



St James
Hampton Hill



Common Worship
The Liturgy of Good Friday

Structure

The people and their minister(s)

- ✘ keep silence and pray a Collect
- ✘ proclaim and respond to the word of God
- ✘ reflect on Christ's death on the cross
- ✘ pray for people according to their need
- ✘ leave in silence

¶ *The Gathering*

The ministers enter in silence.

All may kneel for a time of silent prayer

The Collect for Good Friday

Eternal God,
in the cross of Jesus
we see the cost of our sin
and the depth of your love:
in humble hope and fear
may we place at his feet
all that we have and all that we are,
through Jesus Christ our Lord.

All Amen

First Reading (Isaiah 52:12- end of 53)

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.

At the end the reader says

This is the word of the Lord

All Thanks be to God

Silence is kept

Psalm 22 (or Hymn)

Refrain: **Be nor far from me, O Lord.**

- 1 My God, my God, why have you forsaken me, ♦
and are so far from my salvation,
from the words of my distress?
- 2 O my God, I cry in the daytime,
but you do not answer; ♦
and by night also, but I find no rest.
- 3 Yet you are the Holy One, ♦
enthroned upon the praises of Israel.
- 4 Our forebears trusted in you; ♦
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; ♦
they put their trust in you and were not confounded.
- 6 But as for me, I am a worm and no man, ♦
scorned by all and despised by the people.

Refrain: **Be nor far from me, O Lord.**

- 7 All who see me laugh me to scorn; ♦
they curl their lips and wag their heads, saying,
- 8 'He trusted in the Lord; let him deliver him; ♦
let him deliver him, if he delights in him.'
- 9 But it is you that took me out of the womb ♦
and laid me safe upon my mother's breast.
- 10 On you was I cast ever since I was born; ♦
you are my God even from my mother's womb.
- 11 Be not far from me, for trouble is near at hand ♦
and there is none to help.

Refrain: **Be nor far from me, O Lord.**

**All Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

The Passion Gospel

The Passion of our Lord Jesus Christ according to
John

John 18:1– end of 19

After they had eaten supper, 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, '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. 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 round 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 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?'

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 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.

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 of it. (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.

This is the passion of the Lord

Silence is kept

Hymn

¶ *The Proclamation of the Cross*

A wooden cross is brought into the church and placed in the sight of the people.

As the cross is carried in:

The cross of Christ.

**All The cross on which
the Saviour of the world was hung.**

Anthem

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I am your Creator, Lord of the universe;
I have entrusted this world to you,
but you have created the means to destroy it.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I made you in my image,
but you have degraded body and spirit
and marred the image of your God.
You have deserted me
and turned your backs on me.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I filled the earth with all that you need,
so that you might serve and care for one another,
as I have cared for you;
but you have cared
only to serve your own wealth and power.

**All Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I made my children of one blood
to live in families rejoicing in one another;
but you have embittered the races
and divided the nations.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I commanded you to love your neighbour
as yourself,
to love and forgive even your enemies;
but you have made vengeance your rule
and hate your guide.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

In the fullness of time I sent you my Son,
that in him you might know me,
and through him find life and peace;
but you put him to death on the cross.

**All Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

Through the living Christ,
I called you into my Church
to be my servants to the world,
but you have grasped at privilege
and forgotten my will.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I have given you a heavenly gift
and a share in the Holy Spirit;
I have given you the spiritual energies of the age
to come;
but you have turned away
and crucified the Son of God afresh.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I have consecrated you in the truth;
I have made you to be one
in the unity of the Father and the Son,
by the power of the Spirit;
but you have divided my Church
and shrouded my truth.

**All Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

Turn again, my people, listen to me.
Let your bearing to one another
arise out of your life in Christ Jesus.

He humbled himself
and in obedience accepted the death of the cross.
But I have bestowed on him the name
that is above every name,
that at the name of Jesus every knee should bow
and every tongue confess
that Jesus Christ is Lord.

Turn again, my people, listen to me.

All Father, hear our prayer and forgive us.
Unstop our ears,
that we may receive the gospel of the cross.
Lighten our eyes,
that we may see your glory
in the face of your Son.
Penetrate our minds,
that your truth may make us whole.
Irradiate our hearts with your love,
that we may love one another
for Christ's sake.
Father, forgive us.

Silence is kept

Hymn

The Intercession

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 bishops, and people of this diocese
for all Christians in this place
for those to be baptized
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.

Lord, hear us.

All 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.

All Amen.

Let us pray for the nations of the world
and their leaders-
for Elizabeth our Queen
and the Parliament of this land
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.

Lord, hear us.

All 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.

All 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.

Lord, hear us.

All **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 Israel shall be saved,
the Gentiles gathered in,
and we shall dwell together
 in mutual love and peace
under the one God and Father
 of our Lord Jesus Christ.

All **Amen.**

Let us pray for those who do not believe
 the Gospel of Christ-
for those who follow other faiths and creeds
for those who have not heard
 the message of salvation
for all those who have lost faith
for the contemptuous and the 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.

Lord, hear us.

All **Lord, graciously hear us.**

Merciful God,
creator of all the people of the earth,
have compassion 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,
Christ our Lord.

All **Amen.**

Let us pray for all who suffer-
for those who are deprived and oppressed for all
who are sick and handicapped
for those in darkness, in doubt and in despair,
in loneliness and fear
for prisoners
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.

Lord, hear us.

All **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.

All **Amen.**

Let us commend ourselves and all God's children
to his unailing 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.

Lord, hear us.

All **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 tranquil operation
 of your perpetual 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.

All **Amen.**

Hymn

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

**All Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
and forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever. Amen.**

O Lord Jesus Christ,
Son of the living God,
set your passion, cross and death
between your judgement and our souls,
now and in the hour of our death.
Grant mercy and grace to the living,
rest to the departed,
to your Church peace and concord
and to us sinners forgiveness,
and everlasting life and glory;
for, with the Father and the Holy Spirit,
you are alive and reign,
God, now and for ever.

All Amen.

All depart in silence

