting things together and making them compatible with each other.

Many people struggle to find any compatibility between the apparently senseless acts of our fellow human beings and the idea of a God of love.

But it's equally difficult when the things in conflict are God's beneficent purpose and lure for my life, and what I want or end up doing. There has to be a meeting point. And it's no use God imposing God's will on me, for that is forced and false, no real meeting. It is only when I realise that *I'm* caught in the middle and have to respond to God in love that there is reconciliation, that I am made compatible with what God wants. And I can only lovingly respond – some Christians use the terminology of surrender here—when I see God's love for me in Jesus' blood flowing down the wood of the cross. 'Prefer absolutely nothing to the love of Christ' says St Benedict; and that loving is made possible only because 'there is no wood like the wood of the cross for lighting the fire of love in the soul'.

The final upshot of God being in Christ reconciling the world to God self is this, that God doesn't holding anyone's faults against them. Sometimes I can't get my head round that: why shouldn't God hold our faults against us, faulty and unlovely as we are? It is the amazing message of reconciliation that God doesn't.

Listen to these words from the well-known hymn, 'My song is love unknown':

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

It hurt Jesus to show that love to the loveless, to be caught in the middle of love and non-love. Sometimes it hurts us to be Christian, because we are entrusted with the message of reconciliation, and might also get caught in the middle, as we take the message to the world.

But we cannot be Christians without taking that risk, without being touched by the love of God, without being radically transformed by the reconciling love of God, nor without taking that love with us wherever we go.

Hymn

[My song is love unknown](#)

(please click on the link to hear the hymn)

Responsory

Yet you are the Holy One

All Enthroned upon the praises of Israel

Our forebears trusted in you

All They trusted, and you delivered them.

All Holy God,

Holy and strong,

Holy and immortal

Have mercy upon us.

The Cross and the accessibility of God

Prayer

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.

All Amen.

All We praise you O Christ and we bless you,

because by your holy cross you have redeemed the world.

Scripture

And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. *Matthew 27: 50-51*

Meditation

The curtain had been placed between the Holy Place in the temple, and the Most Holy Place, the 'Holy of Holies.' No one was allowed to enter into the Holy of Holies, except the high priest, and only once a year, on the Day of Atonement, and only if he carried the blood of an unblemished animal as a sacrifice to cover his own sins

and that of all the people. For anyone else, at any other time, in any other way, to enter behind the curtain would mean certain death.

The veil was put in place to separate God's presence from His people. The high priest could pass through this veil once a year, but no other sinner could enter into the holy presence of a holy God and live. The curtain was a stark reminder of this truth, that God was inaccessible. God had been put in a box, restricted.

We can see another veil in Exodus 34:29, 33. Moses went up to Mount Sinai to speak with God. When he came down, his face was shining from meeting with God—and it made the Israelites scared. His face was reflecting God's glory, and just as God's presence needed to be separated from the people, so did Moses' face.

'... Moses did not know that the skin of his face shone because he had been talking with God... And when Moses had finished speaking with them [Israelites], he put a veil over his face.' A veil, a separation. Ordinary people could not come into the presence of God.

We can see this restriction in the idea of a single small nation as God's chosen people—there was a sense of separation, of somehow being set apart, better than everyone else because God was on their side. There were prophets, true, who said that things would be different in the future, but prophecies can be misinterpreted, ignored, rejected.

When Jesus was born, bringing heaven to earth, there were those who believed in His new order, and those who did not. Even those who did, could not fully comprehend the magnitude of the grace of God—because the work was not finished. Sin had not been vanquished, the barriers between God and humankind still remained.

Fast forward to the crucifixion.

Jesus' death on the cross was the ultimate atonement for sin. Since the sin had been paid for by the death of Jesus, the veil of separation was no longer necessary.

When the veil was torn, the presence of God was released from the temple never to be housed in a man-made structure again. There is now no 'Keep Out' sign, no notice saying, 'Trespassers will be prosecuted'. Nothing saying, 'Unauthorised Personnel Forbidden'. There is no more Holy of Holies, because God is everywhere, so everywhere is holy. There is no restriction on God's chosen people, because everyone can choose to be God's people. Because of the cross, we now have free, unveiled access into the presence of a holy God.

We give thanks that by the cross, all our sins can be forgiven, so there is nothing that can now separate us from God, and we can have the confidence to come into God's presence. Our sins are great, but Christ's sacrifice is greater still.

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His

flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. *Hebrews 10:19-22*

Lord Jesus, help us follow in your steps,
for by your innocent suffering and death,
you have opened up the way to the Father for us;
you live and reign, now and forever.

All Amen.

Hymn

How deep the Father's love for us [\(please click on the link to hear the hymn\)](#)

Responsory

Yet you are the Holy One

All Enthroned upon the praises of Israel

Our forebears trusted in you

All They trusted, and you delivered them.

All Holy God,

Holy and strong,

Holy and immortal

Have mercy upon us.

Conclusion

Let us pray for the coming of his Kingdom in words our Saviour taught us:

All **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.**

Lord, send down your abundant blessing on your people who have devoutly recalled the death of your Son in the sure hope of the resurrection: grant them pardon, bring them comfort; may their faith grow stronger and their eternal salvation be assured: and the blessing of God the Almighty, the Father, the Son, and the Holy Spirit, be with you and remain with you always.

All **Amen.**

Go in peace to love and serve the Lord.

All **Amen**