

Good Friday

Liturgy of the Lord's Passion

All kneel as the ministers enter in silence and the clergy lie prostrate before the altar.

All pray silently awhile.

The priest stands and says the COLLECT.

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, God, for ever and ever. **Amen.**

All sit for the readings.

LITURGY OF THE WORD

FIRST READING

Isa 52.13–53.12

A reading from the prophet Isaiah.

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you – his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind – so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand.

Who has believed what he has heard from us? 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, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by

God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes 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. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgement he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, 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; he 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. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

This is the word of the Lord.

Thanks be to God.

R. My God, my God, why have you forsaken me?

(All repeat)

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. R.

All who see me laugh me to scorn,
they curl their lips, they wag their heads.
'He trusted in the Lord; let him deliver him,
let him rescue him, if this is his friend.' R.

Many dogs are round about me,
a band of evil-doers have surrounded me.
They pierce my hands and feet; I can count all
my bones;

They stand staring and gloating over me. R.

They divide my garments among them;
they cast lots for my clothing.
Be not far from me, O Lord;
you are my strength, make haste to help me.

└R.

Deliver my soul from the sword,
my dear life from the power of the dog.
Save me from the lion's mouth,
my poor soul from the horns of wild oxen. R.

SECOND READING

Heb 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 our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, 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 him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned

obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

This is the word of the Lord.

Thanks be to God.

GRADUAL HYMN

1. **How deep the Father's love for us,
how vast beyond all measure,
that he should give his only Son
to make a wretch his treasure.
How great the pain of searing loss—
the Father turns his face away,
as wounds which mar the chosen one
bring many sons to glory.**
2. **Behold the man upon a cross,
my sin upon his shoulders;
ashamed, I hear my mocking voice
call out among the scoffers.
It was my sin that held him there
until it was accomplished;
his dying breath has brought me life—
I know that it is finished.**
3. **I will not boast in anything:
no gifts, no power, no wisdom;
but I will boast in Jesus Christ,
his death and resurrection.
Why should I gain from his reward?
I cannot give an answer,
but this I know with all my heart:
his wounds have paid my ransom.**

We remain standing for the long Passion Reading. If you may find this difficult, please sit from the start.

PASSION READING

Jn 18 & 19

The Passion of our Lord Jesus Christ
according to John.

Jesus went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place,

for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So, if you seek me, let these men go." This was to fulfil the word that he had spoken: "Of those whom you gave me I have lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus

answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said." When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." One of the servants 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?" Peter again denied it, and at once a cock crowed.

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not doing evil, we would not have delivered him over to you." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." This was to fulfil the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting,

that I might not be delivered over to the Jews. But my kingdom is not from the world." Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world – to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?"

After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."

So when Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." So he delivered him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture), "I thirst."

VENERATION OF THE CROSS

This HYMN is sung.

1. **O dearest Lord, thy sacred head
With thorns was pierced for me;
O pour thy blessing on my head
That I may think for thee.**
2. **O dearest Lord, thy sacred hands
With nails were pierced for me;
O shed thy blessing on my hands
That they may work for thee.**
3. **O dearest Lord, thy sacred feet
With nails were pierced for me;
O pour thy blessing on my feet
That they may follow thee.**
4. **O dearest Lord, thy sacred heart
With spear was pierced for me;
O pour thy Spirit in my heart
That I may live for thee.**

*A wooden crucifix is brought into the church.
The following is proclaimed three times:*

- ℣. Behold the wood of the Cross, on which
hung the Saviour of the world.
℟. **Come, let us worship.**

All kneel as the crucifix is set in place.

*The people may then approach the crucifix
and kneel or pray briefly before it, or they may
remain in their places in silent adoration.*

*This HYMN is sung during the Veneration. It
may be curtailed or repeated as necessary.*

1. **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.**
2. **Sing, my tongue, the glorious battle,
Sing the ending of the fray,
O'er the Cross, the victor's trophy,
Sound the loud triumphant lay:
Tell how Christ, the world's Redeemer,
As a Victim won the day.**

A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished", and he bowed his head and gave up his spirit.

(All keep silence awhile.)

Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness – his testimony is true, and he knows that he is telling the truth – that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced."

After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no-one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

This is the Passion of the Lord.

A SERMON *may follow.*

3. **God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then another tree was chosen
Which the world from death should free.**

4. **Therefore when the appointed fullness
Of the holy time was come,
He was sent who maketh all things
Forth from God's eternal home:
Thus he came to earth, incarnate,
Offspring of a maiden's womb.**

5. **Thirty years among us dwelling,
Now at length his hour fulfilled,
Born for this, he meets his Passion,
For that this he freely willed,
On the Cross the Lamb is lifted,
Where his life-blood shall be spilled.**

6. **To the Trinity be glory,
To the Father and the Son,
With the co-eternal Spirit,
Ever Three and ever One:
One in love and one in splendour,
While unending ages run. Amen.**

The crucifix is then taken to the altar.

SOLEMN INTERCESSION

The priest introduces the Solemn 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.

I. For the Church

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*, acting bishop of this diocese, *Luke*
our bishop, 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.

All pray in silence.

℣. 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.**

II. For the nations of the world

Let us pray for the nations of the world and their leaders:

for *Charles* our *King* and the Parliaments and
Assemblies 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.

All pray in silence.

℣. 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.**

III. For the Jewish people

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 all blindness or bitterness
which veils the heart,
that God will grant to all his people grace to

be faithful to his covenant and to acknowledge Christ the Saviour of all mankind.

All pray in silence.

℣. Lord, hear us.

℟. **Lord, graciously hear us.**

Lord God of Abraham, whose will is that all may be saved and come to knowledge of the truth; bless the children of your covenant, both Jew and Christian, and hasten the coming of your 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.**

IV. For those who do not believe in Christ

Let us pray for those who do not believe the gospel of Christ:

for those who follow other faiths and creeds,
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.

All pray in silence.

℣. Lord, hear us.

℟. **Lord, graciously hear us.**

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.**

V. For those who suffer

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.

All pray in silence.

℣. Lord, hear us.

℟. **Lord, graciously hear us.**

Almighty and everlasting God, the comfort of the sorrowful, 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.**

Conclusion

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.

**Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

RITE OF COMMUNION

This HYMN is sung as the altar is prepared.

1. **Cross of Jesus, Cross of sorrow,
Where the blood of Christ was shed,
Perfect Man on thee did suffer,
Perfect God on thee has bled.**
2. **Here the King of all the ages,
Throned in light ere worlds could be,
Robed in mortal flesh is dying,
Crucified by sin for me.**
3. **O mysterious condescending!
O abandonment sublime!
Very God himself is bearing
All the sufferings of time.**

4. **This—all human thought surpassing—
This is earth’s most awful hour:
God has taken mortal weakness;
God has laid aside his power!**
5. **Cross of Jesus, Cross of sorrow,
Where the blood of Christ was shed,
Perfect Man on thee did suffer,
Perfect God on thee has bled.**

All kneel as the Blessed Sacrament is brought to the sanctuary and set upon the altar.

The priest introduces the LORD’S PRAYER.
Gathered 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.**

The priest gives the COMMUNION INVITATION.
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 to receive you, but
only say the word, and I shall be healed.**

On this day, Holy Communion is taken in one kind only – there is no Chalice.

After Communion, this HYMN is sung as the altar is cleared.

1. **We sing the praise of him who died,
Of him who died upon the Cross;
The sinner’s hope let men deride:
For this we count the world but loss.**

2. **Inscribed upon the Cross we see
In shining letters, ‘God is love’;
He bears our sins upon the Tree;
He brings us mercy from above.**
3. **The Cross! It takes our guilt away:
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.**
4. **It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes its terror from the grave,
And gilds the bed of death with light:**
5. **The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner’s refuge here below,
The angels’ theme in heaven above.**

The priest says the POST-COMMUNION prayer.
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 your Son our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

All depart in silence.

There is no Blessing or Dismissal at this service, as the liturgies of Maundy Thursday, Good Friday and the Easter Vigil form a single, connected celebration of the Passion and Resurrection of Christ. Accordingly, the ‘conclusion’ of this service is the Easter Vigil tomorrow evening, when the faithful unite in proclaiming the Resurrection of our Lord from the dead, and you are strongly encouraged to join in this, the ‘Solemnity of Solemnities’ and greatest observance of the Christian year.