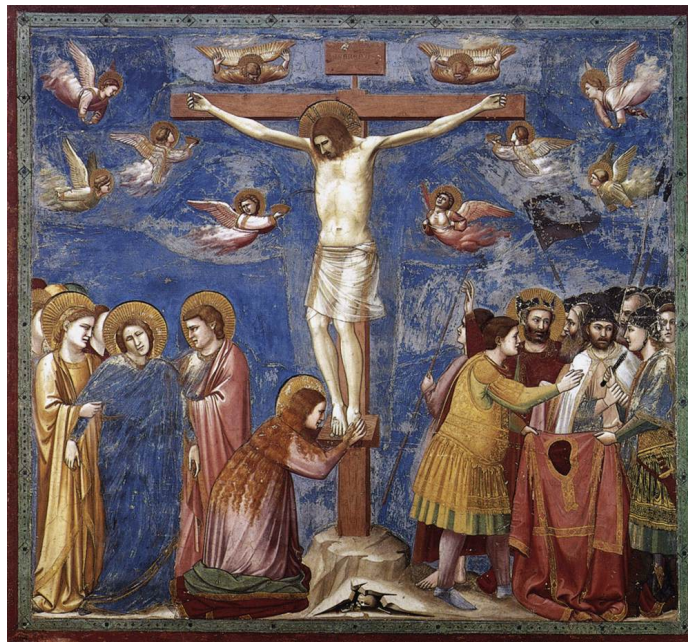


Christ our Passover

Solemn Liturgical Observance
of the Paschal Triduum

Celebration of the Lord's Passion



The Crucifixion - Giotto di Bondone – 1305

Good Friday

The term “the Jews” in St John’s Gospel applies to particular individuals and not to the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death. (Book of Alternative Services page 309). The prayer for the conversion of the Jews on page 41 of the Book of Common Prayer was replaced by a new prayer approved at General Synod last year. It is used in the Solemn Intercession today.

THE LITURGY OF THE WORD

Presider: Let us pray.

ALMIGHTY GOD, we beseech thee graciously to behold this thy family for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FIRST READING: Isaiah 52.13—53.12

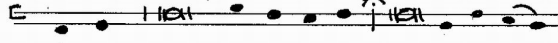
The Suffering Servant

BEHOLD, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgement he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgressions of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors. Yet he bore the sin of many, and made intercession for the transgressors.

The word of the Lord
R / *Thanks be to God*

PSALM 31; *Tone III, 5*

(remain seated)



- 6 INTO / thy hands I com-**mend** my spi-rit :
for thou hast redeeméd me, O Lord, **thou** God of trüth.
- 13 I am become a reproach because of **all** mine en-e-mies :
and especially unto **my** neigh-böurs;
- 14 And they of mine acquaintance **are** a-fraid of me :
and they that see me in the street **flee** from më.
- 15 I am clean forgotten, as a **dead** man out of mind :
I am become like a bro-**ken** ves-sël.
- 17 But my hope hath **been** in thee, O Lord :
I have said, `Thou **art** my Göd.'
- 18 My **times** are in thy hand : deliver me from the hand
of mine enemies, and from them that per-**se**-cute më.
- 19 Show thy servant the light **of** thy coun-te-nance :
and save me for **thy** mer-cy's säke.
- 28 Be strong and let your **heart** take cour-age :
all ye that put your trust **in** the Lörd.

SECOND READING: Hebrews 4.14-16 & 5.7-9

Our Great High Priest

SEEING THEN that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.

The word of the Lord

R / *Thanks be to God*

CANTICLE: "Song of Christ's Glory" (Philippians 2.6-11); *Tone II,2*



- 6 CHRIST JESUS being in the form of **God** :
counted it not a prize to be **ë**-quäl to God.
- 7 But emptiéd himself, and took upon him the form of a **ser**-vant :
and was made in the **like**-nëss of men.
- 8 And being found in fashion as a man, he humbléd him-**self** :
and became obedient unto deah, even the **dëath** öf the Cross.
- 9 Wherefore God also hath highly ex-**al**-ted him :
and given him the Name which is a-**böve** ëv-ery name.
- 10 That at the Name of Jesus every knee should **bow** :
of things in heaven, and things in earth, and things **ün**-dër the earth.
- 11 And that every tongue should confess that Jesus Christ is **Lord** :
to the glory of **Göd** thë Fa-ther.

THE PASSION GOSPEL

The Passion of our Lord Jesus Christ according to Saint 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." ^[1]_{SEP}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.

Silence

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.

Silence

HOMILY

THE SOLEMN INTERCESSION

Celebrant:

Our heavenly Father hath sent his Son into the world
not to condemn the world,
but that the world, through him, might be saved,
that all who believe in him
might be delivered from the power of sin and death
and become heirs with him of eternal life. Let us pray.

Deacon:

For the Church of God throughout the world –
for its unity in faith, in witness and in service,
for its bishops and other ministers and those whom they serve,
for Andrew our bishop and the people of this diocese,
for all Christians in this community,
for those preparing to be baptized and confirmed,
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.

Let us pray.

Silence

Celebrant:

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
Receive our supplications and prayers, which we offer before thee
for all members of thy holy Church,
that in their vocation and ministry each may truly serve thee
in holiness and truth
to the glory of thy Name ;
through our Lord and Saviour Jesus Christ.

Cantor: **Amen**

Deacon

For the nations of the world and their leaders –
for Elizabeth our Queen,
for the Governor General
and the Lieutenant Governor,
for Parliament and the Provincial Legislature,
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.
Let us pray.

Silence

Presider

Almighty God,
kindle, we pray thee, in every heart the true love of peace,
and guide with thy pure and peaceable wisdom
those who take counsel for the nations of the earth;
that in tranquility thy kingdom may go forward,
till the earth is filled with the knowledge of thy love;
through Jesus Christ our Lord.

Cantor: **Amen.**

Deacon

For God's ancient people, the Jews,
the first to hear his word -
for the peace of Jerusalem,
that God will grant us all grace to be faithful to his covenant
and to grow in the love of his Name.
Let us pray.

Silence

Presider

O GOD, who didst choose Israel to be thine inheritance:

Have mercy upon us and forgive us

for violence and wickedness against our brother Jacob;

the arrogance of our hearts and minds hath deceived us,

and shame hath covered our face.

Take away all pride and prejudice in us,

and grant that we, together with the people whom thou didst first make thine own,

may attain to the fullness of redemption which thou hast promised;

to the honour and glory of thy most holy Name.

Cantor: **Amen**

Deacon

For all who have not received the gospel of Christ –

for all who have not heard the words of salvation,

for all who have lost faith,

for all whose sin has made them indifferent to Christ,

for all those who are enemies of the cross of Christ

and persecutors of his disciples,

for all who in the name of Christ

have persecuted others,

that God will open their hearts to the truth,

and lead them to faith and obedience.

Let us pray.

Silence

Presider

Most merciful God,

creator of all the people of the earth,

and lover of souls,

have compassion upon all who do not know thee,

and by the preaching of thy Gospel with grace and power,

turn the hearts of those who resist it,

and bring home into thy fold

all who have gone astray,

that there may be one flock under one shepherd,

Jesus Christ our Lord.

Cantor: **Amen**

Deacon

For all those who suffer -

for all 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 in fear,
for prisoners,
for the victims of false accusation 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,
and stir up in us the will and patience to minister to their needs.
Let us pray.

Silence

Presider

Almighty and everlasting God,
the comfort of the sad,
the strength of those who suffer;
hear the prayers of thy children
who cry out of any trouble,
and to every distressed soul
grant mercy, relief and refreshment;
through Jesus Christ our Lord.

Cantor: Amen.

Deacon

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,
and those whose faith is known to God alone,
we may come to the fulness of eternal life
and the joy of the resurrection.

Let us pray.

Silence

Presider

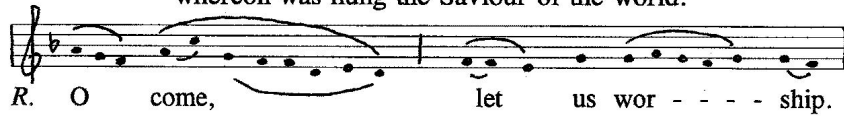
O God of unchangeable power and eternal light, look favourably upon thy whole Church,
that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence
carry out the work of our salvation; that the whole world may see and know that the things
which were cast down are being raised up, that the things which had grown old are being made
new, and that all things are being brought to their perfection by him through whom all things
were made, even thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity
of the Holy Spirit, one God, now and for ever.

Cantor: Amen

THE VENERATION OF THE CROSS

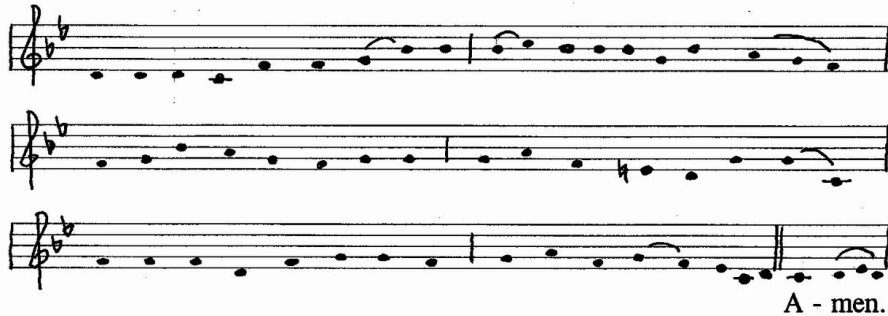
As the crucifix is unveiled, the Cantors sing:

V. BEHOLD the wood of the Cross,
whereon was hung the Saviour of the world.



HYMN IN HONOUR OF THE CROSS

- A** FAITHFUL CROSS! above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
- B** SWEETEST WOOD and sweetest iron!
Sweetest weight is hung on thee.



- 1 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. **(A)**
- 2 GOD in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then an other Tree was chosen
Which the world from death should free. **(B)**

Celebrant: Let us pray

O LORD JESUS CHRIST, Son of the living God, we pray thee to set thy Passion, Cross and death between thy judgement and our souls, now and in the hour of our death. Vouchsafe to the living mercy and grace, to the dead pardon and rest, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest world without end. *Amen.*

- 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 his too,
And trust in his redeeming Blood,
And try his works to do.

HORSLEY
William Horsley 1774-1858

C.F. Alexander 1818-95