

Good Friday 2024

St John the Evangelist, Pevensey Road

The Liturgy of Good Friday

The Gathering

*The ministers enter in silence.
A cross stands before the Altar.
The Reserved Sacrament is on the
High Altar.
All may kneel for a time of silent
prayer.*

All stand for The Collect

Priest 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.
All Amen.

The Liturgy of the Word *all sit*

**A reading from the prophet
Isaiah**

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 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.

For the Word of the Lord.

All Thanks be to God.

A Reading from the letter to the Hebrews

Hebrews 10. 16-25

"This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there

is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

For the Word of the Lord.

All Thanks be to God.

Hymn

**It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son should
come from heaven,
And die to save a child like me.**

**And yet I know that it is true:
He chose a poor and humble lot,
And wept, and toiled,
and mourned, and died
For love of those
who loved him not.**

**But even could I see him die,
I could but see a little part
Of that great love,**

**which, like a fire,
Is always burning in his heart.**

**It is most wonderful to know
His love for me so free and sure;
But 'tis more wonderful to see
My love for him
so faint and poor.**

**And yet I want to love thee,
Lord;
O light the flame within my
heart,
And I will love thee
more and more,
Until I see thee as thou art.**

W. Walsham How (1823-97)

The Passion Reading

John 18. 1 – 19.37

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."

Jesus answered, "I told you that I am he. So if you are looking for me, let these men go."

This was to 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 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 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. (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."

This is the Passion of the Lord.

No response is made.

The Proclamation of the Cross

The cross stands before the altar

Hymn

**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.**

**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.**

**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?**

**His dying crimson like a robe,
Spreads o'er his body
on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.**

**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)

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

The Veneration of the Cross

Appropriate devotions may follow, which may include the following

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

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

O my people, O my Church, what have I done to you, or in what have I offended you? Testify against me. I led you forth from the land of Egypt, and delivered you by the waters of baptism, but you have prepared a cross for your Saviour.

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

I led you through the desert forty years, and fed you with manna.

I brought you through tribulation and penitence, and gave you my body, the bread of heaven, but you prepared a cross for your Saviour.

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

What more could I have done for you that I have not done?

I planted you, my chosen and fairest vineyard,

I made you the branches of my vine; but when I was thirsty, you gave me vinegar to drink, and pierced with a spear the side of your Saviour.

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

I went before you in a pillar of cloud, and you have led me to the judgement hall of Pilate. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked and beaten me. I gave you the water of salvation from the rock, but you have given me gall and left me to thirst.

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

I gave you a royal sceptre, and bestowed the keys of the kingdom, but you have given me a crown of thorns. I raised you on high with great power, but you have hanged me on the cross.

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

My peace I gave, which the world cannot give, and washed your feet as a sign of my love, but you draw the sword to strike in my name, and seek high places in my kingdom. I offered you my body and blood, but you scatter and deny and abandon me.

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

I sent the Spirit of truth to guide you, and you close your hearts to the Counsellor.

I pray that all may be one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

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

I came to you as the least of your
brothers and sisters; I was hungry
and you gave me no food, I was
thirsty and you gave me no drink,
I was a stranger and you did
not welcome me, naked and
you did not clothe me, sick and
in prison and you did not visit
me.

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

Priest God be gracious to us
and bless us and make his
face to shine upon us,
that your way may be known
upon earth, your saving power
among all nations.

Let the peoples praise
you, O God; let all the
peoples praise you.

O let the nations rejoice and be
glad, for you will judge the peoples
righteously and govern the nations
upon earth. Let the peoples praise
you, O God; let all the peoples
praise you.

Then shall the earth bring forth
her increase, and God, our own
God, will bless us. God will
bless us,
and all the ends of the
earth shall fear him.

Psalm 67

**All 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.**

Acclamations

We adore you, O Christ,
and we bless you,

**All because by your holy
cross you have
redeemed the world**

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

All Come, let us worship.

O Saviour of the world,
who by your cross and precious
blood have redeemed us,
**All save us and help us, we
humbly pray.**

The Prayers of 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.

*A minister continues with these
biddings, the priest saying the
Collect at the end of each section.*

Deacon 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 Martin, Will and
Ruth, our bishops, and the 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.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Priest 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 they may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ. **All Amen.**

Deacon Let us pray for the nations of the world and their leaders: for Charles our King and the Parliaments 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.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Priest 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.**

Deacon 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.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Priest 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.

All Amen.

Deacon 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.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Priest 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. **All Amen.**

Deacon 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.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Priest 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.**

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, we may come to the fullness of eternal life and the joy of the resurrection.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Priest 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

During which the Sacrament is brought to the Nave Altar

**Who is this, so weak and helpless,
child of lowly Hebrew maid,
rudely in a stable sheltered,
coldly in a manger laid?
'Tis the Lord of all creation,
who this wondrous path
hath trod;
he is God from everlasting,
and to everlasting God.**

**Who is this - a Man of Sorrows,
walking sadly life's hard way,
homeless, weary,
sighing, weeping
over sin and Satan's sway?
Tis our God, our glorious
Saviour,
who above the starry sky
now for us a place prepareth,
where no tear can dim the eye.**

**Who is this - behold him
raining
drops of blood upon the
ground?
Who is this - despised,
rejected,
mocked, insulted,
beaten, bound?
'Tis our God, who gifts
and graces
on his church now poureth down;
who shall smite in holy
vengeance
all his foes beneath his throne.**

**Who is this that hangeth dying
with the thieves on either side?
Nails his hands and feet are
tearing,
And the spear hath pierced his
side.**

'Tis the God, who ever liveth
'mid the shining ones
on high,
in the glorious golden city,
reigning everlastingly.

W. Walsham How (1823-97)

The Liturgy of the Sacrament

The Lord's Prayer

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

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.

Giving of Communion

*The priest says the invitation to
communion*

Jesus is the Lamb of God, who
takes away the sin of the
world. Happy are those who
are called to his supper

All Lord, I am not worthy to
receive you, but only say the
word and I shall be healed.

*The president and people receive
communion in one kind at the High
Altar*

Priest The body of Christ, broken
for you.

Hymn

There is a green hill far
away, without a city wall,
where the dear Lord was
crucified, who died
to save us all.

**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.**

**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.**

**There was no other good
enough to pay the price of
sin;
he only could unlock
the gate of heaven,
and let us in.**

**O dearly, dearly has he
loved, and we must love
him too,
and trust in his redeeming
blood, and try his works to
do.**

Mrs C F Alexander (1818-95)

The Conclusion

Priest 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.

Dismissal Gospel

John 19.38 - 42

Deacon 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.

The ministers and people depart in silence

**Holy Saturday 10am –
noon: The Big Easter
Clean**

**Holy Saturday at 8pm:
The First Mass of Easter
Easter Sunday:
10.30am Festival Mass**

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