

The Liturgy of Good Friday

At 2pm we start with a time of silent prayer.

The Collect

Eternal God, in the cross of Jesus we see the cost of our 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. **Amen.**

The Liturgy of the Word

Old Testament Reading: ISAIAH 52.13 - end of 53

The Lord says, "My servant will succeed in his task; he will be highly honoured. Many people were shocked when they saw him; he was so disfigured that he hardly looked human. But now many nations will marvel at him, and kings will be speechless with amazement. They will see and understand something they had never known."

The people reply, "Who would have believed what we now report? Who could have seen the Lord's hand in this? It was the will of the Lord that his servant grows like a plant taking root in dry ground. He had no dignity or beauty to make us take notice of him. There was nothing attractive about him, nothing that would draw us to him. We despised him and rejected him; he endured suffering and pain. No one would even look at him - we ignored him as if he were nothing. "But he endured the suffering that should have been ours, the pain that we should have borne. All the while we thought that his suffering was punishment sent by God. But because of our sins he was wounded, beaten because of the evil we did. We are healed by the punishment he suffered, made whole by the blows he received. All of us were like sheep that were lost, each of us going his own

way. But the Lord made the punishment fall on him, the punishment all of us deserved. "He was treated harshly, but endured it humbly; he never said a word. Like a lamb about to be slaughtered, like a sheep about to be sheared, he never said a word. He was arrested and sentenced and led off to die, and no one cared about his fate. He was put to death for the sins of our people. He was placed in a grave with those who are evil, he was buried with the rich, even though he had never committed a crime or ever told a lie." The Lord says, "It was my will that he should suffer; his death was a sacrifice to bring forgiveness. And so he will see his descendants; he will live a long life, and through him my purpose will succeed. After a life of suffering, he will again have joy; he will know that he did not suffer in vain. My devoted servant, with whom I am pleased, will bear the punishment of many and for his sake I will forgive them. And so I will give him a place of honor, a place among the great and powerful. He willingly gave his life and shared the fate of evil men. He took the place of many sinners and prayed that they might be forgiven."

This is the word of the Lord.
Thanks be to God.

Silence is kept.

Psalm: PSALM 22. 1-21

My God, my God, why have you abandoned me? I have cried desperately for help, but still it does not come. During the day I call to you, my God, but you do not answer; I call at night but get no rest. But you are enthroned as the Holy One, the one whom Israel praises. Our ancestors put their trust in you; they trusted you, and you saved them. They called to you and escaped from danger; they trusted you and were not disappointed. But I am no longer a human being; I am a worm, despised and scorned by everyone! All who see me make fun of me; they stick out their tongues and shake their heads. "You relied on the Lord," they say. "Why doesn't he save you? If the Lord likes you, why doesn't he help you?" It was you who brought me safely through birth, and when I was a baby, you kept me safe. I have relied on you since the day I was born, and you have always been my God. Do not stay away from me! Trouble is near, and there is no one to help. Many enemies surround me like bulls; they are all around me,

like fierce bulls from the land of Bashan. They open their mouths like lions, roaring and tearing at me. My strength is gone, gone like water spilled on the ground. All my bones are out of joint; my heart is like melted wax. My throat is as dry as dust, and my tongue sticks to the roof of my mouth. You have left me for dead in the dust. An evil gang is around me; like a pack of dogs they close in on me; they tear at my hands and feet. All my bones can be seen. My enemies look at me and stare. They gamble for my clothes and divide them among themselves. O Lord don't stay away from me! Come quickly to my rescue! Save me from the sword; save my life from these dogs. Rescue me from these lions; I am helpless before these wild bulls.

Silence is kept.

New Testament Reading: Hebrews 10.16-25

"This is the covenant that I will make with them in the days to come, says the Lord: I will put my laws in their hearts and write them on their minds." And then he says, "I will not remember their sins and evil deeds any longer." So, when these have been forgiven, an offering to take away sins is no longer needed. We have, then, my friends, complete freedom to go into the Most Holy Place by means of the death of Jesus. He opened for us a new way, a living way, through the curtain - that is, through his own body. We have a great priest in charge of the house of God. So, let us come near to God with a sincere heart and a sure faith, with hearts that have been purified from a guilty conscience and with bodies washed with clean water. Let us hold on firmly to the hope we profess, because we can trust God to keep his promise. Let us be concerned for one another, to help one another to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another all the more, since you see that the Day of the Lord is coming nearer.

This is the word of the Lord.

Thanks be to God.

The Passion Reading: **John 18.1- end of 19**

After Jesus had said this prayer, he left with his disciples and went across Kidron Brook. There was a garden in that place, and Jesus and his disciples went in. Judas, the traitor, knew where it was, because many times Jesus had met there with his disciples. So, Judas went to the garden, taking with him a group of Roman soldiers, and some Temple guards sent by the chief priests and the Pharisees; they were armed and carried lanterns and torches. Jesus knew everything that was going to happen to him, so he stepped forward and asked them, "Who is it you are looking for?" "Jesus of Nazareth," they answered. "I am he," he said. Judas, the traitor, was standing there with them. When Jesus said to them, "I am he," they moved back and fell to the ground. Again, Jesus asked them, "Who is it you are looking for?" "Jesus of Nazareth," they said. "I have already told you that I am he," Jesus said. "If, then, you are looking for me, let these others go. (He said this so that what he had said might come true: "Father, I have not lost even one of those you gave me.") Simon Peter, who had a sword, drew it and struck the High Priest's slave, cutting off his right ear. The name of the slave was Malchus. Jesus said to Peter, "Put your sword back in its place! Do you think that I will not drink the cup of suffering which my Father has given me?" Then the Roman soldiers with their commanding officer and the Jewish guards arrested Jesus, tied him up, and took him first to Annas. He was the father-in-law of Caiaphas, who was High Priest that year. It was Caiaphas who had advised the Jewish authorities that it was better that one man should die for all the people. Simon Peter and another disciple followed Jesus. That other disciple was well known to the High Priest, so he went with Jesus into the courtyard of the High Priest's house, while Peter stayed outside by the gate. Then the other disciple went back out, spoke to the girl at the gate, and brought Peter inside. The girl at the gate said to Peter, "Aren't you also one of the disciples of that man?" "No, I am not," answered Peter. It was cold, so the servants and guards had built a charcoal fire and were standing around it, warming themselves. So, Peter went over and stood with them, warming himself. The High Priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have always spoken publicly to everyone; all my teaching was done in the

synagogues and in the Temple, where all the people come together. I have never said anything in secret. Why, then, do you question me? Question the people who heard me. Ask them what I told them - they know what I said." When Jesus said this, one of the guards there slapped him and said, "How dare you talk like that to the High Priest!" Jesus answered him, "If I have said anything wrong, tell everyone here what it was. But if I am right in what I have said, why do you hit me?" Then Annas sent him, still tied up, to Caiaphas the High Priest. Peter was still standing there keeping himself warm. So the others said to him, "Aren't you also one of the disciples of that man?" But Peter denied it. "No, I am not," he said. One of the High Priest's slaves, a relative of the man whose ear Peter had cut off, spoke up. "Didn't I see you with him in the garden?" he asked. Again, Peter said "No" - and at once a rooster crowed. Early in the morning Jesus was taken from Caiaphas' house to the governor's palace. The Jewish authorities did not go inside the palace, for they wanted to keep themselves ritually clean, in order to be able to eat the Passover meal. So, Pilate went outside to them and asked, "What do you accuse this man of?" Their answer was, "We would not have brought him to you if he had not committed a crime." Pilate said to them, "Then you yourselves take him and try him according to your own law." They replied, "We are not allowed to put anyone to death. (This happened in order to make come true what Jesus had said when he indicated the kind of death he would die.) Pilate went back into the palace and called Jesus. "Are you the king of the Jews?" he asked him. Jesus answered, "Does this question come from you or have others told you about me?" Pilate replied, "Do you think I am a Jew? It was your own people and the chief priests who handed you over to me. What have you done?" Jesus said, "My kingdom does not belong to this world; if my kingdom belonged to this world, my followers would fight to keep me from being handed over to the Jewish authorities. No, my kingdom does not belong here!" So Pilate asked him, "Are you a king, then?" Jesus answered, "You say that I am a king. I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to me." "And what is truth?" Pilate asked. Then Pilate went back outside to the people and said to them, "I cannot find any reason to condemn him. But according to the custom you have, I always set free a prisoner for you during the Passover. Do you want me to set free for

you the king of the Jews?" They answered him with a shout, "No, not him! We want Barabbas!" (Barabbas was a bandit.)

Then Pilate took Jesus and had him whipped. The soldiers made a crown out of thorny branches and put it on his head; then they put a purple robe on him and came to him and said, "Long live the King of the Jews!" And they went up and slapped him. Pilate went back out once more and said to the crowd, "Look, I will bring him out here to you to let you see that I cannot find any reason to condemn him." So, Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Look! Here is the man!" When the chief priests and the Temple guards saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "You take him, then, and crucify him. I find no reason to condemn him." The crowd answered back, "We have a law that says he ought to die, because he claimed to be the Son of God." When Pilate heard this, he was even more afraid. He went back into the palace and asked Jesus, "Where do you come from?" But Jesus did not answer. Pilate said to him, "You will not speak to me? Remember, I have the authority to set you free and also to have you crucified." Jesus answered, "You have authority over me only because it was given to you by God. So, the man who handed me over to you is guilty of a worse sin." When Pilate heard this, he tried to find a way to set Jesus free. But the crowd shouted back, "If you set him free, that means that you are not the Emperor's friend! Anyone who claims to be a king is a rebel against the Emperor!" When Pilate heard these words, he took Jesus outside and sat down on the judge's seat in the place called "The Stone Pavement." (In Hebrew the name is "Gabbatha.") It was then almost noon of the day before the Passover. Pilate said to the people, "Here is your king!" They shouted back, "Kill him! Kill him! Crucify him!" Pilate asked them, "Do you want me to crucify your king?" The chief priests answered, "The only king we have is the Emperor!" Then Pilate handed Jesus over to them to be crucified. So they took charge of Jesus. He went out, carrying his cross, and came to "The Place of the Skull," as it is called. (In Hebrew it is called "Golgotha.") There they crucified him; and they also crucified two other men, one on each side, with Jesus between them. Pilate wrote a notice, and had it put on the cross. "Jesus of Nazareth, the King of the Jews," is what he wrote. Many people read it, because the place where Jesus was crucified was not far from the city. The notice was written in Hebrew, Latin, and Greek. The chief priests said to Pilate, "Do not write 'The King of the Jews,' but rather, 'This man said, I am the King of the Jews.'" Pilate answered, "What I have written

stays written." After the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took the robe, which was made of one piece of woven cloth without any seams in it. The soldiers said to one another, "Let's not tear it; let's throw dice to see who will get it." This happened in order to make the scripture come true: "They divided my clothes among themselves and gambled for my robe." And this is what the soldiers did. Standing close to Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Jesus saw his mother and the disciple he loved standing there; so, he said to his mother, "He is your son." Then he said to the disciple, "She is your mother." From that time the disciple took her to live in his home. Jesus knew that by now everything had been completed; and in order to make the scripture come true, he said, "I am thirsty." A bowl was there, full of cheap wine; so, a sponge was soaked in the wine, put on a stalk of hyssop, and lifted up to his lips. Jesus drank the wine and said, "It is finished!" Then he bowed his head and gave up his spirit. Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy. So, the soldiers went and broke the legs of the first man and then of the other man who had been crucified with Jesus. But when they came to Jesus, they saw that he was already dead, so they did not break his legs. One of the soldiers, however, plunged his spear into Jesus' side, and at once blood and water poured out (The one who saw this happen has spoken of it, so that you also may believe. What he said is true, and he knows that he speaks the truth.) This was done to make the scripture come true: "Not one of his bones will be broken." And there is another scripture that says, "People will look at him whom they pierced." After this, Joseph, who was from the town of Arimathea, asked Pilate if he could take Jesus' body. (Joseph was a follower of Jesus, but in secret, because he was afraid of the Jewish authorities.) Pilate told him he could have the body, so Joseph went and took it away. Nicodemus, who at first had gone to see Jesus at night, went with Joseph, taking with him about one hundred pounds of spices, a mixture of myrrh and aloes. The two men took Jesus' body and wrapped it in linen cloths with the spices according to the Jewish custom of preparing a body for burial. There was a garden in

the place where Jesus had been put to death, and in it there was a new tomb where no one had ever been buried. Since it was the day before the Sabbath and because the tomb was close by, they placed Jesus' body there.

This is the Passion of the Lord.

Silence is kept.

The Proclamation of the Cross

The cross of Christ.

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

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I am your Creator, Lord of the universe; I have entrusted this world to you, but you have created the means to destroy it.

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I made you in my image, but you have degraded body and spirit and marred the image of your God. You have deserted me and turned your backs on me.

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I filled the earth with all that you need, so that you might serve and care for one another, as I have cared for you; but you have cared only to serve your own wealth and power.

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

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I made my children of one blood to live in families rejoicing in one another; but you have embittered the races and divided the nations.

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I commanded you to love your neighbour as yourself, to love and forgive even your enemies; but you have made vengeance your rule and hate your guide.

My people, what wrong have I done to you? What good have I not done for you? Listen to me. In the fullness of time I sent you my Son, that in him you might know me, and through him find life and peace; but you put him to death on the cross.

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

My people, what wrong have I done to you? What good have I not done for you? Listen to me. Through the living Christ, I called you into my Church to be my servants to the world, but you have grasped at privilege and forgotten my will.

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I have given you a heavenly gift and a share in the Holy Spirit; I have given you the spiritual energies of the age to come; but you have turned away and crucified the Son of God afresh.

My people, what wrong have I done to you? What good have I not done for you? Listen to me. I have consecrated you in the truth; I have made you to be one in the unity of the Father and the Son, by the power of the Spirit; but you have

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

Turn again, my people, listen to me. Let your bearing to one another arise out of your life in Christ Jesus. He humbled himself and in obedience accepted the death of the cross. But I have bestowed on him the name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord. Turn again, my people, listen to me.

Father, hear our prayer and forgive us. Unstop our ears, that we may receive the gospel of the cross. Lighten our eyes, that we may see your glory in the face of your Son. Penetrate our minds, that your truth may make us whole. Irradiate our hearts with your love, that we may love one another for Christ's sake. Father forgive us.

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. 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 David & Anne, our bishops, 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.

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 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.

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.

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.

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.

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.

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 Conclusion

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: 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 is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Concluding prayer for Good Friday Vigil

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.**

*Silent prayer until 3pm when the Gospel of the Burial of Christ **John 19.38-42** is read*

“After this, Joseph, who was from the town of Arimathea, asked Pilate if he could take Jesus' body. (Joseph was a follower of Jesus,

but in secret, because he was afraid of the Jewish authorities.) Pilate told him he could have the body, so Joseph went and took it away. Nicodemus, who at first had gone to see Jesus at night, went with Joseph, taking with him about one hundred pounds of spices, a mixture of myrrh and aloes. The two men took Jesus' body and wrapped it in linen cloths with the spices according to the Jewish custom of preparing a body for burial. There was a garden in the place where Jesus had been put to death, and in it there was a new tomb where no one had ever been buried. Since it was the day before the Sabbath and because the tomb was close by, they placed Jesus' body there.”