



The Liturgy of Good Friday

¶ The Gathering

The ministers enter in silence.

All may kneel for a time of silent prayer.

The Collect

The Collect is said.

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.

Hymn (147)

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 men made strange, and none
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.

Samuel Crossman (c.1624-1683)

¶ The Liturgy of the Word

The Passion Reading

The Passion of our Lord Jesus Christ according to St John

John 18 - End of John 19

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' ⁵They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, 'I am he', they stepped back and fell to the ground. ⁷Again he asked them, 'For whom

are you looking?’ And they said, ‘Jesus of Nazareth.’
⁸Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’ ⁹This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’ ¹⁰Then 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. ¹¹Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, ‘You are not also one of this man’s disciples, are you?’ He said, ‘I am not.’ ¹⁸Now 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.

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus 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.

²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.' ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' ²³Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵Now 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.'

²⁶One 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?' ²⁷Again Peter denied it, and at that moment the cock crowed.

²⁸Then 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. ²⁹So Pilate went out to them and said, 'What accusation do you bring against this man?'

³⁰They answered, 'If this man were not a criminal, we would not have handed him over to you.' ³¹Pilate 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.' ³²(This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' ³⁴Jesus answered, 'Do you ask this on your own, or did others tell you about me?' ³⁵Pilate 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?' ³⁶Jesus 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.' ³⁷Pilate 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.’ ³⁸Pilate 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. ³⁹But 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?’ ⁴⁰They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.

¹Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. ⁴Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ ⁶When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ ⁷The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. ¹⁰Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' ¹¹Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' ¹²From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

¹³When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' ¹⁵They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' ¹⁶Then he handed him over to them to be crucified.

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' ²²Pilate answered, 'What I have written I have written.' ²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says,

'They divided my clothes among themselves,
and for my clothing they cast lots.'

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

³¹Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs.

³⁴ Instead, one of the soldiers pierced his side with a

spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' ³⁷And again another passage of scripture says, 'They will look on the one whom they have pierced.'

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

At the end

This is the Passion of the Lord.

No response is made.

Silence is kept.

¶ **The Proclamation of the Cross**

A wooden cross is brought into the church and placed in the sight of the people.

The cross of Christ.

The cross on which the Saviour of the world was hung.

Appropriate devotions may follow, as we place our nails at the foot of the cross.

Anthem: O Saviour of the World

Acclamations

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

This is the wood of the cross,
on which hung the Saviour of the world.

Come, let us worship.

O Saviour of the world,
who by your cross and precious blood have redeemed us,
save us and help us, we humbly pray.

¶ The Prayers of Intercession

God sent his Son into the world, not to condemn the world,

but that the world might be saved through him.

Therefore we pray to our heavenly Father for people everywhere according to their needs.

A minister continues with these biddings, the president saying the Collect at the end of each section.

Let us pray for the Church of God throughout the world:

for unity in faith, in witness and in service,

for bishops and other ministers, and those whom they serve,

for N, our bishop, and the people of this diocese, for all Christians in this place,

for those to be baptized,

for those who are mocked and persecuted for their faith,

that God will confirm his Church in faith,

increase it in love, and preserve it in peace.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer for all your faithful
people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus Christ.

Amen.

Let us pray for the nations of the world and their
leaders:
for Charles our King and the Parliaments of this land,
for those who administer the law and all who serve in
public office,
for all who strive for justice and reconciliation,
that by God's help the world may live in peace and
freedom.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Most gracious God and Father,
in whose will is our peace,
turn our hearts and the hearts of all to yourself,

that by the power of your Spirit
the peace which is founded on justice
may be established throughout the world;
through Jesus Christ our Lord.

Amen.

Let us pray for 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.

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.

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.

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.

Let us pray for all those who suffer:
for those who are deprived and oppressed,
for all who are sick,
for those in darkness, in doubt and in despair, in
loneliness and in fear,
for prisoners, captives and refugees,
for the victims of false accusations and violence,
for all at the point of death and those who watch
beside them,
that God in his mercy will sustain them
with the knowledge of his love.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God,
the comfort of the sad, the strength of those who
suffer:
hear the prayers of your children who cry out of any
trouble,

and to every distressed soul grant mercy, relief and refreshment,
through Jesus Christ our Lord.

Amen.

Let us commend ourselves and all God's children to his unfailing love,
and pray for the grace of a holy life,
that, with all who have died in the peace of Christ,
we may come to the fullness of eternal life
and the joy of the resurrection.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery,
and by the tranquil operation of your perpetual providence
carry out the work of our salvation:
and let the whole world feel and see
that things which were cast down are being raised up
and things which had grown old are being made new
and that all things are returning to perfection
through him from whom they took their origin,

even Jesus Christ our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

¶ The Liturgy of the Sacrament

The Lord's Prayer

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

The president says the invitation to communion

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink

in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

The president and people receive communion.

The body of Christ, broken for you. **Amen**

During the distribution hymns and anthems may be sung.

Hymn (153)

There is a green hill far away,
without a city wall,
where the dear Lord was crucified,
who died to save us all.

We may not know, we cannot tell,
what pains He had to bear,
but we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good;
that we might go at last to heaven,
saved by His precious blood.

There was no other good enough
to pay the price of sin;
He only could unlock the gate
of heaven, and let us in.

O dearly, dearly has He loved,
and we must love Him too,
and trust in His redeeming blood,
and try His works to do.

Cecil Frances Alexander (1818-1895)

¶ The Conclusion

Silence is kept.

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.

We depart in silence.

Copyright acknowledgement (where not already indicated above):

Some material included in this service is copyright: © The Archbishops' Council 2000

Some material included in this service is copyright: © The Archbishops' Council 2002

Copyright © 2012, WGRG, Iona Community, Glasgow, G2 3DH, Scotland. wgrg@iona.org.uk; www.wgrg.co.uk.
Reproduced by permission.

Words reproduced under CCLI No 5686

Reprinted with permission under ONE LICENSE, Licence #A-739265 All rights reserved