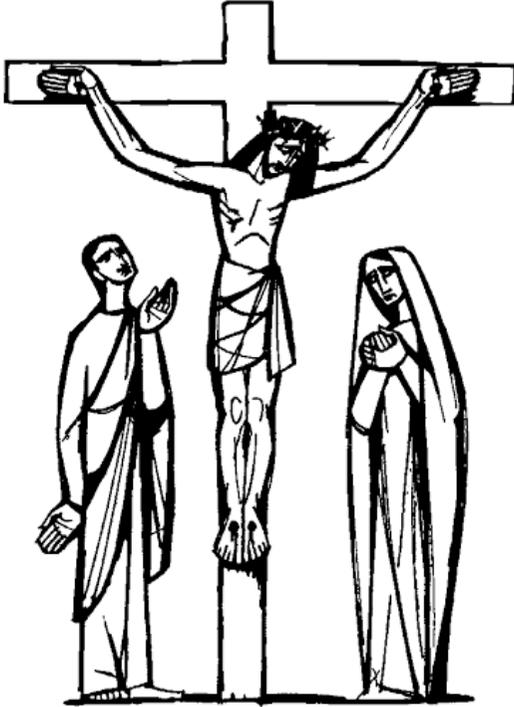


SHARED MINISTRY IN EXNING AND NORTH NEWMARKET

**LITURGY OF GOOD FRIDAY**



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## Gathering

*The service begins in silence.*

## Collect

Let us pray.

**A**lmighty 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.**

## Epistle Reading

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 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. Hebrews 4.14-16; 5.7-9

This is the word of the Lord.

**Thanks be to God.**

## Gradual Psalm

**R: Be not far from me, O God of my salvation.**

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

*Psalms 22.1-11*

## **Gospel Reading**

Praise to you, O Christ, King of eternal glory.  
Christ humbled himself and became obedient unto death,  
even death on a cross.

Therefore God has highly exalted him  
and given him the name that is above every name.

*Philippians 2.8-9*

**Praise to you, O Christ, King of eternal glory.**

The Lord be with you;  
**and also with you.**

**H**ear the ✠ Passion of our Lord Jesus Christ according to John.  
**Glory to you, O Lord.**

After Jesus had spoken these words, he 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, “Whom are you looking for?” 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, “Whom are you looking for?” 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 fulfill 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 fulfill 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 Jews 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, "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, “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, “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 fulfill 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 fulfill 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.

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.”

*John 18.1-19.37*

This is the Passion of the Lord.

**Address**

*A short address is given.*

## *Proclamation of the Cross*



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

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.

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

Sing, my tongue, the glorious battle, sing the ending of the fray,  
o'er the Cross, the victor's trophy, sound the loud triumphant lay:  
tell how Christ, the world's Redeemer, as a Victim one the day.

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

God in pity saw man fallen, shamed and sunk in misery,  
when he fell on death by tasting fruit of the forbidden tree:  
then another tree was chosen which the world from death should free.

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

Bend thy boughs, O Tree of Glory, thy too rigid sinews bend;  
for awhile the ancient rigour that thy birth bestowed, suspend,  
and the King of heavenly beauty on thy bosom gently tend.

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

**Come, let us worship.**

He endured the nails, the spitting, vinegar and spear and reed;  
from the holy Body pierced blood and water forth proceed:  
earth and star and sky and ocean by that flood from stain are freed.

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

**Come, let us worship.**

To the Trinity be glory, to the Father and the Son,  
with the co-eternal Spirit, ever Three and ever One,  
one in love and one in splendour, while unending ages run. Amen.

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

**Come, let us worship.**

### **Collect**

Let us pray.

**M**ost High glorious God, enlighten the darkness of my heart and give me true faith, certain hope, and perfect charity, sense and knowledge that I may carry out your holy and true command; through Jesus Christ our crucified Lord and Saviour. **Amen.**

*A Prayer of St Francis*

### **Intercessions**

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.

*Prayers of intercession are offered.*

**M**erciful Father,  
**A**ccept these prayers  
for the sake of your Son, our Saviour, Jesus Christ.  
**Amen.**

## **The Lord's Prayer**

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

**Our Father, ...**

### **Invitation to Communion**

**J**esus is the Lamb of  $\times$  God that 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 priest receives communion. Those participating online may make a spiritual communion using the words:*

Lord Jesus Christ, since I cannot now receive you sacramentally,  
I ask you to come spiritually into my heart.

### **Prayer after Communion**

Let us pray.

**M**ost 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 the same 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.**

### **Dismissal Gospel**

The Lord be with you;  
**and also with you.**

**H**ear the  $\times$  Gospel of our Lord Jesus Christ according to John.  
**Glory to you, O Lord.**

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*

This is the Gospel of the Lord.

**Praise to you, O Christ.**

***Dismissal***

*The service ends in silence.*

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