



THE CHURCH
OF ENGLAND



In the footsteps of our Lord

Good Friday 2020

The Gathering

Officiant: God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. (*John 3:16*)

Officiant: Christ himself bore our sins in his body on the tree.
People: **That we might die to sin and live to righteousness.**

Officiant: Let us in a moment of silence confess our faults and failings to God our heavenly Father.

People: **Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.**

Officiant: Almighty God, who forgives all who truly repent, have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and keep us in life eternal; through Jesus Christ our Lord.

People: **Amen.**

Officiant: Let us pray.
Almighty God, your Son Jesus Christ was lifted high upon the cross so that he might draw the whole world to himself. Grant that we, who glory in this death for our salvation, may also glory in his call to take up our cross and follow him; We ask this through Jesus Christ our Lord.

People: **Amen.**

Officiant: Lord Jesus Christ, on this day above all days we meditate on your suffering and sacrifice, your desolation, anguish and pain, which brought to us not despair but hope, healing and love; lead us in the way of your cross that we may receive the gift of your salvation, walking forever in the light of your truth and grace.

People: **Amen.**

PSALM 22

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

Why are you so far from helping me, from the words of my groaning?

O my God, I cry by day, but you do not answer;

and by night, but find no rest.

Yet you are holy,

enthroned on the praises of Israel.

In you our ancestors trusted;

they trusted, and you delivered them.

To you they cried, and were saved;

in you they trusted, and were not put to shame.

But I am a worm, and not human;

scorned by others, and despised by the people.

All who see me mock at me;

they make mouths at me, they shake their heads;

“Commit your cause to the LORD; let him deliver—

let him rescue the one in whom he delights!”

Yet it was you who took me from the womb;

you kept me safe on my mother’s breast.

On you I was cast from my birth,

and since my mother bore me you have been my God.

Do not be far from me,

for trouble is near

and there is no one to help.

Many bulls encircle me,

strong bulls of Bashan surround me;

they open wide their mouths at me,

like a ravening and roaring lion.

I am poured out like water,

and all my bones are out of joint;

my heart is like wax;

it is melted within my breast;

my mouth is dried up like a potsherd,

and my tongue sticks to my jaws;

you lay me in the dust of death.

For dogs are all around me;

a company of evildoers encircles me.

My hands and feet have shriveled;

I can count all my bones.

They stare and gloat over me;

they divide my clothes among themselves,

and for my clothing they cast lots.

But you, O LORD, do not be far away!

O my help, come quickly to my aid!

Deliver my soul from the sword,

my life from the power of the dog!
Save me from the mouth of the lion!
From the horns of the wild oxen you have rescued me.
I will tell of your name to my brothers and sisters;
in the midst of the congregation I will praise you:
You who fear the LORD, praise him!
All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!
For he did not despise or abhor
the affliction of the afflicted;
he did not hide his face from me,
but heard when I cried to him.
From you comes my praise in the great congregation;
my vows I will pay before those who fear him.
The poor shall eat and be satisfied;
those who seek him shall praise the LORD.
May your hearts live forever!
All the ends of the earth shall remember
and turn to the LORD;
and all the families of the nations
shall worship before him.
For dominion belongs to the LORD,
and he rules over the nations.
To him, indeed, shall all who sleep in the earth bow down;
before him shall bow all who go down to the dust,
and I shall live for him.
Posterity will serve him;
future generations will be told about the Lord,
and proclaim his deliverance to a people yet unborn,
saying that he has done it.

Officiant: O Lord Christ, Lamb of God, Lord of Lords, call us, who are called to be saints, along the way of your Cross: draw us, who would draw nearer our King, to the foot of your Cross: cleanse us, who are not worthy to approach, with the pardon of your Cross: instruct us, the ignorant and blind, in the school of your Cross: arm us, for the battles of holiness, by the might of your Cross: bring us, in the fellowship of your sufferings to the victory of your Cross: and seal us in the kingdom of your glory among the servants of your Cross, O crucified Lord; who with the Father and the Holy Spirit lives and reigns one God almighty, eternal, world without end. **Amen**

The Collect

Officiant: 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.

People: **Amen.**

THE LITURGY OF THE WORD

Please sit for the reading: (Isaiah 52:13 – 53:12)

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[b] 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.

At the end of the reading the reader will say:

Officiant: This is the word of the Lord

People: **Thanks be to God**

Second Reading:

Hebrews 4:14-16,5:7-9

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,

At the end of the reading the reader will say:

Officiant: This is the word of the Lord

People: **Thanks be to God**

The Passion of our Lord Jesus Christ according to St John.

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, "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."

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.

At the end of the Gospel the reader says:
This is the Passion of the Lord.

The Homily The Reverend Yejide Peters

We walk into Good Friday wearing our bravest faces. After all, we know how it will end—with triumph! With victory- death will be vanquished. And we hear the story of the betrayal. The twin realities of Jesus' life have finally been brought into relief- he is beloved, and he is frightening. What is hope to some, is bad news for others, it seems. And no one is more ambivalent about Jesus than the religious and civic leaders. The people wearing long robes (ouch!) and praying and those carrying the staff of the law and meting out justice are well aware that this Jesus is a problem. I find it challenging that we are not inside our churches to worship and pray on this most sacred day. I am not standing beside an altar, or in a beautiful sanctuary. Instead, I am in the kitchen of my vicarage, an ordinary house. And I believe God is here among us, though we cannot gather as we traditionally do. God will make a way for us. Jesus is always and everywhere with us, and perhaps most intimately in our suffering and aloneness. And this is a time of suffering and loneliness for many of us.

Perhaps we can take this very strange moment to ask the question— how is Jesus with us right now? How is he breaking into our lives right now? Make no mistake—whatever our traditions, we Christians adorn our worship- with music, with beautiful prayers, with decor, and for some of us, with fragrant incense. Even those who insist they are plain in their worship, produce beautiful harmonic music and powerful preaching and teaching- lifting their worship to God heavenward. We gather here. We gather without our buildings and our music, (and not just for one day, but for an indeterminate season) without the fanfare and the majesty. Today we simply have the wondrous story of our redemption- Jesus Christ who loved us beyond all reason, and who was willing to suffer and die for us.

We wait at the foot of the cross today. Together but separated by physical distance, and we feel the loss and we do not know what to do.

But God. God knows. God sees our smallness beneath our bravado, and our beautiful worship, and perhaps this day, this hour, we can worship the God who is in the depths, the great God who created Leviathan. We worship Jesus, who on the cross united himself with each one of us, not because we are worthy, or because our worship was glorious, or because we earned it, but because He loves us, and we will never be parted from his Love.

He loves us as we wait at the phone for a call from ICU. And he loves us when the

only call that comes is the one we fear most.

He loves us as we prepare ourselves to go out and serve on the front lines as nurses, physicians, patient transporters, sanitation workers, cashiers at the grocery store, delivery drivers. He loves us as we sleep apart from those we love, fearing we will infect them.

He loves us as we watch and pray, far from family and friends, sheltering in place. He loves us when we do not have enough money to buy groceries for the week and have to venture out every two days with what we can scrape up to feed ourselves and our families.

He loves us when we make our bed in the doorway of a town centre store. When there are no passers-by to ask for change, and the thought of going into shelter is terrifying, he loves us.

He loves us when we are breathing our last, alone in the ICU with the beeping monitors as the only sound of our last lullaby in this life.

He loves us and he asks us, do you love me? And do you believe that I love you?

He loves us and his love saves us. It is good for us to wait with Him, yes, even unto death. For he is Life. He is Love. He is our Salvation. He has taken on every terror that we might live eternally. Who then shall we fear? Death where is your sting? You are vanquished this day.

THE VENERATION OF THE CROSS

- Officiant:* We adore you, O Christ, and we bless you.
People: **Because by your holy cross you have redeemed the world.**
- Officiant:* This is the cross, on which was hung the Saviour of the world.
People: **Come, let us worship.**
- Officiant:* O Saviour of the world, who by your cross and precious blood have redeemed us.
People: **Save us and help us, we humbly pray.**

The Intercessions

Officiant: We pray for the peace of the world, the leaders of the nations,
and for all in authority.

Lord in your mercy

People: **Hear our prayer**

Officiant: We pray for the welfare of your holy Church, your Bishops, clergy
and people.

Lord in your mercy

People: **Hear our prayer**

Officiant: We pray that we may share with justice the resources of the
earth, and live in trust and goodwill with one another.

Lord in your mercy

People: **Hear our prayer**

Officiant: We pray for the poor and the oppressed, for prisoners and
captives, and for all who care for them.

Lord in your mercy

People: **Hear our prayer**

Officiant: We pray for ourselves and for each other.

Lord in your mercy

People: **Hear our prayer**

Officiant: We praise you Lord God, for the communion of saints and for the
glorious hope of the resurrection to eternal life.

Lord in your mercy

People: **Hear our prayer**

Officiant: Standing at the foot of the cross,
as our Saviour taught us, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread,
forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation,
but deliver us from evil,
for the kingdom, the power and the glory are yours,
now and for ever. Amen.**

Please sit or kneel

Officiant: 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.

Officiant: **Amen**

Pangua Lingua, Sing My Tongue the Glorious Battle

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 won the day.

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.

Therefore when the appointed fullness
of the holy time was come,
he was sent who maketh all things
forth from God's eternal home:
thus he came to earth, incarnate,
offspring of a maiden's womb.

Thirty years among us dwelling,
now at length his hour fulfilled,
born for this, he meets his Passion,
for that this he freely willed,
on the cross the Lamb is lifted,
where his life-blood shall be spilled.

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.

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