



The Parish Churches of S Philip
and S Augustine and S Matthew
with S Mary the Virgin Newcastle

A Liturgy for
Good Friday
at home

Notes

This service is intended for use on Good Friday. It follows the form of the Solemn Liturgy.

Periods of silence and reflexion are intrinsic to this service.

The service starts with a period of reflexion.

Almighty and everlasting God,
Who in Your tender love towards the human race
Sent Your Son our Saviour Jesus Christ,
To take upon Him our flesh
And to suffer Death upon the Cross;
Grant us now to walk the Way of Sorrows
That we may deepen our faith
And strengthen our witness
To the same Jesus Christ our Lord.
Amen.

A reading from the Letter to the Hebrews.

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, 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 him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

In you, O Lord, have I taken refuge; let me never be put to shame; ♦ deliver me in your righteousness.

Into your hands I commend my spirit, ♦ for you have redeemed me, O Lord God of truth.

I have become a reproach to all my enemies and even to my neighbours, an object of dread to my acquaintances; ♦ when they see me in the street they flee from me.

I am forgotten like one that is dead, out of mind; ♦ I have become like a broken vessel.

But my trust is in you, O Lord. ♦ I have said, 'You are my God.

'My times are in your hand; ♦ deliver me from the hand of my enemies, and from those who persecute me.

'Make your face to shine upon your servant, ♦ and save me for your mercy's sake.'

Be strong and let your heart take courage, ♦ all you who wait in hope for the Lord.

The Passion of our Lord Jesus Christ according to John.

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground.

Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and 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 into its sheath; shall I not drink the cup which the Father has given me?" So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. It was Ca'iaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Ca'iaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barab'bas!" Now Barab'bas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not 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 he who delivered me to you has the greater sin." Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha.

There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then 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 garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

[Pause for reflexion]

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced." After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

The Solemn Intercessions follow. People may choose to pray these and/or others.

Let us pray for the Church of God throughout the world: for the bishops and for all God's priests and faithful people, that God will confirm His Church in faith and love; and preserve her in peace.

[pause]

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. We ask this through Christ our Lord. Amen.

Let us pray for the nations of the earth, for Elizabeth our Queen and all rulers that by God's help the world may live in peace and freedom.

[pause]

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 of peace, which is founded on justice, may be established throughout the world. We ask this through Christ our Lord. Amen.

Let us pray for God's ancient people, the Jews, the first to hear His Word, that they may continue to grow in the love of His Name and in faithfulness to His Covenant.

[pause]

Lord God of Abraham, bless the children of Your Covenant; take from us all blindness and bitterness of heart: hasten the coming of Your Kingdom when we shall dwell together in mutual love and peace under one God and Father of us all. We ask this through Christ our Lord. Amen.

Let us pray for all who do not believe in God, that He will open their hearts to Truth and lead them to Faith and obedience.

[pause]

Merciful God, Creator of all the people of the earth, look on those who do not know You; and by the preaching of Your Gospel with grace and power, gather them into the one fold of the one Shepherd. We ask this through Christ our Lord. Amen.

Let us pray for all who suffer, that God in His mercy will sustain them with the warmth of His love.

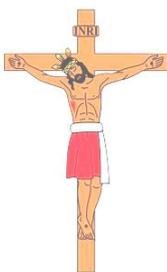
[pause]

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. We ask this through Christ our Lord. Amen.

Behold the wood of the Cross, whereon
was hung the Saviour of the world: O
come, let us worship.



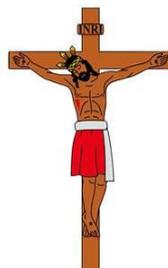
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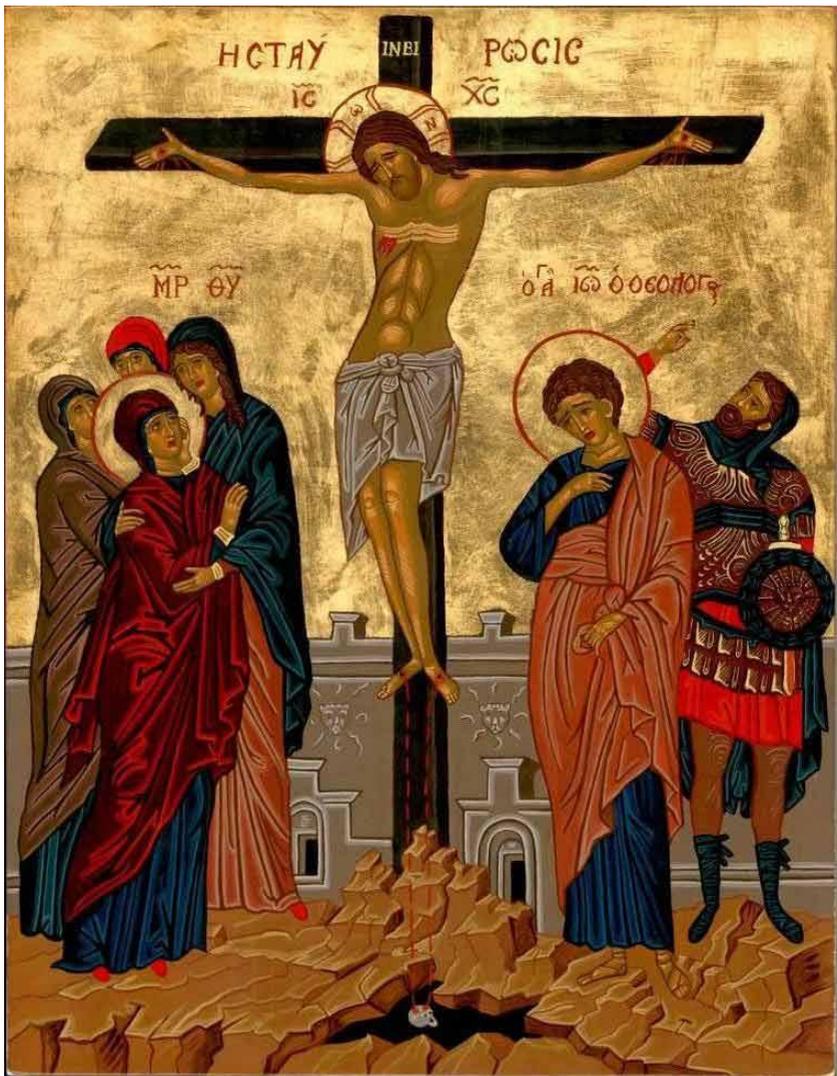
Behold the wood of the Cross, whereon
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[pause]

Behold the wood of the Cross, whereon
was hung the Saviour of the world: O
come, let us worship.



[pause]



My people, what have I done to you? How have I offended you?
Answer me!

I led you out of Egypt, from slavery to freedom, but you led
your Saviour to the Cross.

Holy is God!

Holy is God!

Holy and strong!

Holy and strong!

Holy immortal One, have mercy on us.

Holy immortal One, have mercy on us.

For your sake I scourged your captors and their firstborn sons,
but you brought your scourges down on me.

My people, what have I done to you? How have I offended you?
Answer me!

I led you from slavery to freedom and drowned your captors in
the red sea, but you handed me over to your high priests.

My people, what have I done to you? How have I offended you?
Answer me!

I led you out of Egypt, from slavery to freedom, but you led
your Saviour to the Cross.

Holy is God!

Holy is God!

Holy and strong!

Holy and strong!

Holy immortal One, have mercy on us.

Holy immortal One, have mercy on us.

Our Father, Who art in Heaven, hallowed by 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.

In place of receiving Holy Communion, you should use this prayer:

Soul of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, refresh me;
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within Thy wounds, hide me.
Do not permit me to be separated from Thee;
From the malicious enemy defend me,
In the hour of my death call me
And bid me come to Thee,
That with Thy saints I may praise Thee;
For ever and ever. Amen.

It is appropriate that a time of reflexion follows. If, like the Vicar, you have a mind that easily lured by the frivolous and ephemeral, you might use the following to help stay on task:

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.

(continued over the page)

Forbid it, Lord, that I should boast
Save in the Cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to His Blood.

See from His Head, His Hands, His Feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson like a robe,
Spreads o'er 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 an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

To Christ, Who won for sinners grace
By bitter grief and anguish sore,
By praise from all the ransomed race
For ever and for evermore.

* * *

Almighty and eternal God, You have restored us to life by the triumphant Death and Resurrection of Christ. Continue this healing work within us. May we never cease to give Your service; in and through Jesus Christ our Lord. Amen.

