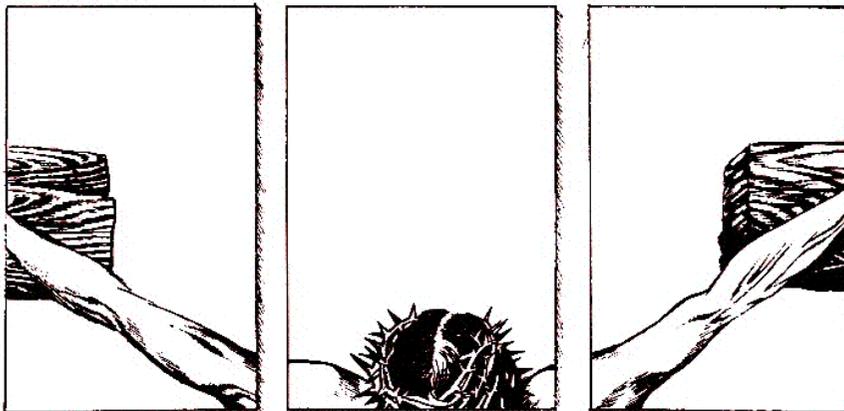


An order for the Good Friday Liturgy



the parish of
St George the Martyr
Shirley

The supreme irony of the whole crucifixion scene is this: He who was everything had everything taken away from Him. He who was perfect was totally misjudged as "sin" itself. The crucified Jesus forever tells power and authority, and all of us, how utterly wrong we can be about who is in the right and who is sinful. All human solidarity and sympathy was taken away from Him and He finally had to walk the journey alone, in darkness, in not-knowing, as most humans finally have to do.

Jesus hung in total solidarity with the pain of the world and the far too many lives on this planet that have been "nasty, lonely, brutish, and short." After the cross, we know that God is not watching human pain, nor apparently always stopping human pain, as much as God is found hanging with us alongside all human pain. Jesus forever tells us that God is found wherever the pain is, which leaves God on both sides of every war, in sympathy with both the pain of the perpetrator and the pain of the victim, with the excluded, the tortured, the abandoned, and the oppressed since the beginning of time. I wonder if we even like that. There are no games of moral superiority left. Yet this is exactly the kind of Lover and the universal Love that humanity needs.

What else could possibly give us a cosmic and final hope? This is exactly how Jesus redeemed the world "by the blood of the cross." It was not some kind of heavenly transaction, or "paying a price" to God, as much as a cosmic communion with all that humanity has ever loved and ever suffered. If he was paying any price it was for the hard and resistant skin around our souls.

Adapted from 'The Great Themes of Scripture' – Richard Rohr

1st Hymn is sung

The Gathering

The ministers enter in total silence.

All may kneel for a time of silent prayer.

All stand and the president says the Collect

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.

Amen.

The Liturgy of the Word

A reading from the book of the prophet Isaiah.

(Isaiah 52.13–end of 53)

At the end of the reading.

This is the word of the Lord.

Thanks be to God.

Silence is kept.

Psalm 22.1-21

Response: By his wounds we have been healed.

My God, my God, why have you forsaken me,
and are so far from my salvation,
from the words of my distress?

O my God, I cry in the daytime,
but you do not answer;
and by night also, but I find no rest. **R**

Yet you are the Holy One,
enthroned upon the praises of Israel.
Our forebears trusted in you;
they trusted, and you delivered them. **R**

They cried out to you and were delivered;
they put their trust in you and were not confounded.
But as for me, I am a worm and no man,
scorned by all and despised by the people. **R**

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 deliver him, if he delights in him.' **R**

But it is you that took me out of the womb
and laid me safe upon my mother's breast.
On you was I cast ever since I was born;
you are my God even from my mother's womb. **R**

Response: By his wounds we have been healed.

Be not far from me, for trouble is near at hand
and there is none to help.

Mighty oxen come around me;
fat bulls of Bashan close me in on every side. **R**

They gape upon me with their mouths,
as it were a ramping and a roaring lion.

I am poured out like water;
all my bones are out of joint;
my heart has become like wax
melting in the depths of my body. **R**

My mouth is dried up like a pot-herd;
my tongue cleaves to my gums;
you have laid me in the dust of death. **R**

For the hounds are all about me,
the pack of evildoers close in on me;
they pierce my hands and my feet.
I can count all my bones;
they stand staring and looking upon me. **R**

They divide my garments among them;
they cast lots for my clothing.
Be not far from me, O Lord;
you are my strength; hasten to help me. **R**

Deliver my soul from the sword,
my poor life from the power of the dog.
Save me from the lion's mouth,
from the horns of wild oxen. **R**

A reading from the letter to the Hebrews.

(Hebrews 10.16-25 or 4.14-16; 5.7-9)

At the end of the reading.

This is the word of the Lord.

Thanks be to God.

Silence is kept.

2nd Hymn is sung.

The Passion Gospel

*Please stand or sit to listen to the Passion Gospel. Everyone is invited to join in the parts in **Bold print**.*

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

(John 18.1 – 19.end)

No response is made

Evangelist: 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: For whom are you looking?

Evangelist: They answered,

Soldiers: **Jesus of Nazareth.**

Evangelist: Jesus replied,

Jesus: I am he.

Evangelist: 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: For whom are you looking?

Evangelist: And they said,

Soldiers: **Jesus of Nazareth.**

Evangelist: Jesus answered,

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

Evangelist: 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?

Evangelist: 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,

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

Evangelist: Peter said,

Peter: I am not.

Evangelist: 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.

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

Soldier: Is that how you answer the high priest?
Evangelist: Jesus answered,
Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?
Evangelist: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Soldiers and Slaves: You are not also one of his disciples, are you?

Evangelist: Peter denied it and said,
Peter: I am not.
Evangelist: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,
Slave: Did I not see you in the garden with him?
Evangelist: 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,

Pilate: What accusation do you bring against this man?

Evangelist: They answered,

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

Evangelist: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

Evangelist: The Jews replied,

Chief Priests: We are not permitted to put anyone to death.

Evangelist: (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,

Pilate: Are you the King of the Jews?

Evangelist: Jesus answered,

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

Evangelist: Pilate replied,

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

Evangelist: 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.

Evangelist: Pilate asked him,

Pilate: So you are a king?

Evangelist: 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.

Evangelist: Pilate asked him,

Pilate: What is truth?

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

Pilate: 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?

Evangelist: They shouted in reply,

Chief Priests: Not this man, but Barabbas!

Evangelist: 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,

Soldiers: Hail, King of the Jews!

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

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

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

Pilate: Here is the man!

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

Chief Priests and Soldiers: Crucify him! Crucify him!

Evangelist: Pilate said to them,

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

Evangelist: The Jews answered him,

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

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

Pilate: Where are you from?

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

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

Evangelist: 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.

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

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

Evangelist: 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,

Pilate: Here is your King!

Evangelist: They cried out,

Chief Priests: Away with him! Away with him! Crucify him!

Evangelist: Pilate asked them,

Pilate: Shall I crucify your King?

Evangelist: The chief priests answered,

Chief Priests: We have no king but the emperor.

Evangelist: 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.

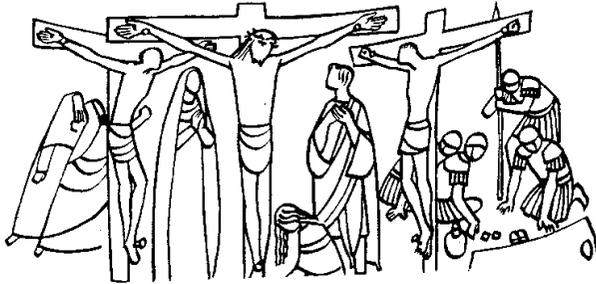
There they crucified him, and with him two others, one on either side, with Jesus between them.

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,

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

Evangelist: Pilate answered,

Pilate: What I have written I have written.



Evangelist: 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,

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

Evangelist: 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.

Evangelist: Then he said to the disciple,

Jesus: Here is your mother.

Evangelist: 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.

Evangelist: 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.

Evangelist: Then he bowed his head and gave up his spirit.

[Pause]

Evangelist: 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.'

This is the Passion of the Lord.

Again, no response is made.

Silence is kept.

3rd Hymn is sung.



The Proclamation of the Cross

A veiled wooden cross is brought into the church and placed in the sight of the people. As the cross is carried in, the procession stops three times, the cross is partially unveiled and the following versicle and response is said each time:

This is the wood of the cross,
on which hung the Saviour of the world.
Come, let us worship.

All are invited to spend time before the cross – by bowing before it; or kneeling before it; touching or kissing it as feels appropriate before returning to their pew. Alternatively, please feel free to sit or kneel in the pew as you silently contemplate the cross of Christ.

When all have returned to their places the 4th Hymn is sung.



The Prayers of Intercession

After each section

Lord, hear us.

Lord, graciously hear us.

5th Hymn is sung.

During this hymn the altar is prepared for Holy Communion and the Blessed Sacrament reserved from the Maundy Thursday Eucharist is brought from the Altar of Repose.

The Liturgy of the Sacrament

The Lord's Prayer

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

**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.**



Distribution of Communion

Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

*The president and people receive communion. All are welcome at the altar.
Please raise your hands to receive the blessed bread and wine or leave them
at your side to indicate that you wish to receive a blessing.*

During the distribution the 6th hymn and an anthem may be sung

The Conclusion

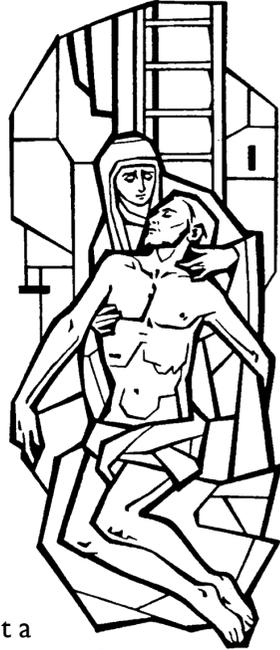
Silence is kept.

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

Evangelist

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.



(John 19.38-42)

The ministers and people depart in total silence.

Large Print copies of this service are available – if you would like one, please ask.

There is an induction loop system – switch to ‘T’ position.



Gluten-free communion wafers are available – please ask.



The original artwork of St George on the front cover is by Ade Bethune and is used by permission of the Archives and Special Collections, St. Catherine University Library, St. Paul, MN. (Ade Bethune Collection image No: ABC5903)

All other images are downloaded from the following website and their use is intended to comply with the site's terms and conditions of use: http://www.ciudadredonda.org/imagenes_religiosas.php

Common Worship: Services and Prayers for the Church of England, material from which is included in this service is copyright © The Archbishops' Council 2000.

Common Worship: Times and Seasons, material from which is included in this service is copyright © The Archbishops' Council 2006.

New Patterns for Worship, material from which is included in this service is copyright © The Archbishops' Council 2002.

The quote from *'The Great Themes of Scripture'* by Richard Rohr on page 2 is copyright © 2012 Center for Action and Contemplation
1705 Five Points Rd SW, Albuquerque, NM 87105

This compilation © The PCC of St George the Martyr, Shirley 2014
Body Copy – Gill Sans 11pt

CCLI Licence No: 57904