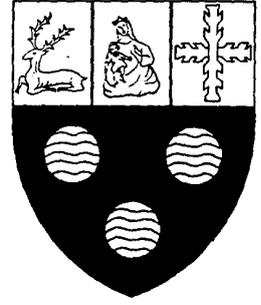




Southwell
Minster

THE CATHEDRAL CHURCH OF
THE BLESSED VIRGIN MARY



THE THREE HOURS
and
THE LITURGY OF
GOOD FRIDAY

Friday 15 April 2022
12noon & 2.00pm

Welcome to Southwell Minster



As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence. Please switch off mobile telephones and do not use photographic, video or recording equipment at any time.



A loop system is in operation throughout the Minster. Hearing aids that are equipped to do so should be switched to the 'T' position or the loop setting appropriate to your equipment.



Large print orders of service are available. Please ask a Churchwarden, Sidesman or Verger for a copy.



Toilet facilities (including disabled access) are situated in the Archbishop's Palace, opposite the South Door of the Minster.



We are a Fairtrade cathedral, committed to continuing and increasing our use of fairly traded goods wherever possible.

The President and Preacher is the Revd Paul Rattigan, *Canon Missioner*.

The Deacon is the Revd Dr Richard Frith, *Canon Precentor*.

The congregation is invited to join in all texts printed in **bold**.

This service will be live-streamed to the internet, and will be available at www.southwellminster.org/worship-online and on the Minster's YouTube channel for one week. Live-streaming allows those joining from home to participate in the same act of worship as those in the Cathedral.

The Cathedral Choir is directed by Paul Provost, *Rector Chori*.

No collection is taken at this service, but donations as you leave in support of the mission and ministry of the Cathedral are very welcome. Envelopes and cash may be deposited in the donation box, or preferably use the contactless donation station. Alternatively, you can give online at www.southwellminster.org/donate. Please give generously.

We are always delighted to welcome newcomers and visitors. If you would like to keep in regular contact with the Minster, please either speak to one of the clergy or churchwardens, or email office@southwellminster.org.uk

The Three Hours

The Last Words

Our Three Hours' Devotion this year focuses on some of the seven last words of Jesus. Each address will be followed by a hymn, and a period of silence for prayer and reflection. Please feel free to come and go as you please, while being mindful of others around you. All are encouraged to join us for the last hour, the Liturgy of Good Friday, if they are able.

12.00 noon. The Revd Dr Richard Frith, *Canon Precentor*:

'Woman, here is your son ... Here is your mother' (John 19: 26–27)

Hymn: At the Cross her station keeping (NEH 97)

12.30pm: Canon Angela Ashwin, *Reader*:

'My God, my God, why have you forsaken me?' (Matthew 27: 46)

Hymn: My song is Love unknown (omit vv. 5 and 6) (NEH 86)

1.00pm: The Very Revd Nicola Sullivan, *Dean of Southwell*:

'I am thirsty' (John 19.28)

Hymn: O sacred Head (NEH 90)

1.30pm: The Revd Paul Rattigan, *Canon Missioner*:

'It is finished' (John 19: 30)

Hymn: Were you there when they crucified my Lord? (NEH 93)

The Liturgy of Good Friday

The Liturgy of Good Friday is a drama in five acts; a brief, spare Gathering; the Liturgy of the Word, culminating in the singing of the Passion according to St John; prayers of intercession for the Church and for the world; the veneration of the Cross; and the sharing of Holy Communion, using the consecrated hosts reserved at the Liturgy of Maundy Thursday.

Parts of this liturgy are very ancient: the solemn recitation of St John's Passion and the veneration of the Cross (originally a relic of the Cross) both occurred at Jerusalem in the fourth century. The distribution of Holy Communion on Good Friday will be less familiar to some Anglicans; but many have found the sharing of 'the body of Christ, broken for you' in this way, on this most sombre of days, to be a powerful and compelling act.

Following today's liturgies, the church remains stripped of all decoration. It continues bare and empty throughout Easter Eve, which is a day without a liturgy other than the continued daily offices of Morning and Evening Prayer: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the vigil of Easter draws near.

Communion

Communion will be received in one kind only (bread); the Church teaches that Holy Communion is received fully in either the consecrated wafer or the wine. Gluten-free wafers are available. Please speak to a Churchwarden or vergers before the service (if possible) to request one.

Standing, Sitting and Kneeling

Throughout this booklet, you will find various references to posture. We stand to praise or sing together; sit to listen and to receive (for example, during Bible readings – except the Gospel – and the sermon), and we may kneel for personal prayer. Adopting the same posture is a way of showing that we are worshipping God together, as his people. However, please always feel free to adopt a different posture if you need to. For example, if standing for long periods is difficult, you may wish to sit during the Gospel and the Eucharistic Prayer.

ORDER OF SERVICE

THE GATHERING

Please remain seated or kneel as the choir and ministers enter in silence. The ministers kneel, and all pray silently.

COLLECT

President 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 LITURGY OF THE WORD

FIRST READING *read by Matthew Farrell*

Isaiah 52: 13 - 53: end

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.

PSALMODY

Psalm 22: 1–21

Choir 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 out-cast 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.
Many oxen are come about me:
fat bulls of Basan close me in on every side.
They gape upon me with their mouths:
as it were a ramping and a roaring lion.
I am poured out like water, and all my bones are out of joint:
my heart also in the midst of my body is even like melting wax.
My strength is dried up like a potsherd, and my tongue cleaveth to my gums:
and thou shalt bring me into the dust of death.
For many dogs are come about me:
and the council of the wicked layeth siege against me.
They pierced my hands and my feet; I may tell all my bones:
they stand staring and looking upon me.
They part my garments among them:
and cast lots upon my vesture.
But be not thou far from me, O Lord:
thou art my succour, haste thee to help me.
Deliver my soul from the sword:
my darling from the power of the dog.
Save me from the lion's mouth:
thou hast heard me also from among the horns of the unicorns.

SECOND READING *read by Margaret Waddington*

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

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.

Please remain seated or kneel

THE PASSION *sung by the Canon Precentor and choir*

John 19: 1–37

Narrator The Passion of our Lord Jesus Christ according to John. At that time: Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head: and they put on him a purple robe, and said:

Soldiers 'Hail, King of the Jews.'

Narrator And they smote him with their hands. Pilate therefore went forth again, and saith unto them:

Pilate 'Behold. I bring him forth to you, that ye may know that I find no fault in him.'

Narrator Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them:

Pilate 'Behold the man.'

Narrator When the chief priests therefore and officers saw him, they cried out, saying:

Jews 'Crucify him, crucify him.'

Narrator Pilate saith unto them:

Pilate 'Take ye him, and crucify him: for I find no fault in him.'

Narrator The Jews answered him:

Jews 'We have a law, and by our law he ought to die, because he made himself the Son of God.'

Narrator When Pilate therefore heard that saying, he was more than afraid. And went again into the judgement hall: and saith unto Jesus:

Pilate 'Whence art thou?'

Narrator But Jesus gave him no answer. Then saith Pilate unto him:

Pilate 'Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?'

Narrator Jesus answered:

Jesus 'Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin.'

Narrator And from thenceforth Pilate sought to release him. But the Jews cried out, saying:

Jews 'If thou let this man go, thou art not Caesar's friend. Whoso ever maketh himself a king speaketh against Caesar.'

Narrator When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat, in a place that is called the pavement, but in the Hebrew Gabbatha. And it was the Preparation of the Passover, and about the sixth hour, and he saith unto the Jews:

Pilate 'Behold your King.'

Narrator But they cried out:

Jews 'Away with him, away with him; crucify him!'

Narrator Pilate saith unto them:

Pilate 'Shall I crucify your king?'

Narrator The chief priests answered:

Chief priests 'We have no king but Caesar.'

Please stand

Narrator Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he, bearing his Cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title: and put it on the Cross. And the writing was: Jesus of Nazareth the King of the Jews. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate:

Chief priests 'Write not, the King of the Jews, but that he said: I am the King of the Jews.'

Narrator Pilate answered:

Pilate 'What I have written, I have written.'

Narrator Then the soldiers, when they had crucified Jesus, took his garments, and made four parts: to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves:

Soldiers 'Let us not rend it, but cast lots for it, whose it shall be.'

Narrator That the Scripture might be fulfilled, which saith: They parted my raiment among them: and for my vesture they cast lots. These things therefore the soldiers did. Now there stood by the Cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother:

Jesus 'Woman, behold thy son.'

Narrator Then saith he to the disciple:

Jesus 'Behold thy mother.'

Narrator And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith:

Jesus 'I thirst.'

Narrator Now there was a vessel full of vinegar. And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said:

Jesus 'It is finished.'

Narrator And he bowed his head, and gave up the ghost.

Silence is kept.

Narrator The Jews therefore, because it was the Preparation, that the bodies should not remain upon the Cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they break not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled: A bone of him shall not be broken. And again another Scripture saith: They shall look on him whom they pierced.

Silence is kept.

Please sit when invited by the preacher.

HOMILY given by the Revd Paul Rattigan, Canon Missioner

THE PRAYERS OF INTERCESSION

Please sit or kneel

Deacon 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 Paul, our bishop, and the people of this diocese,
for all Christians in this place,
for those to be baptised,
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.

President 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.

Deacon 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.

President 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.

Deacon 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.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President 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.

Deacon 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.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President 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.

Deacon 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.

President 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.

Deacon 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.

President 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 PROCLAMATION OF THE CROSS

HYMN



1. Glory be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From his sacred veins.

2. Grace and life eternal
In that Blood I find;
Blest be his compassion,
Infinitely kind.

3. Blest through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.

4. Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

5. Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.

6. Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.

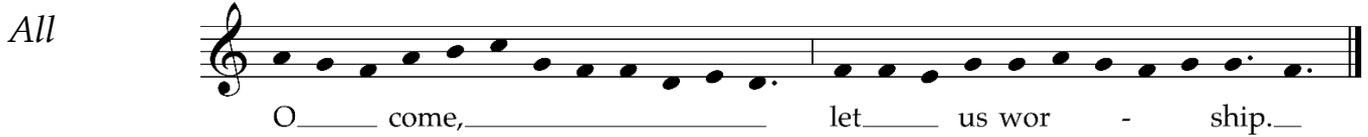
7. Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood.

Words: Italian, anonymous
trans. Edward Caswall (1814-78)

Tune: CASWALL NEH 83
Friedrich Filitz (1804-76)

The Deacon brings the Cross into the Quire, stopping three times as the Cross is unveiled. The following versicle and response is sung:

Deacon Behold the wood of the Cross, whereon was hung the world's salvation.



Members of the congregation who wish to do so are now invited to make their way to the Cross, in their own time, to pray or to venerate it. Please feel free to touch or hold the Cross, but please for this year do not kiss it.

THE REPROACHES sung by the choir

The Cathedral Choir sings the Reproaches. It is important to remember that Jesus' words are to be understood as applying to the present Church, rather than to his own contemporaries. Here, 'Israel' and 'my people' stand for the Church, and we are to hear the Reproaches as directed to our own hardness of heart and failure of discipleship.

*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.

*O my people, what have I done to you?
How have I offended you? Answer me!*

*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.

*Holy is God! Holy and strong!
Holy immortal One, have mercy on us.*

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.

*Holy is God! Holy and strong!
Holy immortal One, have mercy on us.*

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.

*O my people, what have I done to you?
How have I offended you? Answer me!*

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.

*O my people, what have I done to you?
How have I offended you? Answer me!*

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

*O my people, what have I done to you?
How have I offended you? Answer me!*

Words: Latin antiphons for Good Friday, c. 9th century

Music: John Sanders (1933-2003)

HYMN



1. 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.

2. 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.

3. 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?

4. 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.

5. 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.

Words: Isaac Watts (1674-1748)

Tune: ROCKINGHAM NEH 95
Edward Miller (1731-1807)

MOTET *sung by the choir*

Crux fidelis inter omnes,
Arbor una nobilis,
Nulla silva talem profert,
Fronde flore germine,
Dulce lignum, dulces claves,
Dulce pondus sustinet.
Amen.

*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.
Amen.*

Words: Latin, Venantius Fortunatus (c.530-600)
trans. Edward Caswall (1814-78)

Music: John IV of Portugal (1604-56)

Silence is kept.

THE LITURGY OF THE SACRAMENT

The Sacrament is brought to the High Altar from the Altar of Repose. Please stand as the procession approaches the Sanctuary.

THE LORD'S PRAYER

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

**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.**

GIVING OF COMMUNION

Jesus is 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.**

All baptised, communicant members of Christian churches are invited to receive Communion. Communion is received in one kind only (bread) on this occasion due to Covid-19; the Church teaches that Holy Communion is received fully in either the consecrated wafer or the wine.

Please follow the instructions of Churchwardens to approach to receive Communion.

Gluten-free wafers are available on request. If you would prefer to receive a blessing (without physical contact), please bring this order of service with you as an indication. If you are unable to move to the altar, please inform a Churchwarden and the President will come to you.

Please sit or kneel on your return from Communion.

THE CONCLUSION

Silence is kept.

PRAYER AFTER COMMUNION

President O Lord Jesus Christ,
 Son of the living God,
 set your passion, cross and death
 between your judgement and our souls,
 now and in the hour of our death.
 Grant mercy and grace to the living,
 rest to the departed,
 to your Church peace and concord
 and to us sinners forgiveness,
 and everlasting life and glory;
 for, with the Father and the Holy Spirit,
 you are alive and reign,
 God, now and for ever.
 Amen.

The ministers depart in silence.

Members of the congregation are invited to remain in prayer for a while. When you choose to leave the Cathedral, please do so without disturbing others.

EASTER SUNDAY SERVICES AT SOUTHWELL MINSTER

- 5.30am The Easter Liturgy** *Nave and Quire*
sung by the Cathedral Choir
Caesar *Missa brevis Capella Regalis*
Scheidt *Surrexit Christus hodie* • Mulet *Carillon-Sortie*
- 7.40am Litany** *Quire*
- 8.00am Holy Communion with Hymns** BCP *Quire*
Preacher: The Revd Prof. Alison Milbank, *Canon Theologian*
- 10.00am Cathedral Eucharist** *Nave (and live-streamed)*
sung by the Cathedral Choir accompanied by the Central England Camerata
Preacher: The Bishop of Southwell and Nottingham

Mozart Coronation Mass • *Scheidt Surrexit Christus hodie*
Vierne Final (from Symphony No 1)
- 3.30pm Festal Evensong with Procession** BCP *Quire (and live-streamed)*
sung by the Cathedral Choir
Preacher: The Very Revd Nicola Sullivan, *Dean of Southwell*

Trad Love is come again • *Rose Responses*
Office Hymn: Aurora lucis rutilat • *Psalm 105*
Antiphon: Et respicientes • *Dyson in D*
Dupré Laudate Dominum • *Widor Final (from Symphonie romane)*

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Acknowledgements

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