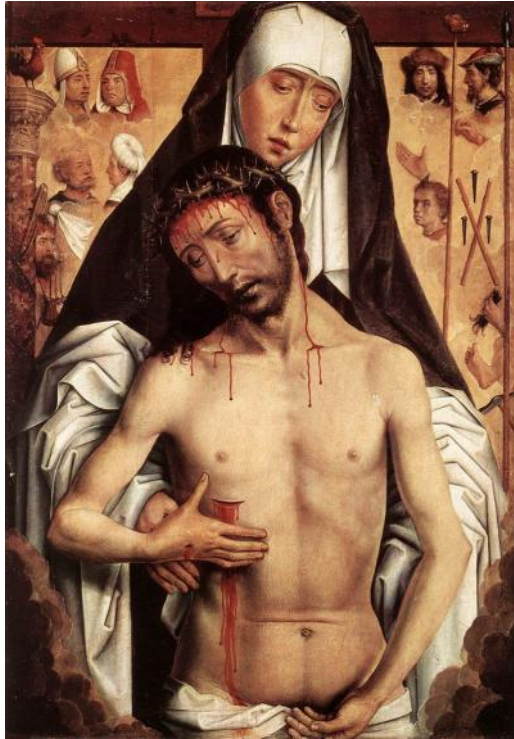


# The Easter Triduum

Day Two  
Good Friday

18<sup>th</sup> April 2025  
Liturgy, 9.30am



The Virgin Showing the Man of Sorrows.  
Painted by Hans Memling. Year 1479

## The Anglican Church of Saint Michael

O'Leary Street, Wangaratta

Parish Office & Mailing Address  
42a Appin Street, WANGARATTA, VIC 3677.

## GOOD FRIDAY WORSHIP SERVICE

### LITURGICAL NOTES

In the first centuries of the church, the Christian Passover (*Pasch*) was not divided into separate 'packages', independent services spread from Thursday to Sunday. Rather, it was seen as a unity, commemorating Christ's triumph over death, celebrating both his passage from death to life and the Christian's own share in that victory through baptism.

In this context, as part of the larger celebration of the Paschal Mystery, it is appropriate that the liturgy of Good Friday provide an opportunity for meditation on the passion and cross of Jesus, as well as solemn prayer for the church and the world for which he died. But the service should not give the impression of being 'Jesus' funeral', complete with gloomy hymns. Moreover, the austerity of the liturgy should not preclude a note of triumph and joy, for the community gathers on Good Friday to *celebrate* the Lord's triumph on the cross – an event that can only be understood from the viewpoint of Easter.

Australian Anglican communities have had a wide variety of Good Friday services and customs, from Matins and Ante-Communion to three-hour services and processions of witness.

### SETTING

The liturgical colour for this day can be passion red. In many places most of the hangings, frontals, pictures and other decorations will have been removed or veiled before this service (or at the conclusion of Maundy Thursday). It is appropriate for all crosses to be removed to enhance the impact of the proclamation of the cross in the course of the service.

### TIME

The Liturgy for Good Friday may take place at any time of the day and is not limited to the hours between 12 noon and 3.00 pm – the hours when Jesus was on the cross. The primary focus is on commemorating his passion and death. The time will be governed by local custom.

### MUSIC

It is appropriate for all music to be accompanied at a minimum level.

## The Easter Triduum - The Great Three Days

- ▶ "Triduum" means three days, and refers to the three days before a major feast.
- ▶ The Easter Triduum consists of Maundy Thursday, Good Friday, & Easter Eve/Holy Saturday - the Great Three Days - known collectively as Triduum Sacrum (triduum is Latin for "three days"), now often called the Easter Triduum.
- ▶ The Easter Triduum ends when the new fire is lit at the Easter Vigil.

**Today, we gather in silence,  
(if at all possible)**

*Every worshipper is encouraged to use the quietness  
to think about the significance of Good Friday and  
the greatness of their Salvation.*

**GATHERING IN GOD'S NAME**

*The ministers enter in silence*

*All kneel for a time of silent prayer*

Jesus prayed to the Father,  
'If it is possible, take this cup of suffering from me.'  
He said to his disciples, 'How is it that you were not able to keep  
watch with me for one hour? The hour has come for the Son of  
Man to be handed over to the power of sinners.'

*The priest and people stand for the Greeting and Introduction*

The Lord is here.

**His Spirit is with us.**

Bless the Lord who forgives all our sins  
**whose mercy endures for ever.**

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

God chose what is weak in the world to shame the strong.  
**We adore you, O Christ, and we bless you.**

We preach Christ crucified,  
the power of God and the wisdom of God.  
**By your holy cross, you have redeemed the world.**

God forbid that I should glory,  
save in the cross of our Lord Jesus Christ.  
**We adore you, O Christ, and we bless you;  
by your holy cross, you have redeemed the world.**

### *The Collect*

Merciful God,  
who gave your Son to suffer the shame of the cross:  
save us from hardness of heart,  
that, seeing him who died for us,  
we may repent, confess our sin,  
and receive your overflowing love,  
in Jesus Christ our Lord. **Amen.**

### **A Reading from the Letter to the Hebrews (4.14—5.10)**

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.

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

‘You are my Son,  
today I have begotten you’;  
as he says also in another place,  
‘You are a priest for ever,  
according to the order of Melchizedek.’

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, having been designated by God a high priest according to the order of Melchizedek.

Hear the word of the Lord  
**THANKS BE TO GOD**

Hymn. tune, Song 1—AHB 440 (i)

1. **In the same night in which he was betrayed,  
the supper ended, and the dark come down,  
there in that lonely garden Jesus prayed,  
beyond the lamplight of the sleeping town:  
above the trees the Paschal moon is high,  
the olive branches black against the sky.**
2. **What agony of spirit bowed his head  
lies far beyond our human heart to frame;  
yet 'Not my will but yours' at last he said,  
as lights and torches through the garden came:  
so Judas ends what love of self began,  
and with a kiss betrays the Son of Man.**
3. **The hour is come: the power of darkness reigns.  
See, like a lamb, the Lord is led away.  
Of twelve disciples only one remains  
to wait the dawning of the final day:  
alone before his captors Jesus stands,  
while in the courtyard Peter warms his hands.**
4. **Turn, Lord, and look: for many a cock has crowed;  
we too betray, forsake you, or deny.  
For us, like Peter, bitter tears have flowed,  
lost in the dark, no language but a cry;  
a cry of weakness, failure and despair:  
Lord, in your mercy, stoop to hear our prayer.**

Words © Timothy Dudley-Smith 1926-, admin. Hope Publishing Company  
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*Except where indicated  
please be seated during the reading of the Passion*

## **The Passion of Our Lord Jesus Christ according to John**

*John 18. 1-12*

### ***The Betrayal and Arrest of Jesus***

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, '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.

*John 18. 13-27*

### ***Jesus before the High Priest***

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.

### ***Peter Denies Jesus***

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 round it and warming themselves. Peter also was standing with them and warming himself.

*The High Priest Questions Jesus*

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.

*Peter Denies Jesus Again*

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.

Hymn. tune, Picardy—AHB 418

- 1. Sing, my tongue, the glorious battle;  
of the mighty conflict sing:  
tell the triumph of the victim,  
to his cross your tribute bring.  
Jesus Christ, the world's Redeemer,  
from that cross now reigns as King.**
- 2. When at length th' appointed fullness  
of the sacred time was come,  
he was sent, the world's Creator,  
from the Father's heavenly home**

**and was found in human fashion  
offspring of the Virgin's womb.**

**3. When the thirty years were ended  
which on earth he willed to see,  
willingly he meets his passion,  
born to set his people free;  
on the cross the Lamb is lifted,  
there the sacrifice to be.**

**4. There the nails and spear he suffers,  
vinegar and gall and reed;  
from his sacred body pierced  
blood and water both proceed:  
precious flood, which all creation  
from the stain of sin has freed.**

Venantius Honorius Clementianus Fortunatus (ca. 535-609),  
*trans.* John Mason Neale (1818-1866), 1851, *alt*

*John 18. 28-40*

### ***Jesus before Pilate***

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?'

### ***Jesus Sentenced to Death***

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.

Hymn, AHB 255

- 1. O sacred head sore wounded,  
with grief and shame weighed down;  
O kingly head surrounded  
with thorns your only crown;  
death's shadows rise before you,  
the glow of life decays;  
yet hosts of heaven adore you  
and tremble as they gaze.**
- 2. What language shall I borrow  
to praise you, heavenly friend,  
for this your dying sorrow,  
your mercy without end?  
Such agony and dying!  
Such love to sinners free!  
O Christ, all grace supplying,  
turn now your face on me.**
- 3. In this your bitter Passion,  
good Shepherd, think of me,  
look on me with compassion,  
unworthy though I be:  
beneath your cross abiding  
for ever would I rest,  
in your dear love confiding,  
and with your presence blessed.**

*Paul Gerhardt 1607–76, from Salve caput cruentatum,  
attrib. Bernard of Clairvaux 1091–1153  
tr. James Waddell Alexander 1804–59 and others*

*John 19. 1-16a*

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.

Hymn, AHB 266. tune, Horsley

- 1. There is a green hill far away,  
outside a city wall,  
where the dear Lord was crucified,  
who died to save us all.**

2. **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.**
3. **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.**
4. **There was no other good enough  
to pay the price of sin;  
he only could unlock the gate  
of heaven and let us in.**
5. **O dearly, dearly has he loved,  
and we must love him, too,  
and trust in his redeeming blood,  
and try his works to do.**

Cecil Frances Humphreys Alexander, 1848. 1818-95

### **PLEASE REMAIN STANDING**

*John 19. 16b-30*

#### ***The Crucifixion of Jesus***

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.

### **We pause for some moments of reflection**

*John 19. 31-38*

#### ***Jesus’ Side Is Pierced***

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.’

Hymn, AHB 258. tune, Rockingham

1. **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.**
2. **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.**
3. **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?**
4. **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.**

Isaac Watts 1674–1748

*John 19. 39-42*

### ***The Burial of Jesus***

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.

**Here ends the Passion**

## THE PROCLAMATION OF THE CROSS

*A wooden cross is brought into the church*

*As the cross is carried in, the procession will stop 3 times  
and the following is said each time:*

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

*After the third stop the cross is placed so as to be accessible  
to the people*

**You are invited to come forward at this point  
for a moment of prayer at the cross.  
This is a moment of Communion with Jesus.**

### *The Reproaches*

O my people, what have I done to you?

**O my people, what have I done to you?  
How have I offended you?  
Answer me! Answer me!**

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

For forty years I led you safely through the desert.  
I fed you with manna from heaven,  
and brought you to a land of plenty;  
but you led your Saviour to the cross.

**Holy is God! Holy and strong! Holy immortal One,  
have mercy on us.**

What more could I have done for you?

I planted you as my fairest vine,  
But you yielded only bitterness:

When I was thirsty you gave me vinegar to drink,  
and you pierced your Saviour's side with a lance.

**Holy is God! Holy and strong! Holy immortal One,  
have mercy on us.**

I opened the sea before you,  
but you opened my side with a spear.  
I led you on your way in a pillar of cloud,  
but you led me to Pilate's court.

**O my people, what have I done to you?  
How have I offended you?  
Answer me! Answer me!**

I bore you up with manna in the desert,  
but you struck me down and scourged me.  
I gave you saving water from the rock,  
but you gave me gall and vinegar to drink.

**O my people, what have I done to you?  
How have I offended you?  
Answer me! Answer me!**

I gave you a royal sceptre, but you gave me a crown of thorns.  
I raised you to the height of majesty,  
but you have raised me high on a cross.

**O my people, what have I done to you?  
How have I offended you?  
Answer me! Answer me!**

*When all have made their Recognition, the following is said.*

We glory in your cross, O Lord,  
**and praise you for your mighty resurrection;**  
for by virtue of your cross  
**joy has come into our world.**

### **THE SOLEMN PRAYERS**

*The Prayers, in the sequence provided  
have been part of the Good Friday liturgy since earliest times.  
In these prayers the church holds up before God  
all for whom Christ died.*

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.

Let us pray for the Church of God throughout the world -  
for unity in faith, in witness and in service  
for bishops and other ministers, and those whom they serve  
for our Bishop Clarence, our Priest Neil  
and the people of the Goulburn Deanery;  
for all Christians in Wangaratta and district  
for all who are to be baptized into Christ at this holy time,  
for those who are mocked and persecuted for their faith  
that God will confirm his Church in faith,  
increase it in love, and preserve it in peace.

*Silent prayer*

Lord, hear us.

**Lord, graciously hear us.**

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 each may serve you in  
holiness and truth to the glory of your Name;  
through our Lord and Saviour Jesus Christ. **Amen.**

Let us pray for the nations of the world and their leaders -  
for Charles our King and the Parliaments of this nation  
for those who administer the law  
and all who serve in public office  
for all who strive for justice and reconciliation  
that by God's help the world may live in peace and freedom.

*Silent prayer*

Lord, hear us.

**Lord, graciously hear us.**

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  
the peace which is founded on justice  
may be established throughout the world;  
through Jesus Christ our Lord. **Amen.**



Let us pray for God's ancient people, the Jews,  
the first to hear his word:

for greater understanding between Christian and Jew  
for the removal of our blindness and bitterness of heart  
that God will grant us grace to be faithful to his covenant  
and to grow in the love of his name.

*Silent prayer*

Lord, hear us.

**Lord, graciously hear us.**

Lord God of Abraham,  
bless the children of your covenant, both Jew and Christian;  
take from us all blindness and bitterness of heart,  
and hasten the coming of your kingdom,  
when the Gentiles shall be gathered in,  
all Israel shall be saved,  
and we shall dwell together in mutual love and peace  
under the one God and Father of our Lord Jesus Christ. **Amen.**

Let us pray for those who do not believe the gospel of Christ -  
for those who have not heard the message of salvation  
for all who have lost faith  
for the contemptuous and scornful  
for those who are enemies of Christ  
and persecute those who follow him  
for all who deny the faith of Christ crucified  
that God will open their hearts to the truth  
and lead them to faith and obedience.

*Silent prayer*

Lord, hear us.

**Lord, graciously hear us.**

Merciful God,  
creator of all the people of the earth,  
have compassion on all 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;  
Christ our Lord. **Amen.**

Let us pray for all those who suffer -  
for those who are deprived and oppressed  
for all who are sick  
for those in darkness, in doubt and in despair, in loneliness  
and in fear  
for prisoners, captives and refugees,  
for the victims of false accusations and violence,  
for all at the point of death and those who watch beside them,  
that God in his mercy will sustain them  
with the knowledge of his love.

*Silent prayer*

Lord, hear us.

**Lord, graciously hear us.**

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,  
through Jesus Christ our Lord. **Amen.**

Let us commend ourselves and all God's children  
to his unfailing love,  
and pray for the grace of a holy life,  
that, with all who have died in the peace of Christ,  
we may come to the fullness of eternal life  
and the joy of the resurrection.

*Silent prayer*

Lord, hear us.

**Lord, graciously hear us.**

O God of unchangeable power and eternal light,  
look favourably on your whole Church,  
that wonderful and sacred mystery,  
and by the gentle operation of your eternal providence,  
carry out the work of our salvation:  
and let the whole world feel and see  
that things which were cast down are being raised up,  
and things which had grown old are being made new,  
and that all things are returning to perfection

through him from whom they took their origin,  
even Jesus Christ our Lord;  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

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 this day our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil. Amen.**

### *Third Scripture Reading*

**A Reading from the prophecy of Isaiah,  
chapter 52 verse 13 to chapter 53 verse 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 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.

Hear the word of the Lord  
**THANKS BE TO GOD**

*Pause for reflection*

*Concluding prayer*

Lord Jesus Christ,  
**the story of your suffering is written on our hearts,  
and the salvation of the world  
is in your outstretched hands.  
Keep your victory always before our eyes,  
your praise on our lips,  
your peace in our lives. Amen.**

Hymn. Tune, Picardy

*Part II*

- 5. Faithful cross, above all other,  
one and only noble tree,  
none in foliage, none in blossom,  
none in fruit your peer may be;  
sweet the wood and sweet the iron,  
and your load, most sweet is he.**
- 6. Praise and honour to the Father,  
praise and honour to the Son,  
praise and honour to the Spirit,  
ever Three and ever One:  
One in might and One in glory  
while eternal ages run.**

Venantius Honorius Clementianus Fortunatus (ca. 535-609),  
*trans.* John Mason Neale (1818-1866), 1851, *alt*

**At the conclusion of the Recessional Hymn,  
worshippers can leave the church as they wish.**

**HOWEVER every person is asked to be  
as SILENT as possible  
until off the property.**

**This can help to preserve something of  
the meditative and solemn character of the service.**

**Thank you for your co-operation.**



This Good Friday Liturgy was composed by Neil Hicks.

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