

Friday 29 March 2024

Good Friday

(Liturgy of the day)



The Liturgy of the Passion comprises two services: Maundy Thursday and Good Friday, usually with a vigil (or vigils) between. That's why the Maundy Thursday series does not close with a blessing; rather, the concluding blessing occurs at the end of today's service.

This service displays drama and movement and is characterised by intense and strong imagery.

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Traditionally, the whole of the long Passion narrative is read aloud during the service.

It is usual practice when reciting the psalms to pause for a second (or few seconds) halfway through each verse. The diamond symbol ◆ indicates the location of that pause.

To see service transcripts from previous weeks, please visit the page, <http://www.medlockhead.co.uk/resources/index.htm>

Celebration of our Lord's Passion

The leader(s) enter in silence and kneel for a time of silent prayer.

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

All Amen.

Liturgy of the word

First reading

A reading from the book of the prophet Isaiah

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.

Isaiah 52:13–53:12

This is the Word of the Lord

All Thanks be to God.

Psalm 31

All Christ humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name.

In you, O Lord, I seek refuge;
do not let me ever be put to shame; ♦
in your righteousness deliver me.

**Incline your ear to me;
rescue me speedily. ♦**

**Be a rock of refuge for me,
a strong fortress to save me.**

You are indeed my rock and my fortress; ♦
for your name's sake lead me and guide me,
**take me out of the net that is hidden for me, ♦
for you are my refuge.**

Into your hand I commit my spirit; ♦
you have redeemed me, O Lord, faithful God.

**You hate those who pay regard to worthless idols,
but I trust in the Lord. ♦**

I will exult and rejoice in your steadfast love,
because you have seen my affliction; ♦
you have taken heed of my adversities,
**and have not delivered me into the hand of the enemy; ♦
you have set my feet in a broad place.**

Be gracious to me, O Lord, for I am in distress;
my eye wastes away from grief, ♦
my soul and body also.

**For my life is spent with sorrow,
and my years with sighing; ♦
my strength fails because of my misery,
and my bones waste away.**

I am the scorn of all my adversaries,
a horror to my neighbours, ♦
an object of dread to my acquaintances;
those who see me in the street flee from me.

**I have passed out of mind like one who is dead; ♦
I have become like a broken vessel.**

For I hear the whispering of many—
terror all around!— ♦
as they scheme together against me,
as they plot to take my life.

**But I trust in you, O Lord; ♦
I say, 'You are my God.'**

My times are in your hand; ♦
deliver me from the hand of my enemies and persecutors.

**Let your face shine upon your servant; ♦
save me in your steadfast love.**

Do not let me be put to shame, O Lord,
for I call on you; ♦
let the wicked be put to shame;
let them go dumbfounded to Sheol.

**Let the lying lips be stilled ♦
that speak insolently against the righteous
with pride and contempt.**

O how abundant is your goodness
that you have laid up for those who fear you, ♦
and accomplished for those who take refuge in you,
in the sight of everyone!

**In the shelter of your presence you hide them
from human plots; ♦
you hold them safe under your shelter
from contentious tongues.**

Blessed be the Lord, ♦
for he has wondrously shown his steadfast love to me

when I was beset as a city under siege.
**I had said in my alarm,
‘I am driven far from your sight.’ ♦
But you heard my supplications
when I cried out to you for help.**

Love the Lord, all you his saints. ♦
The Lord preserves the faithful,
but abundantly repays the one who acts haughtily.
**Be strong, and let your heart take courage, ♦
all you who wait for the Lord.**

**All Christ humbled himself and became obedient unto death, even
death on a cross. Therefore, God has highly exalted him and
bestowed on him the name that is above every name. *Psalm 31***

Second reading

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 to our confession. For we do not have a high priest who is unable to sympathize 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.

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

‘You are my Son,
today I have begotten you’;

as he says also in another place,

‘You are a priest for ever,
according to the order of Melchizedek.’

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, having been designated by God a high priest according to the order of Melchizedek. *Hebrews 4:14–5:10*

This is the Word of the Lord

All Thanks be to God.

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to John

All Glory to you O Lord.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So 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. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then 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. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?' So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon 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, but 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. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now 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.

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

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

Then 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. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate 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.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

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

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate 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.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When 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.' The 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.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate 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?' Jesus 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.' From 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.'

When 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They 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.' Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many 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. Then 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."' Pilate answered, 'What I have written I have written.' When 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. So 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.’

And 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. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ A 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. When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

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

After 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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. *John 18:1–19:42*

This is the Gospel of the Lord

All Praise to you O Christ.

Prayers of intercession

Let us pray.

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 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

Lord, hear us.

All 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
each 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:

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.

All 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 grow in love of his Name.

Silence

Lord, hear us.

All 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 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.

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 those who have lost their 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.

All Lord, graciously hear us.

Merciful God,
creator of all people of the earth,
have compassion on those 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 who suffer:
for those who are deprived and oppressed;
for all who are sick or handicapped;
for those in darkness, in doubt, and in despair,
in loneliness and 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.

All Lord, graciously hear us.

Silence

Almighty and everlasting God,
the comforter 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.

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

A cross is carried from the front to the altar and faces the people.

The reproaches

The reproaches are imagined as spoken by the cross or by Jesus on the Cross. The cantor chants the sentences not printed in bold type. Each portion includes two prime marks ', which indicate the places of inflection during the chanting.

**All My people, what have I done to you? How have I offended you?
Answer me.**

Cantor I led you out of Egypt, from slavery to 'freedom but you led your Savi'our
to the cross.

**All 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.**

Cantor For forty years I led you to safety through the 'desert.
I fed you with manna from heaven, and brought you to a land of plenty;
but you led your Sav'our to the cross.

All Holy is God! Holy and Strong! Holy immortal one, have mercy on us.

Cantor What more could I have done for you? I planted you as my fairest vine,
but you yielded only bit'terness.
When I was thirsty, you gave me vinegar to drink, and pierced your
Saviour's 'side with a lance.

All Holy is God! Holy and Strong! Holy immortal one, have mercy on us.

Cantor I opened the sea be'fore you. but you opened my 'side with a spear.

All **My people, what have I done to you? How have I offended you? Answer me!**

Cantor I led you on your way in a pillar of 'cloud.

but you led me 'to Pilate's court.

All **My people, what have I done to you? How have I offended you? Answer me!**

Cantor I bore you up with manna in the 'desert,

but you struck me down 'and scourgéd me.

All **My people, what have I done to you? How have I offended you? Answer me!**

Cantor I gave you saving water from 'the rock,

but you gave me gall and vin'egar to drink.

All **My people, what have I done to you? How have I offended you? Answer me!**

Cantor I gave you a royal 'sceptre, but you gave me 'a crown of thorns.

All **My people, what have I done to you? How have I offended you? Answer me!**

Cantor I raised you to the height of maj'esty,

but you raised me 'high on a cross.

All **My people, what have I done to you? How have I offended you? Answer me!**

Cantor We praise and a'dore you, 'O Christ.

All **By your cross and precious blood you have redeemed us.**

Cantor Worthy is the Lamb, the Lamb that 'was slain,
to receive all power and wealth, wisdom and might,
honour and 'glory and praise!

All **We praise and adore you, O Christ: by your cross and precious blood you have redeemed us.**

Cantor You are worthy, O Christ, for you 'were slain;

and by your blood you purchased for God people of every tribe, language,
'nation and race;

you have made them a roy'al house,

to serve you as priests; and they shall 'reign upon earth.

All We praise and adore you, O Christ: by your cross and precious blood you have redeemed us.

Cantor To him who loves us and has freed us from our sins by 'his blood, and made us a Kingdom, priests in his 'God and Father.

All To him be glory and dominion for ever and ever.
Amen

Let us pray for the coming of his Kingdom in words our Saviour taught us

All 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.

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 our Lord.

All Amen.

Lord, send down your abundant blessing on your people who have devoutly recalled the death of your Son in the sure hope of the resurrection:
grant them pardon, bring them comfort;
may their faith grow stronger
and their eternal salvation be assured.

All Amen.

Those who do not wish to stay for the meditation and vigil depart in silence.