St Mary's Church, Thorpe

THE LITURGY OF GOOD FRIDAY

For those in church, please maintain social distancing of 2 meters apart at all times and don't change chairs. Please stick the post-it note onto the top of the chair where you are sitting. This will help with cleaning later.

In place of the usual collection please leave your donation in the basket provided as you leave. Those online, please use the 'donate' button.

Before the service begins, we keep a time of quiet reflection and prayer.

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.**

First Reading *Isaiah 52:13 -53:12*

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.

This is the word of the Lord.

All **Thanks be to God.**

Responsorial Psalm *Psalm 22: 1-11*

R **My God, my God, why have you forsaken me?**

My God, my God, why have you forsaken me?
And are so far from my cry and from the words of my distress?
O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest. Yet you are the Holy One,
enthroned upon the praises of Israel. ***R***

Our forebears put their trust in you; they trusted and you delivered them. They cried out to you and were delivered;
they trusted in you and were not put to shame. ***R***

But as for me, I am a worm and no man, scorned by all and despised by the people. All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
'He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him.'

R **My God, my God, why have you forsaken me?**

Yet you are he who took me out of the womb,
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb. ***R***

Be not far from me, for trouble is near,
and there is none to help. Many young bulls encircle me;
strong bulls of Bashan surround me. They open wide their jaws
at me, like a ravening and a roaring lion. ***R***

I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.
My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave. ***R***

Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet; I can count all my bones.
They stare and gloat over me; they divide my garments among them;
they cast lots for my clothing. ***R***

Be not far away, O Lord; you are my strength; hasten to help me.
Save me from the sword, my life from the power of the dog.
Save me from the lion's mouth,
my wretched body from the horns of wild bulls. ***R***

I will declare your name to my people; in the midst of the
congregation I will praise you. Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory. ***R***

For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly; I will perform my vows
in the presence of those who worship him. ***R***

The poor shall eat and be satisfied, and those who seek the Lord
shall praise him: 'May your heart live for ever!'
All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.
For kingship belongs to the Lord; he rules over the nations. ***R***

To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.
My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.
They shall come and make known to a people yet unborn
the saving deeds that he has done. ***R***

Second Reading *Hebrews 4: 14-16, 5:7-9*

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. 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.

This is the word of the Lord.

All **Thanks be to God.**

Gradual Hymn

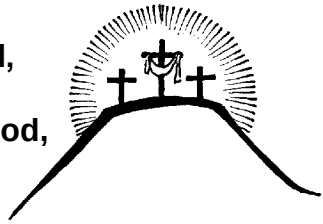
There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

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 lov'd,
And we must love him too,
And trust in his redeeming blood,
And try his works to do.



The Gospel Reading of the Passion *John 18. 1—19.42*

Please <u>SIT</u> for the reading of the Passion Gospel.

The Lord be with you

All **and also with you.**

Hear the Passion of our Lord Jesus Christ according to John.

All **Glory to you, O Lord.**

After they had eaten the supper, 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 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, ‘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 Jewish leaders 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,

All **‘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,

All **‘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,

All **‘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. *(silence)*

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.

This is the Passion of the Lord.

All **Praise to you, O Christ.**

Good Friday Sermon

Anthem before the Cross

Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow
which was brought upon me,
which the Lord inflicted on the day of his fierce anger.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

O my people, O my Church, what have I done to you,
or in what have I offended you?
Testify against me. I led you forth from the land of Egypt,
and delivered you by the waters of baptism,
but you have prepared a cross for your Saviour.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

I led you through the desert forty years,
and fed you with manna.
I brought you through tribulation and penitence,
and gave you my body, the bread of heaven,
but you prepared a cross for your Saviour.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

What more could I have done for you that I have not done?
I planted you, my chosen and fairest vineyard,
I made you the branches of my vine;

but when I was thirsty, you gave me vinegar to drink,
and pierced with a spear the side of your Saviour.

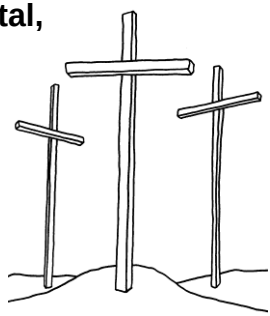
All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

I went before you in a pillar of cloud,
and you have led me to the judgement hall of Pilate. I
scourged your enemies and brought you to a land of freedom,
but you have scourged, mocked and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

I gave you a royal sceptre, and bestowed the keys
of the kingdom, but you have given me a crown of thorns.
I raised you on high with great power,
but you have hanged me on the cross.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**



My peace I gave, which the world cannot give,
and washed your feet as a sign of my love,
but you draw the sword to strike in my name,
and seek high places in my kingdom.
I offered you my body and blood,
but you scatter and deny and abandon me.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

I sent the Spirit of truth to guide you,
and you close your hearts to the Counsellor.
I pray that all may be one in the Father and me,
but you continue to quarrel and divide.
I call you to go and bring forth fruit,
but you cast lots for my clothing.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

I came to you as the least of your brothers and sisters;
I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me,
sick and in prison and you did not visit me.

All **Holy God, holy and strong, holy and immortal,
have mercy upon us.**

Christ was manifested in the body, vindicated in the spirit,
seen by angels, proclaimed among the nations,
believed in throughout the world and glorified in high heaven.

All **We adore you, O Christ, and we bless you,
because by your holy cross
you have redeemed the world.**

Meditation before the Holy Cross
In place of traditional veneration.

Intercessions before the Cross

Lord, hear us.

All **Lord, graciously hear us.**

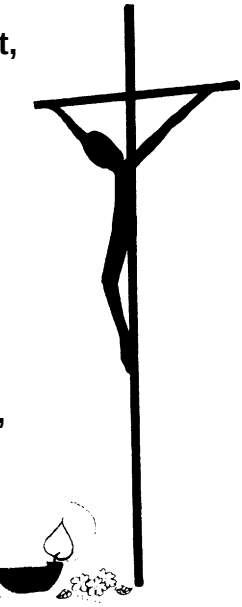
All **Father, hear our prayers and forgive us.
Unstop our ears, that we
may receive the gospel of the cross. Lighten our eyes,
that we may see your glory in the face of your Son.
Penetrate our minds, that your truth may make us whole.
Irradiate our hearts with your love,
that we may love one another for Christ's sake.
Father, forgive us. Amen.**

Hymn
During which the consecrated elements are placed upon the High Altar.

**When I survey the wondrous cross
on which the 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 death 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?



His dying crimson like a robe
Spreads ore his body on the tree.
Then am I dead to all the globe?
And all the globe is dead to me?

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

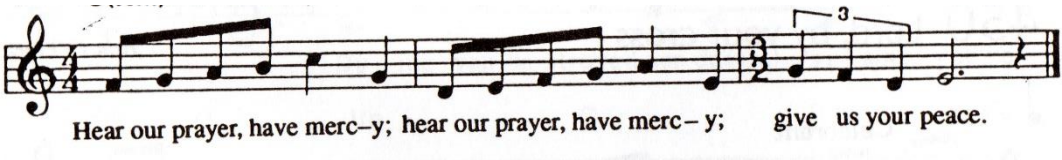
The Lord's Prayer

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

All **Our Father, which 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.

Agnus Dei

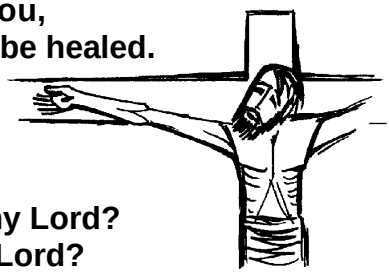
The Cantor sings the verse and then everyone sings the refrain:



Giving of Communion

This 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.



Communion Hymn

1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

2. Were you there when they nailed him to the tree?

3. Were you there when they pierced him in the side?

4. Were you there when they laid him in the tomb?

5. Were you there when he rose up from the tomb?

Post Communion Prayer

Most merciful God,
who by the death and resurrection of your Son
Jesus Christ, delivered and saved all people:
grant that by faith in him who suffered on the cross,
we may triumph in the power of his victory;
we ask this through Christ our Lord.

All **Amen.**

THE LITURGY CONCLUDES IN SILENCE

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Readings NRSV.

ST MARY'S CHURCH THORPE

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