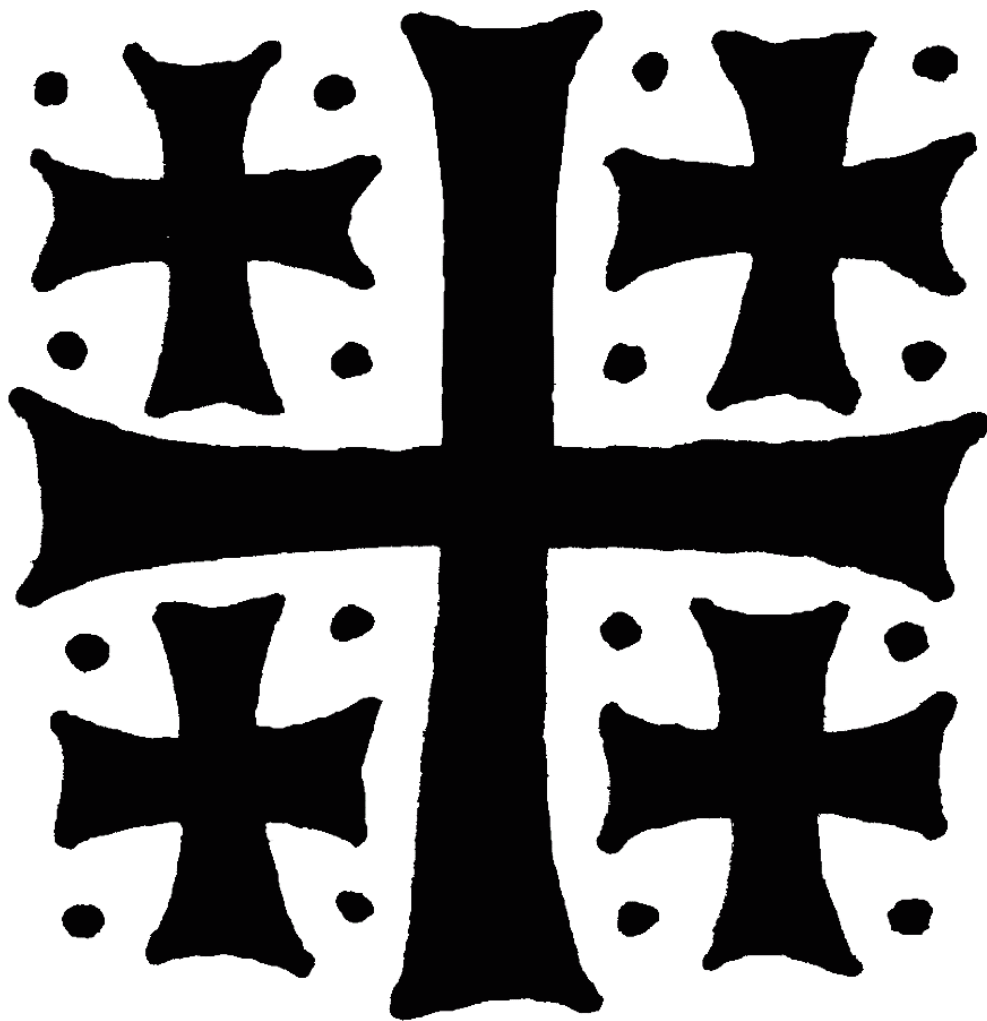


The Parish Church of St Andrew, Colyton

The Liturgy of Good Friday



About this service

Christians call this day ‘Good’ because it is the day on which Jesus gave himself up for us, redeeming us from sin and death. Such is the paradox of the Cross. The liturgy is solemn and austere, reflecting our sorrow for the sins which were the cause of his passion. The liturgical colour is red, pointing us to the sacrifice that Christ makes on the cross. The church is stripped of all hangings and ornaments. Yet through the austerity of the liturgy we should glimpse something of the glory of the Cross.

The Gathering

The liturgy begins where it left off the previous evening, in silence. The ministers prostrate themselves or kneel before the altar, and everybody is invited to kneel with them if they can; this is a demonstration of our desire to unite ourselves to Our Lord in his passion during this liturgy.

The First Part

We hear readings from holy scripture, including St. John’s account of the Passion. The Solemn Intercessions are traditional prayers that are part of the ancient liturgies of the Church.

The Second Part

During this part of the liturgy we focus on the Cross — the instrument of Christ’s passion and our salvation. The Cross is brought into the church in procession, and is gradually unveiled by the priest. We express our oneness with Christ’s sacrifice by venerating the Cross.

The Third Part

The sacraments of the church are not celebrated on this day (except in an emergency), so we receive Holy Communion from that which was consecrated at the Eucharist of the Lord’s Supper of Maundy Thursday. Because the liturgies of Maundy Thursday, Good Friday and Easter Eve comprise one rite there is no conclusion to this service. After the Prayer over the People we all depart in silence.

Order of Service

This service begins in silence. Please kneel if you are able. The ministers enter in silence and kneel or prostrate themselves before the altar. A period of silence is kept.

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 sinners 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.**

Old Testament 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,^[1] 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.**

Silence is kept.

Psalm 22. 1–11

MY GOD, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint? O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest. And thou continuest holy: O thou worship of Israel. Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen: they put their trust in thee, and were not confounded. But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying, He trusted in God, that he would deliver him: let him deliver him, if he will have him. But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts. I have been left unto thee ever since I was born: thou art my God, even from my mother's womb. O go not from me, for trouble is hard at hand: and there is none to help me.

New Testament Reading

A reading from the Letter to the Hebrews.

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.

Hebrews 10.16–25

This is the word of the Lord.

All Thanks be to God.

The Passion Reading

John 18.1–end of 19

*Please stand. The congregation take part in the reading of the Passion by joining in the lines in **bold**.*

Narrator The Passion of our Lord Jesus Christ according to John.
Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said:

Jesus Who are you looking for?

Narrator They answered:

All Jesus the Nazarene.

Narrator He said:

Jesus I am he.

Narrator Now Judas the traitor was standing among them. When Jesus said, ‘I am he’, they moved back and fell to the ground. He asked them a second time:

Jesus Who are you looking for?

Narrator They said:

All Jesus the Nazarene.

Narrator Jesus replied:

Jesus I have told you that I am he. If I am the one you are looking for, let these others go.

Narrator This was to fulfil the words he had spoken, ‘Not one of those you gave me have I lost.’ Simon Peter, who carried a sword, drew it and wounded the high priest’s servant, cutting off his right ear. The servant’s name was Malchus. Jesus said to Peter:

Jesus Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

Narrator The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, ‘It is better for one man to die for the people.’

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest’s palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter:

Reader Aren’t you another of that man’s disciples?

Narrator He answered:

Reader I am not.

Narrator Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered:

Jesus I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

Narrator At these words, one of the guards standing by gave Jesus a slap in the face, saying:

Reader Is that the way to answer the high priest?

Narrator Jesus replied:

Jesus If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

Narrator Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood there warming himself, someone said to him,

Reader Aren't you another of his disciples?

Narrator He denied it, saying:

Reader I am not.

Narrator One of the high priest's servants, a relation of the man whose ear Peter had cut off, said:

Reader Didn't I see you in the garden with him?

Narrator Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the Passover. So Pilate came outside to them and said:

Reader What charge do you bring against this man?

Narrator They replied:

All If he were not a criminal, we should not be handing him over to you.

Narrator Pilate said:

Reader Take him yourselves, and try him by your own Law.

Narrator The Jews answered:

All We are not allowed to put a man to death.

Narrator This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked:

Reader Are you the king of the Jews?

Narrator Jesus replied:

Jesus Do you ask this of your own accord, or have others spoken to you about me?

Narrator Pilate answered,

Reader Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

Narrator Jesus replied,
 Jesus Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.

Narrator Pilate said:
 Reader So you are a king, then?
 Narrator Jesus answered:
 Jesus It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.

Narrator Pilate said,
 Reader Truth? What is that?
 Narrator and with that he went out again to the Jews and said,
 Reader I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

Narrator At this they shouted:

All Not this man, but Barabbas.

Narrator Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying:

All Hail, king of the Jews!

Narrator And they slapped him in the face. Pilate came outside again and said to them:
 Reader Look, I am going to bring him out to you to let you see that I find no case.
 Narrator Jesus then came out wearing the crown of thorns and the purple robe. Pilate said:
 Reader Here is the man.
 Narrator When they saw him the chief priests and the guards shouted:

All Crucify him! Crucify him!

Narrator Pilate said:
Reader Take him yourselves and crucify him: I can find no case against him.
Narrator The Jews replied:

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 When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus

Reader Where do you come from?

Narrator But Jesus made no answer. Pilate then said to him:

Reader Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

Narrator Jesus replied:

Jesus You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

Narrator From that moment Pilate was anxious to set him free, but the Jews shouted:

All If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

Narrator Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews:

Reader Here is your king.

Narrator They said:

All Take him away, take him away! Crucify him!

Narrator Pilate said:

Reader Do you want me to crucify your king?

<i>Narrator</i>	The chief priests answered:
All	We have no king except Caesar.
<i>Narrator</i>	So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,
All	You should not write 'King of the Jews,' but 'This man said: "I am King of the Jews."'
<i>Narrator</i>	Pilate answered:
<i>Reader</i>	What I have written, I have written.
<i>Narrator</i>	When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,
All	Instead of tearing it, let's throw dice to decide who is to have it.
<i>Narrator</i>	In this way the words of scripture were fulfilled: "They shared out my clothing among them. They cast lots for my clothes." This is exactly what the soldiers did. Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother:
<i>Jesus</i>	Woman, this is your son.
<i>Narrator</i>	Then to the disciple he said:
<i>Jesus</i>	This is your mother.

Narrator And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

Jesus I am thirsty.

Narrator A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said:

Jesus It is accomplished.

Narrator And bowing his head he gave up his spirit.

Here all kneel and pause for a short time.

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: “Not one bone of his will be broken;” and again, in another place scripture says: “They will look on the one whom they have pierced.”

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

The Passion narrative ends without a response.

Hymn *please stand to sing.*

Sermon

The Solemn Intercessions *Please kneel or sit.*

1. For the Church

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 Robert 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 is kept.

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 they may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ.

All **Amen.**

2. For the world

Let us pray for the nations of the world and their leaders: for Charles our King 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.

Silence is kept.

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.

All **Amen.**

3. For greater understanding between Jews and Christians

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 is kept.

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 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.

All **Amen.**

4. For those who do not believe

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.

Silence is kept.

Lord, hear us.

All **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.

All **Amen.**

5. For the sick and suffering

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.

Silence is kept.

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.

All **Amen.**

An additional bidding and prayer may be added here, according to the needs of the time.

6. For ourselves

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.

Silence is kept.

Lord, hear us.

All **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.

All **Amen.**

The Proclamation of the Cross

Hymn

As the hymn is sung the ministers go to prepare the cross. As the cross is carried in, the procession stops three times; the following versicle and response is made each time:

This is the wood of the cross, on which hung the Saviour of the world.

All **Come, let us worship.**

The cross is placed at the altar and venerated. If you wish, you may come forward to pray before the cross. During the veneration of the cross the choir sing.

The Communion Rite

Hymn

As the hymn is sung the altar is prepared for Holy Communion.

Standing at the foot of the cross, let us pray with confidence as our Saviour has 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 president says:

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 my soul shall be healed.**

You are invited to receive communion if you wish. During the distribution the choir may sing an anthem.

The Conclusion

Silence is kept.

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.

All **Amen.**

The service concludes without a blessing or dismissal.

Please depart in silence.