



The Liturgy of Good Friday

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Priest: Let us pray

[ALL WHO CAN, KNEEL IN SILENT PRAYER]

The minister(s) enter(s) and kneel or fall prostrate in reverence for Christ's sacrifice.

Silence is kept

The Collect (*only the minister/s stand/s*)

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 the wicked and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit, one God, now and forever.
Amen.

Please sit for the reading

Isaiah 52, 53

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; through him the will of the LORD shall prosper.

Hymn

Please sit for:

The Reading of the Passion

[Please join in with the parts that say "all"]

(Three individual parts: Narrator, Jesus, Pilate)

Narrator Jesus went forth 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, procuring 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 was to befall him, came forward and said to them:

Jesus Whom do you seek?

All **Jesus of Nazareth.**

Jesus I am he.

Narrator Judas, who betrayed him, was standing with them. When he said to them, 'I am he', they drew back and fell to the ground. Again he asked them:

Jesus Whom do you seek?

All **Jesus of Nazareth.**

Jesus I told you that I am he; so, if you seek me, let these men go.

Narrator This was to fulfil the word which he had spoken, 'Of those whom you gave me I lost not one'.

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear.

The slave's name was Malchus. Jesus said to Peter:

Jesus Put your sword into its sheath; shall I not drink the cup which the Father has given me?

Narrator So the band of soldiers and their captain and the officers of the Jews seized 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 given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door asked Peter if he was a disciple. He replied:

All **I am not.**

Narrator 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:

Jesus 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 secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

Narrator When he had said this, one of the officers standing by struck Jesus with his hand, saying:

All **Is that how you answer the high priest?**

Jesus If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

Narrator Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him, "are you not also one of his disciples?" Peter replied:

All **I am not.**

Narrator One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, said, "did I not see you in the garden with him? Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said:

Pilate What accusation do you bring against this man?

All **If this man were not an evildoer, we would not have handed him over.**

Pilate Take him yourselves and judge him by your own law.

All **It is not lawful for us to put any man to death.**

Narrator This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus and said to him:

Pilate Are you the King of the Jews?

Jesus Do you say this of your own accord, or did others say it to you about me?

Pilate Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?

Jesus My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.

Pilate So you are a king?

Jesus You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.

Pilate What is truth?

Narrator After he had said this, he went out to the Jews again, and told them:

Pilate I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?

All **Not this man, but Barabbas!**

Narrator Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying:

All **Hail, King of the Jews!**

Narrator Pilate went out again, and said to the Jews:

Pilate Behold, I am bringing him out to you, that you may know that I find no crime in him.

Narrator So Jesus came out, wearing the crown of thorns and the purple robe.

Pilate Here is the man!

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

All **Crucify him! Crucify him!**

Pilate Take him yourselves and crucify him, for I find no crime in him.

All **We have a law, and by that law he ought to die, because he has made himself the Son of God.**

Narrator When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:

Pilate Where are you from?

Narrator But Jesus gave no answer.

Pilate You will not speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.

Narrator Upon this Pilate sought to release him, but the Jews cried out:

All **If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.**

Narrator When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews:

Pilate Here is your King!

All **Away with him, away with him, crucify him!**

Pilate Shall I crucify your King?

All **We have no king but Caesar.**

Narrator Then he handed Jesus over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called The Skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, 'Jesus of Nazareth, the King of the Jews'. Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate:

All **Do not write, 'The King of the Jews', but, 'This man said, "I am the King of the Jews"'.**

Pilate What I have written, I have written.

Narrator When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier. But his tunic was without seam, woven from top to bottom; so they said to one another:

All **Let us not tear it, but cast lots for it to see whose it shall be.**

Narrator This was to fulfil the scripture, 'They parted my garments among them, and for my clothing they cast lots'. So the soldiers did this. 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 near, he said to his mother:

Jesus Woman, behold your son.

Narrator Then he said to the disciple:

Jesus Behold your mother.

Narrator 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):

Jesus I thirst.

Narrator A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said:

Jesus It is finished.

[All bow their heads in silence.....]

Narrator And he bowed his head and gave up his spirit. Since it was the day of Preparation, in order to prevent the bodies from remaining 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 tells the truth - that you also may believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him shall be broken'. And again another scripture says, 'They shall look on him whom they have pierced.' After this 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 leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. 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 where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Please sit for:

Address

Prayers at the Foot of the Cross

Let us pray (*kneel or sit*)

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 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

Lord, hear us. **Lord, graciously hear us.**

Let us pray for the nations of the world and their leaders; for *Charles our King* and the Parliament 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

Lord, hear us. **Lord, graciously hear us.**

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

Lord, hear us. **Lord, graciously hear us.**

Let us pray for those who do not believe the Gospel of Christ - for those of other faiths and creeds. For the children of Abraham, whether Jew, Moslem or Christian. 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

Lord, hear us. **Lord, graciously hear us.**

Let us pray for all those who suffer - for those who are deprived and oppressed for all who are sick and disabled; for those in darkness, in doubt and in despair, in loneliness and in fear; for prisoners; 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

Lord, hear us. **Lord, graciously hear us.**

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.

Merciful Father, **accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.**

The Veneration of the Cross

Hymn

The following is said three times
Remember the wood of the cross
on which hung the Saviour of the world
Come, let us worship

Please come forward – in single file – to acknowledge the cross, as a personal act of devotion and thanksgiving.

Some may wish to just stand briefly in silence; or bow to the cross; or kneel; or to give the cross a 'devotional kiss'.....whatever is appropriate for you.....

Simple Communion

"This is my body – broken for you....."

Hymn

(during which the Sacrament – reserved from Maundy Thursday – is brought from its place of repose)

**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. *(Please pause here.....)***

Deliver us, Lord, from every evil, and grant us peace in our day.
In your mercy keep us free from sin and protect us from all anxiety
as we wait in joyful hope for the coming of our Saviour Jesus Christ.

**For the Kingdom, the power, and the glory are yours,
now and forever. Amen**

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.**

Communion is received IN ONE KIND (bread only) that was consecrated on Maundy Thursday

[If you are not receiving Communion, but would like a blessing, please hold this service booklet in your hands]

After Communion, a silence is kept

**Almighty and eternal God, you have restored us to life
by the triumphant death and resurrection of Christ.
Continue this healing work within us.
May we who participate in this mystery
never cease to serve you. Amen.**

The Blessing:

Lord, send down your abundant blessing upon your people
who have devoutly recalled the death of your Son
in the sure hope of the resurrection.
Grant us pardon; bring us comfort.
May our faith grow stronger and our eternal salvation be assured.
Amen.

The minister(s) depart(s)

PLEASE LEAVE THE CHURCH IN COMPLETE SILENCE

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