

GOOD FRIDAY
The Liturgy of the Passion

Opening Collect

Priest: Almighty God, we beseech thee graciously to behold this thy 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 now liveth and reigneth we thee and the Holy Ghost, ever one God, world end.

All: Amen

Lesson: Hosea 6

‘Come, let us return to the LORD; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the LORD; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth.’

What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes away early. Therefore I have hewn them by the prophets, I have killed them by the words of my mouth, and my judgement goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt-offerings.

Tract (sung or said): Habakkuk. 3

O Lord, I have heard thy speech, and was afraid: I have considered thy works, and was confounded. O Lord, revive thy work in the midst of the years: in the midst of the years make it known. In the time of confusion of my soul: in wrath remember mercy. God came from Teman: and his Holy One from the thick woods of the mountains. His glory covered the heavens: and the earth was full of his praise.

Lesson: Hebrews 10:1-25

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. ²Otherwise, would they not have ceased being offered, since the worshippers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, ‘Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt-offerings and sin-offerings you have taken no pleasure. Then I said, “See, God, I have come to do your will, O God” (in the scroll of the book it is written of me).’ When he said above, ‘You have neither desired nor taken pleasure in sacrifices and offerings and burnt-offerings and sin-offerings’ (these are offered according to the law), then he added, ‘See, I have come to do your will.’ He

abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, 'he sat down at the right hand of God', and since then has been waiting 'until his enemies would be made a footstool for his feet.' For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, 'This is the covenant that I will make with them, after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds', he also adds, 'I will remember their sins and their lawless deeds no more.' Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Tract (sung or said): Psalm 140

*Deliver me, O Lord, from the evil man : and preserve me from the wicked man.
Who imagine mischief in their hearts : and stir up strife all the day long.
They have sharpened their tongues like a serpent : adders' poison is under their lips.
Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men,
who are purposed to overthrow my goings.
The proud have laid a snare for me, and spread a net abroad with cords : yea, and
set traps in my way.
I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.
O Lord God, thou strength of my health : thou hast covered my head in the day of
the battle.
Let not the ungodly have his desire, O Lord : let not his mischievous imagination
prosper, lest they be too proud.
Let the mischief of their own lips fall upon the head of them : that compass me
about.
Let hot burning coals fall upon them : let them be cast into the fire and into the pit,
that they never rise up again.
A man full of words shall not prosper upon the earth : evil shall hunt the wicked
person to overthrow him.
Sure I am that the Lord will avenge the poor : and maintain the cause of the
helpless.*

The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

The Passion:

[<https://www.youtube.com/watch?v=zL1JHAqiMg8> - starting at 10:28]

St John 18:1-19:37, is sung by cantors, who first bow to receive a blessing from the priest:

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the

scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

All genuflect and pause.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

The Solemn Prayers

The priest sings or says:

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.

Dearly beloved brethren, let us pray for the Church of God throughout the world: for unity in faith, in witness and in service, for bishops and other ministers, and those whom they serve, for *N*, our bishop, and the people of this diocese, for all Christians in this place, for those to be 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.

Let us pray. Let us bow the knee... Arise.

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 thy faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of thy 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 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.

Let us pray. Let us bow the knee... Arise.

Most gracious God and Father, in whose will is our peace, turn our hearts and the hearts of all unto thyself, that by the power of thy Spirit the peace which is founded on justice may be established through 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.

Let us pray. Let us bow the knee... Arise.

Lord God of Abraham, bless the children of thy covenant, both Jew and Christian; take from us all blindness and bitterness of heart, and hasten the coming of thy 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.

Let us pray. Let us bow the knee... Arise.

Merciful God, creator of all the people of the earth, have compassion on all who do not know thee, and by the preaching of thy 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 accusation 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.

Let us pray. Let us bow the knee... Arise.

Almighty and everlasting God, the comfort of the sad, the strength of those who suffer: hear the prayers of thy children who cry unto thee 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.

Let us pray. Let us bow the knee... Arise.

O God of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery, and by the tranquil operation of thy 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 liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

The Veneration of the Cross

The Crux Fidelis may be sung:

Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be. Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

https://www.youtube.com/watch?v=PXGKd7-G84Q&list=RDPXGKd7-G84Q&start_radio=1&t=0

The priest, accompanied by the servers, brings the veiled Crucifix from the vesting chapel. He stops at the crossing, partially unveils the Crucifix and holding it aloft sings:

Behold the Wood of the Cross, whereon was hung the world's Salvation.

People: O come, let us worship.

(repeated twice, in the midst of the chancel and at the sanctuary steps)

The clergy, servers, people and choir venerate the cross (removing shoes if possible, genuflecting three times in succession and kissing the cross) while the choir sing the Reproaches:

<https://www.youtube.com/watch?v=ddgTqKQa8co>

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour.

Agios o Theos. Holy God.

Agios ischyros. Holy mighty.

Agios athanatos, eleison imas. Holy and immortal, have mercy upon us.

Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

Agios o Theos. Holy God.

Agios ischyros. Holy mighty.

Agios athanatos, eleison imas. Holy and immortal, have mercy upon us.

What more could I have done unto thee that I have not done? I indeed did plant thee, O My vineyard, with exceeding fair fruit: and thou art become very bitter unto Me: for vinegar, mingled with gall, thou gavest Me when thirsty: and hast pierced with a spear the side of thy Saviour.

Agios o Theos. Holy God.

Agios ischyros. Holy mighty.

Agios athanatos, eleison imas. Holy and immortal, have mercy upon us.

I did scourge Egypt with her first-born for thy sake: and thou hast scourged Me and delivered Me up.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered Me up unto the chief priests.

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I did open the sea before thee: and thou hast opened My side with a spear.

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

I did go before thee in the pillar of cloud: and thou hast led Me unto the judgment-hall of Pilate.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I did feed thee with manna in the desert: and thou hast stricken Me with blows and scourges.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I did give thee to drink the water of life from the Rock: and thou hast given Me to drink but gall and vinegar.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I did smite the kings of the Canaanites for thy sake: and thou hast smitten My head with a reed.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I did give thee a royal sceptre: and thou hast given unto My head a crown of thorns.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

I did raise thee on high with great power: and thou hast hanged Me upon the gibbet

of the Cross.

O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

The Concluding Prayers

The Lord's Prayer (*said*)

The Confession and Absolution

All: Almighty God, our heavenly Father,
we have sinned against thee and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault,
we are heartily sorry and repent of all our sins.
for the sake of thy Son Jesus Christ, who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy holy name,
through Christ our Lord. Amen.

Priest: Almighty God, who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness
and keep you in life eternal, through Jesus Christ our Lord. Amen.

Concluding prayer

Priest: O Lord Jesu Christ,
Son of the living God,
set thy passion, cross and death
between thy judgement and our souls,
now and in the hour of our death.
Grant mercy and grace to the living,
rest to the departed,
to thy Church peace and concord
and to us sinners forgiveness,
and everlasting life and glory;
for, with the Father and the Holy Spirit,
thou livest and reignest,
ever one God, world without end.
All: Amen.

Everyone departs in silence.