



## Good Friday Liturgy

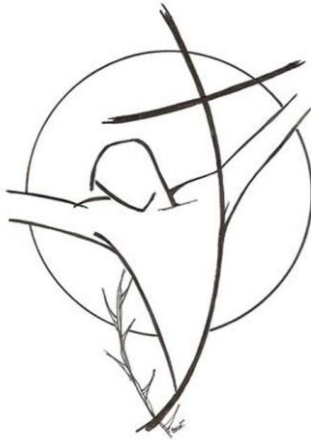
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## ABOUT THIS SERVICE

Welcome to **St Margaret's Lee**

The Friday within Holy Week, and is a time of fasting and penance, commemorating Christ's suffering, crucifixion, and death. For Christians, this holy day commemorates not just a historical event, but the sacrificial death of Christ, which along with the resurrection, comprises the heart of the Christian faith.



The Good Friday Service looks back to the ancient ceremony of the Veneration of the Cross. Roman Catholics have never ceased to value this act of devotion, but it fell into general disuse in the Church of England after the break with Rome. In the 19th century it was reintroduced by the “high” church, and in recent years has become more generally used.

Careful distinction should be made between the worship due to God alone, and an act of veneration or reverence offered to a significant person, place or object. Some will want only to stay in their place and sing “When I survey the wondrous cross”, others will choose to approach the cross and offer some mark of respect for the principal symbol of the Christian faith, a bow, a touch, or the traditional kiss.

### The Gathering

*The ministers enter in silence.*

*All may kneel for a time of silent prayer*

### The Collect for Good Friday

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. **Amen.**

### Hymn

**There is a green hill far away,  
outside a city wall,  
where our 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.**

**First Reading (Hebrews 10.12-22)**

Christ offered one sacrifice for sins, an offering that is effective for ever, and then he sat down at the right-hand side of God. There he now waits until God puts his enemies as a footstool under his feet. With one sacrifice, then, he has made perfect for ever those who are purified from sin. And the Holy Spirit also gives us his witness. First he says, '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 brothers, 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.

*At the end the reader says*

This is the word of the Lord.

**All: Thanks be to God**

***Silence is kept***

***Please stay seated for the Passion Gospel***

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**The Passion Gospel**

*The Passion is read by three voices*

*1. The Narrator*

*2. Jesus*

*3. Reader for all other single voices*

*In addition the congregation should contribute the voices of the crowd and other groups of voices. These sections are marked "All" and are printed in **bold**.*

*Narrator:* Hear the passion of Our Lord Jesus Christ, according to John.

*Narrator:* 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,

*Jesus:* Whom are you looking for?

*Narrator:* They answered,

**All: Jesus of Nazareth.**

*Narrator:* Jesus replied,

*Jesus:* I am he.

*Narrator:* 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,

*Jesus:* Whom are you looking for?

*Narrator:* And they said,

**All: Jesus of Nazareth.**

*Narrator:* Jesus answered,

*Jesus:* I told you that I am he. So if you are looking for me, let these men go.

*Narrator:* 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,

*Jesus:* Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

*Narrator:* 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,

*Reader:* You are not also one of this man's disciples, are you?

*Narrator:* Peter said,

*Reader:* I am not.

*Narrator:* Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around 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,

*Jesus:* 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.

*Narrator:* When he had said this, one of the police standing nearby struck Jesus on the face, saying,

*Reader:* Is that how you answer the high priest?

*Narrator:* Jesus answered,

*Jesus:* If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

*Narrator:* Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

***All:* You are not also one of his disciples, are you?**

*Narrator:* Peter denied it and said,

*Reader:* I am not.

*Narrator:* One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

*Reader:* Did I not see you in the garden with him?

*Narrator:* 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,

*Reader:* What accusation do you bring against this man?

*Narrator:* They answered,

***All:* If this man were not a criminal, we would not have handed him over to you.**

*Narrator:* Pilate said to them,

*Reader:* Take him yourselves and judge him according to your law.

*Narrator:* The Jews replied,

**All: We are not permitted to put anyone to death.**

*Narrator:* (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,

*Reader:* Are you the King of the Jews?

*Narrator:* Jesus answered,

*Jesus:* Do you ask this on your own, or did others tell you about me?

*Narrator:* Pilate replied,

*Reader:* I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

*Narrator:* Jesus answered,

*Jesus:* 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.

*Narrator:* Pilate asked him,

*Reader:* So you are a king?

*Narrator:* Jesus answered,

*Jesus:* 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.

*Narrator:* Pilate asked him,

*Reader:* What is truth?

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

*Reader:* 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?

*Narrator:* They shouted in reply,

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

*Narrator:* 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,

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

*Narrator:* and striking him on the face. Pilate went out again and said to them,

*Reader:* Look, I am bringing him out to you to let you know that I find no case against him.

*Narrator:* So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

*Reader:* Here is the man!

*Narrator:* When the chief priests and the police saw him, they shouted,

**All: Crucify him! Crucify him!**

*Narrator:* Pilate said to them,

*Reader:* Take him yourselves and crucify him; I find no case against him.

*Narrator:* The Jews answered him,

**All: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**

*Narrator:* Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

*Reader:* Where are you from?

*Narrator:* But Jesus gave him no answer. Pilate therefore said to him,

*Reader:* Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

*Narrator:* Jesus answered him,

*Jesus:* 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.

*Narrator:* From then on Pilate tried to release him, but the Jews cried out,

**All: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**

*Narrator:* 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. Pilate said to the Jews,

*Reader:* Here is your King!

*Narrator:* They cried out,

**All: Away with him! Away with him! Crucify him!**

*Narrator:* Pilate asked them,

*Reader:* Shall I crucify your King?

*Narrator:* The chief priests answered,

**All: We have no king but the emperor.**

*Narrator:* 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,

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

*Narrator:* Pilate answered,

*Reader:* What I have written I have written.

*Narrator:* 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,

**All: Let us not tear it, but cast lots for it to see who will get it.**

*Narrator:* 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,

*Jesus:* Woman, here is your son.

*Narrator:* Then he said to the disciple,

*Jesus:* Here is your mother.

*Narrator:* 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),

*Jesus:* I am thirsty.

*Narrator:* 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,

*Jesus:* It is finished.

*Narrator:* Then he bowed his head and gave up his spirit.

*After a short pause, the narrator continues.*

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.

*Silence*

**Reflection**

*An Anthem is sung by the choir.*

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 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.

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,  
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.

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 to  
grow in the love of his name.

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 faith  
for the contemptuous and the 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.

**All: Lord, graciously hear us.**

Merciful God,  
creator of all the 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 and 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.

Lord, hear us.

**All: 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.

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

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

*During the hymn you are invited to approach the cross and show your devotion either through bowing, touching the cross or kissing the cross.*

### Hymn

**When I survey the wondrous cross  
where the young Prince of Glory died,  
my richest gain I count but loss,  
and pour contempt on all my pride.**

**Forbid it, Lord, that I should boast,  
save in the cross of Christ, my God:  
all the vain things that charm me most,  
I sacrifice them to his blood.**

**See, from his head, his hands, his feet,  
sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
or thorns compose so rich a crown?**

**Were the whole realm of nature mine,  
that were an offering far too small;  
love so amazing, so divine,  
demands my soul, my life, my all.**

*The minister says these devotions.*

**We glory in your cross, O Lord,  
and praise you for your mighty resurrection;**

**All: for by virtue of your cross  
joy has come into our world.**

**God be gracious to us and bless us:**

**All: and make his face shine upon us,**

Let your ways be made known on earth:

**All: your liberating power among all nations.**

Let the peoples praise you, O God:

**All: let all the peoples praise you.**

We glory in your cross, O Lord,

and praise you for your mighty resurrection;

**All: for by virtue of your cross  
joy has come into our world.**

Almighty God,

as we stand at the foot of the cross of your Son,

may we know your love for us,

that in humility, love and joy

we may place at his feet

all that we have and all that we are;

through Jesus Christ our Saviour.

**All: Amen.**

Let us pray for the coming of the kingdom  
in the words our Saviour taught us.

**All: 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.**

## Giving of Communion

*The Blessed Sacrament is brought from the Altar of Repose to the High Altar.*

*The president says the following or another appropriate invitation to communion*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.

**All: Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*The president and people receive communion at the High Altar*

*At the distribution the minister says*

The body of Christ.

## Hymn

**Take up thy cross, the Saviour said,  
if thou wouldst my disciple be;  
deny thyself, the world forsake,  
and humbly follow after me.**

**Take up thy cross, let not its weight  
fill thy weak spirit with alarm;  
his strength shall bear thy spirit up,  
and brace thy heart and nerve thine arm.**

**Take up thy cross, nor heed the shame,  
nor let thy foolish pride rebel;  
thy Lord for thee the cross endured,  
to save thy soul from death and hell.**



Take up thy cross then in his strength,  
and calmly sin's wild deluge brave,  
'twill guide thee to a better home,  
it points to glory o'er the grave.

Take up thy cross and follow Christ,  
nor think til death to lay it down;  
for only those who bear the cross  
may hope to wear the glorious crown.

To thee, great Lord, the One in Three,  
all praise forevermore ascend:  
O grant us in our home to see  
the heavenly life that knows no end.

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## The Conclusion

*The minister says*

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for you live and reign 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. **Amen.**

*The ministers and congregation depart in silence.*

***Please do not take this order of service away***

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