

HOLY INNOCENTS FALLOWFIELD



Good Friday 2020

It is accomplished.

*We celebrate the Passion and death of our Lord Jesus Christ.
Christ died that we might live and by his wounds we are healed.
He transforms the cross of shame into a symbol of triumph.*

On the cross he offers the perfect prayer for all the peoples to the end of time.

*We join in his sufferings through the giving of our lives to him,
knowing that if we die with him, we will also rise with him.*

Today's service is a time for personal reflection and worship. We have included images from the customary Good Friday worship in church and wider artist's images. The readings are not read aloud, they are there to be read while listening to the pieces of music.

The first is by Guillaume Dufay: *Lamentio Sanctae Matris Ecclesiae Constantinopolitanae*

Some reflections on an unusual Triduum. The lives of the nursing order of nuns in the Hospices de Beaune, founded in the 15th Century, provide us with parallels for our Holy Week this year.

Every year, thousands of visitors go to see the Hotel Dieu in Beaune, Burgundy. The 'Hospices' as it is known is a strange building, combining striking architectural features – just imagine a roof tile coming off – and an odd amalgamation of connections and purposes.

The Hospices produce their own wine, which is auctioned each year at silly prices. It is a Patrimoine Mondial site, open to the public nearly every day of the year. It has a church, a pharmacy, offices, a well and permanent



displays. But until the early 1970s, it was a hospital. It was opened in 1433 and was the brainchild of Nicolas Rollin, career politician. It was paid for by the stupendous fortune brought to the marriage by his third wife, Guigone de Salins. They were a united and focused couple – the hospital was their mission, their legacy and their witness to their faith.

Each year could bring plague of some sort. Not necessarily Bubonic or pneumonic plague but it seemed to depend on the seasons. A wet autumn, with a poor harvest made people hungry and susceptible to illness. A winter where the weather was either not too cold, damp, windy and variable, wore people down. Then a bug would strike – a ‘suetie’ of illness, going through the region like another wind, taking the poor, the tired and the vulnerable with it.

Burgundy, with its farms, fields and vineyards was a rich and successful land. Guigone’s family were among the world’s leading producers of salt at the time. If the plagues hit the poor, good workers and their families could be the decimated ones as could the indigent poor. Life was fragile. You could, as they said, be fine at breakfast time and dead by dinner. Where earthly life was so often so short, a nodding acquaintance with death as a reality was a part of life, as was a belief in a life to come.

And winter months – January and February – were frequently the times of illness.

The ‘Grande Salle des Povres’ – the iconic hospital ward in a church, with the beds lined up down the side, rather like a train carriage, so that patients could see the altar from their pillows, would be full to bursting.

The nursing approach varied according to how the illness progressed: either taking people who were ill into the ward in order to build them up to resist infection, to keep them warm and clean or, taking in those who were critically ill, for end of life care.



The notable details, such as the use of brine and vinegar as antiseptic and antibacterial cleaning agents, the use of metal bowls for washing rather than wooden ones, the use of pottery and metal containers rather than wooden boxes or leather, and in the end the use of glass, and particularly the use of soaps and endless hot water made this hospital notable.

These were hard-working nuns. Their action was their prayer. There seem to be no spaces set aside for contemplation. Indeed, their order was dedicated to St Martha – leaving no room for misunderstanding. The offices of the church punctuated their work in the main ward – not so much a consultant’s rounds, as a priest arriving to say Mass, or some of the sisters taking a break to lead one of the offices. Those who recovered, recovered enough to be able to get out of their beds to sit in the middle of the chapel to eat, or talk to others, or to take part in services. Those who were dying, saw the cross of Christ before them from their beds, they were anointed and given holy communion and the last rites of the church to see them on their way. The sisters, often the daughters of aristocratic or upper middle class families, were not enclosed or made to take permanent vows. Some served the community and trained as nurses for several years and then left to marry, or to run their own households. Many became experts and moved on to train other nurses, both lay and professed.

For high days and holy days, the red hangings for each bed were brought out. They offered privacy – if patients were allowed out of bed to socialise they went to sit in the middle of the room. The nursing nuns and their assistants came to each patient from the other side of the bed, removing sheets, dressings, items used for treatment and waste to be washed, cleaned or disposed of.

The visitor to the hospices passes from the Salle des Pauvres past the smaller wards to the enormous kitchens, the other heart of the building. You can imagine how hot it must have been – boiling water for cleaning, making soap, as well as preparing food for the nuns and their patients. The house never stopped – nor did its dependencies: the farms providing milk, fruit, vegetables and meat, as well as the vineyards and their wine and vinegar, the drays that brought salt and other supplies for a busy working hospital.

The habits of Holy Week became ingrained over the years. The nuns would often have been at their busiest during Lent – falling in early spring or late winter it was often marked by plagues and fevers. The nuns lived Holy Week in their work: as it progressed, gradually the fires, candles and lights would go out. By Holy Thursday, there was no cooking, the last soup was given to the patients, and the nuns ate up the old bread, soaked in milk. The altars were stripped, statues shrouded. On Good Friday, the patients were fortified with wine and sausage, while the nuns fasted for part of the day. In the church, the liturgy of Good Friday was kept, and the nuns and lay nurses would use the last of the hot water to clean everywhere. The kitchens, especially the copper saucepans and utensils were scoured, candle stands and woodwork cleaned and polished, altar linens washed and ironed. The patients who could be moved, were turned out of bed and their beds changed and cleaned, the red hangings put up and brushed.

One of the diaries from the mid 1600s, speaks of a group of elderly people who had clearly been sat in the courtyard, while their beds were re-made and the chapel prepared for Easter Day. Holy Saturday was downtime...

In some years, however, it is recorded that Easter went on beyond the walls of the Hospices – as sickness continued, as more patients arrived, as, despite expert care and all the medical knowledge available at the time, people died of their illnesses and social isolation was occasionally a necessity.

These habits, in these days, when the climatic and seasonal signs we associate with Easter are all around us, like those Burgundian nuns before us we are trying to keep ourselves and others free of infection at the same time as we try to keep the days and hours of the Triduum. Our cleaning and preparing become the constant cleaning of surfaces, the washing of our hands, the cleaning of our personal spaces, and care in other spaces.



Like the nuns, in a busy Holy Week, our ‘patients’ are the people all over the world, they are the people we are keeping away from in order to protect them.

This Good Friday afternoon, a member of the congregation who cannot worship in the church is cleaning it, offering his cleaning as care, as we cannot be together as a community in these troubled days. The medical successors of the order of Ste Marthe, the ground-breaking Burgundian sisters – first aiders, emergency response team members and paramedics - show their skills at mask-making on home-made videos and transmit them on social media.

It has been said repeatedly in the past weeks, that this is a time that has rocked the world. Things are not the same and may never be the same again. In our prayers today we pray for those at the point of death and those who watch over them. Perhaps we should also add those who watch over them at a distance and mourn them at a distance. There have been so many people who have seen the death of loved ones, patients or neighbours – expected or unexpected. Around the world, we see towns and cities, villages and communities coming slowly back to life as illness fades away and life and health return.

This afternoon’s words and music take us down well worn paths, turning our thought and prayer to the Passion of Christ, in our sure and certain hope of the Resurrection that will follow. In the words of our last hymn, reflecting the image used to offer that hope to a suffering world, “we see the rainbow through the rain” for Christ’s passion and cross, his death and his glorious resurrection offer us hope.

Lord, in this thy mercy’s day, ere it pass for aye away,
On our knees we fall and pray.

Lord, on us thy Spirit pour, kneeling lowly at the door,
Lest it close for evermore.

By thy night of agony, by thy supplicating cry,
By thy willingness to die.

By thy tears of bitter woe, for Jerusalem below,
Let us not thy love forgo.

Grant us ‘neath thy wings a place, lest we lose the day of grace,
Ere we shall behold thy face.

The aria “He was despised” from Handel’s “Messiah” is sung.

Psalm 88 is sung.

This is a psalm of desolation.

*O Lord, God of my salvation, I have cried day and night before you.
Let my prayer come into your presence; incline your ear to my cry.*

*For my soul is /full of troubles;
my life draws near to the /land of death.
I am counted as one gone down / to the Pit;
I am like one that /has no strength,*

*Lost among the dead, like the slain who lie in the grave,
Whom you remember no more, for they are cut off from your hand.*

*You have laid me in the /lowest pit,
in a place of darkness in /the abyss.
Your anger lies heav /y upon me,
and you have afflicted me with / all your waves.*

*You have put my friends far from me and made me to be abhorred by them.
I am so fast in prison that I cannot get free; my eyes fail from all my trouble.*

*Lord, I have called daily upon you;
I have stretched /out my hands to you.
Do you work wonders /for the dead? Will the shades stand / up and praise you?
Shall your loving-kindness be declared in the grave,
your faithfulness in the land /of destruction?*

*Shall your wonders be known in the dark
or your righteous deeds in the land where all is forgotten?
But as for me, O Lord, / I will cry to you;
early in the morning my prayer shall /come before you.
Lord, why have you reject /ed my soul? Why have you hidden your /face from me?*

*I have been wretched and at the point of death from my youth;
I suffer your terrors and am no more seen.*

*Your wrath sweeps over me; your horrors are come / to destroy me;
All day long they come about /me like water;
they close me in on /every side.
Lover and friend have you put far from me and hid my companions out /of my sight.*

The collect for Good Friday is said.

*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.*

Amen.

The choir sings:

**O dearest Lord thy sacred head with thorns was pierced for me;
O pour thy blessing on my head that I may think for thee.**

**O dearest Lord, thy sacred hands with nails were pierced for me;
O shed thy blessing on my hands that they may work for thee.**

**O dearest Lord, thy sacred feet with nails were pierced for me;
O pour thy blessing on my feet that they may follow thee.**

**O dearest Lord, thy sacred heart with spear was pierced for me;
O pour thy Spirit in my heart that I may live for thee.**

FIRST READING Isaiah 52:13-53:12

*See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.
Just as there were many who were astonished at him —so marred was his appearance,
beyond human semblance, and his form beyond that of mortals
— so he shall startle 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.*

خداوند می‌فرماید: "خدمتگزار من در کار خود کامیاب و بسیار سرفراز خواهد شد. بسیاری از مردم با دیدن او متحیر می‌شوند، زیرا صورت او بقدری عوض شده که دیگر شکل انسان ندارد. او خون خود را بر قومهای بسیار خواهد پاشید و آنها را از گناه پاک خواهد ساخت. پادشاهان جهان در حضور او دهان خود را خواهند بست، زیرا چیزهایی را خواهند دید که کسی برای آنها تعریف نکرده و چیزهایی را خواهند فهمید که از کسی نشنیده بودند." ما چه کم هستند کسانی که این حقیقت را باور می‌کنند! چه کم‌اند کسانی که خداوند این حقیقت را به آنان آشکار ساخته است!

در نظر خدا او مانند درخت سبزی بود که در زمین خشک و شور هزار روئیده و ریشه دوانده باشد؛ اما در نظر ما او زیبایی و جلوه‌ای نداشت که مشتاقش باشیم. ما او را خوار شمردیم و رد کردیم، اما او درد و غم را تحمل کرد. همه ما از او رو برگردانیدیم. او خوار شد و ما هیچ اهمیت ندادیم. این دردهای ما بود که او به جان گرفته بود، این رنجهای ما بود که او بر خود حمل می‌کرد؛ اما ما گمان کردیم این درد و رنج مجازاتی است که خدا بر او فرستاده است. برای گناهان ما بود که او مجروح شد و برای شرارت ما بود که او را زدند. او تنبیه شد تا ما سلامتی کامل داشته باشیم. از زخمهای او ما شفا یافتیم. ما همچون گوسفندانی که آواره شده باشند، گمراه شده بودیم؛ راه خدا را ترک کرده به راه‌های خود رفته بودیم. با وجود این، خداوند تقصیرها و گناهان همه ما را به حساب او گذاشت! با او با بی‌رحمی رفتار کردند، اما او تحمل کرد و زبان به شکایت نگشود. او را مانند بره به کشتارگاه بردند؛ و او همچون گوسفندی که نزد پشم برنده‌اش بی‌زبان است، خاموش ایستاد و سخنی نگفت. به ناحق او را به مرگ محکوم کرده، کشتند و مردم نفهمیدند که او برای گناهان آنها بود که کشته می‌شد بلی، او بجای مردم مجازات شد. هنگامی که خواستند او را همراه خطاکاران دفن کنند، او را در قبر مردی ثروتمند گذاشتند؛ اما هیچ خطایی از او سر نزده بود و هیچ حرف نادرستی از دهانش بیرون نیامده بود. خداوند می‌فرماید: "این خواست من بود که او رنج بکشد و بمیرد. او جانش را قربانی کرد تا آموزش گناهان به ارمغان آورد، بنابراین صاحب فرزندان بی‌شمار خواهد شد. او زندگی را از سر خواهد گرفت و اراده من بدست او اجرا خواهد شد. هنگامی که ببیند عذابی که کشیده چه ثمری به بار آورده، راضی و خشنود خواهد شد. خدمتگزار عادل من بار گناهان بسیاری از مردم را به دوش خواهد گرفت و من بخاطر او آنها را خواهم بخشید. به او مقامی بزرگ و قدرتی عظیم خواهم داد، زیرا او خود را فدا کرد، از خطاکاران محسوب شد، بار گناهان بسیاری را بر دوش گرفت و برای خطاکاران شفاعت کرد."

PSALM 22 is sung to a new setting by Anna Zweck

هر که مرا می‌بیند، مسخره می‌کند. آنها سر خود را تکان می‌دهند و با طعنه می‌گویند: "آیا این همان کسی است که بر خدا توکل داشت؟ آیا این همان شخصی است که می‌گفت خدا او را دوست دارد؟ اگر خدا او را دوست دارد پس چرا نجاتش نمی‌دهد؟" دشمنانم مانند سگ، دور مرا گرفته‌اند. مردم بدکار و شرور مرا احاطه نموده‌اند. دستها و پاهای مرا سوراخ کرده‌اند. از فرط لاغر می‌شوم تمام استخوانهایم دیده می‌شوند؛ بدکاران به من خیره شده‌اند. رخت مرا در میان خود تقسیم کردند و بر ردای من قرعه انداختند. مرا از دهان این شیران برهان؛ مرا از شاخهای این گاوان وحشی نجات ده! کارهای شگفت‌انگیز تو را برای برادران خود تعریف خواهم کرد. ای قوم خدا، او را سپاس گویند! ای فرزندان یعقوب، وی را گرامی بدارید! ای بنی‌اسرائیل او را بپرستید!

SECOND READING 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.

"اینست آن پیمان جدیدی که در آن روز با خاندان اسرائیل خواهم بست: احکام خود را در فکر ایشان خواهم نهاد و در دل ایشان خواهم نوشت، تا بی‌آنکه سخنی گفته باشم، بدانند از ایشان چه می‌خواهم، و از من اطاعت کنند." سپس اضافه کرده، می‌فرماید: "خطایای ایشان را خواهم بخشید و گناهانشان را دیگر بپاد نخواهم آورد." پس حال که گناهان ما بطور دایمی بخشیده و فراموش شده است، دیگر چه نیازی است که برای آموزش گناهان، بار دیگر قربانی تقدیم کنیم؟ بنابراین، ای برادران عزیز، اکنون می‌توانیم به سبب خون عیسی، مستقیم وارد مقدس‌ترین جایگاه شده، به حضور خدا برویم؛ زیرا زمانی که بدن مسیح بر روی صلیب پاره شد، در واقع پرده مقدس‌ترین جایگاه خانه خدا نیز پاره شد؛ و به این ترتیب او راهی تازه و حیات‌بخش برای ما گشود تا ما را بحضور مقدس خدا برساند. پس حال که اداره امور خاندان الهی، به عهده این کاهن بزرگ ماست، بیایید با دلی پاک، مستقیماً به حضور خدا برویم، و یقین کامل داشته باشیم که او ما را می‌پذیرد، زیرا خون مسیح بر ما پاشیده شده و ما را پاک ساخته؛ بدنهایمان نیز با آب پاک شسته شده است. اکنون می‌توانیم منتظر نجاتی باشیم که خدا وعده داده است، و می‌توانیم بدون هیچ‌گونه تردیدی به همه بگوییم که نجات یافته‌ایم، زیرا خدا به همه وعده‌های خود عمل خواهد فرمود. حال، به پاس آن همه لطفی که خدا در حق ما کرده است، بیایید یکدیگر را به محبت کردن و به انجام اعمال نیک تشویق و ترغیب نماییم. و نیز چنانکه برخی را عادت است، از حضور در مجالس عبادت کلیسایی غافل نشوید،

The Passion of Our Lord Jesus Christ according to John

Jesus went with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. 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. 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. 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.

Annas 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.

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.'

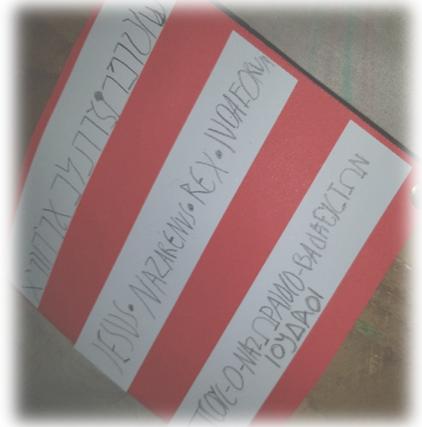
Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus 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.'

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, '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.'

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 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.

Passion Narrative

پس از پایان دعا، عیسی با شاگردانش به یک باغ زیتون واقع در آنسوی دره "قدرون" رفت. یهودای خائن نیز آن محل را می‌شناخت، زیرا عیسی و شاگردانش بارها در آنجا گرد آمده بودند. پس یهودا به همراه سربازان و محافظین مخصوص خانه خدا که کاهنان اعظم و فریسیان در اختیارش گذاشته بودند، با اسلحه و مشعلها و چراغها وارد باغ شدند. عیسی با اینکه می‌دانست چه سرنوشتی در انتظار اوست، جلو رفت و از ایشان پرسید: "چه کسی را می‌خواهید؟" جواب دادند: "عیسای ناصری!"

عیسی فرمود: "من خودم هستم!" وقتی عیسی این را می‌گفت یهودا نیز آنجا ایستاده بود. به محض اینکه گفت من خودم هستم، همه عقب‌عقب رفتند و بر زمین افتادند. عیسی باز از ایشان پرسید: "چه کسی را می‌خواهید؟" باز جواب دادند: "عیسای ناصری را." فرمود: "من که گفتم خودم هستم. اگر مرا می‌خواهید، بگذارید اینها بروند." او این کار را کرد تا مطابق دعای آن شب خود عمل کرده باشد که فرمود: "تمام کسانی را که به من سپردی حفظ کردم بطوری که هیچیک از دست نرفت." در همین وقت، شمعون پطرس شمشیر خود را کشید و گوش راست "ملوک" خدمتکار کاهن اعظم را برید. عیسی به پطرس فرمود: "شمشیرت را غلاف کن. آیا جامی را که پدرم به من داده است، نباید بنوشم؟" آنگاه سربازان و فرماندهان و محافظین مخصوص، عیسی را گرفتند و دستهای او را بستند، و او را نخست نزد "حنا"، پدر زن "قیافا" که کاهن اعظم آن سال بود، بردند. قیافا همان است که به سران قوم یهود گفت: "بهتر است این یک نفر فدای همه شود." شمعون پطرس و یک شاگرد دیگر نیز دنبال عیسی رفتند. آن شاگرد با کاهن اعظم آشنا بود، پس توانست دنبال عیسی داخل خانه کاهن اعظم شود. ولی پطرس پشت در ماند، تا اینکه آن شاگرد دیگر آمد و با کنیزی که دربان آنجا بود، گفتگو کرد و پطرس را با خود به داخل خانه برد.

آن کنیز از پطرس پرسید: "آیا تو از شاگردان عیسی هستی؟" جواب داد: "نه، نیستم." بیرون، هوا سرد بود. پس خدمتکاران و مأموران، آتشی درست کردند و دور آن جمع شدند. پطرس نیز به میان ایشان رفت تا خود را گرم کند. در داخل، کاهن اعظم، از عیسی درباره شاگردان و تعالیم او سؤالاتی کرد. عیسی جواب داد: "همه می‌دانند که من چه تعلیمی می‌دهم. آشکارا در عبادتگاهها و خانه خدا مو عظه کرده‌ام؛ تمام سران قوم سخنان مرا شنیده‌اند و به کسی مخفیانه چیزی نگفته‌ام. چرا این سؤال را از من می‌کنی؟ از کسانی بپرس که سخنانم را شنیده‌اند. عده‌ای از ایشان اینجا حاضرند و می‌دانند من چه گفته‌ام." وقتی این را گفت، یکی از سربازان که آنجا ایستاده بود، به عیسی سیلی زد و گفت: "به کاهن اعظم اینطور جواب می‌دهی؟" عیسی جواب داد: "اگر سخنی ناراست گفته‌ام، آن را ثابت کن. ولی اگر سخنم راست است، چرا سیلی می‌زنی؟"

سپس "حنا" عیسی را دست بسته، نزد "قیافا" فرستاد که او نیز کاهن اعظم بود. در حالی که شمعون پطرس در کنار آتش ایستاده بود و خود را گرم می‌کرد، یک نفر دیگر از او پرسید: "تو از شاگردان او نیستی؟" جواب داد: "البته که نیستم." یکی از خدمتکاران کاهن اعظم که از خویشان کسی بود که پطرس گوشش را بریده بود، گفت: "مگر من خودم تو را در باغ با عیسی ندیدم؟"

باز پطرس حاشا کرد. همان لحظه خروس بانگ زد. نزدیک صبح، بازجویی از عیسی تمام شد. پس قیافا او را به کاخ فرماندار رومی فرستاد. یهودیان برای اینکه نجس نشوند، داخل کاخ نشدند، چون اگر داخل می‌شدند دیگر نمی‌توانستند در مراسم "عید پسخ" و مراسم قربانی شرکت کنند. پس فرماندار رومی که نامش "پپلاطوس" بود، بیرون آمد و پرسید: "اتهام این شخص چیست؟ از دست او چه شکایت دارید؟" جواب دادند: "اگر مجرم نبود، دستگیرش نمی‌کردیم."

پپلاطوس گفت: "پس او را ببریید و مطابق قوانین مذهبی خودتان محاکمه کنید." گفتند: "اما می‌خواهیم او بر صلیب اعدام شود و لازم است که دستور این کار را شما بدهید." این مطابق پیشگویی خود عیسی بود که فرموده بود به چه ترتیبی باید بمیرد. پپلاطوس به داخل کاخ برگشت و دستور داد عیسی را نزد او بیاورند. آنگاه از او پرسید: "آیا تو پادشاه یهود هستی؟" عیسی پرسید: "منظورت از 'پادشاه' آن است که شما رومی‌ها می‌گویید یا پادشاهی که یهودیان منتظر ظهورش هستند؟" پپلاطوس گفت: "مگر من یهودی هستم که این چیزها را از من می‌پرسی؟ قوم خودت و کاهنانشان تو را اینجا آورده‌اند. چه کرده‌ای؟" عیسی فرمود: "من یک پادشاه دنیوی نیستم. اگر بودم، پیروانم می‌جنگیدند تا در چنگ سران قوم یهود گرفتار نشوم. پادشاهی من متعلق به این دنیا نیست."

پپلاطوس پرسید: "بهر حال منظورت این است که تو پادشاهی؟" عیسی فرمود: "بلی، من برای همین منظور متولد شده‌ام، و آمده‌ام تا حقیقت را به دنیا بیاورم؛ و تمام کسانی که حقیقت را دوست دارند از من پیروی می‌کنند."

پپلاطوس گفت: "حقیقت چیست؟" سپس بیرون رفت و به مردم گفت: "او هیچ جرمی مرتکب نشده است؛ ولی رسم اینست که در هر "عید پسخ" یک زندانی را برای شما آزاد کنم. اگر بخواهید، حاضرم "پادشاه یهود" را آزاد کنم." آنگاه به دستور پپلاطوس ولی مردم فریاد زدند: "نه، او را نمی‌خواهیم. باراباس را می‌خواهیم!" (باراباس راهزن بود.) عیسی را شلاق زدند.

سربازان از خار تاجی ساختند و بر سر او گذاشتند و یک لباس بلند شاهانه از غوانی رنگ به او پوشاندند؛ و او را مسخره کرده، می‌گفتند: "زنده باد پادشاه یهود!" و به او سیلی می‌زدند. پپلاطوس باز بیرون رفت و به یهودیان گفت: "اینک او را نزد شما می‌آورم؛ ولی بدانید که او بی‌تقصیر است."

آنگاه عیسی با تاج خار و لباس بلند از غوانی بیرون آمد. پپلاطوس به مردم گفت: "ببینید، این همان شخص است." به محض اینکه چشم کاهنان اعظم و محافظین مخصوص خانه خدا به عیسی افتاد، فریاد زدند: "اعدامش کن! بر صلیب اعدامش کن!" پپلاطوس گفت: "شما خودتان اعدامش کنید. چون به نظر من بی‌تقصیر است." جواب دادند: "مطابق شریعت ما باید کشته شود چون ادعا می‌کند که پسر خداست." وقتی پپلاطوس این را شنید بیشتر وحشت کرد. پس دوباره عیسی را به کاخ خود برد و از او پرسید: "تو اهل کجایی؟" ولی عیسی به او جواب نداد. پپلاطوس گفت: "چرا جواب نمی‌دهی؟ مگر نمی‌دانی من قدرت آن را دارم که تو را آزاد کنم یا اعدام نمایم؟"

عیسی فرمود: "اگر خدا این قدرت را به تو نمی‌داد، با من هیچ کاری نمی‌توانستی بکنی. ولی گناه کسانی که مرا پیش تو آوردند، سنگینتر از گناه توست."

پپلاطوس خیلی تلاش کرد تا عیسی را آزاد سازد، ولی سران یهود به او گفتند: "این شخص یاغی است، چون ادعای پادشاهی می‌کند. پس اگر آزادش کنی، معلوم می‌شود مطیع امپراتور نیستی." با شنیدن این سخن، پپلاطوس عیسی را بیرون آورد و در محل سنگ‌فروش، بر مسند قضاوت نشست. ظهر نزدیک می‌شد و یک روز نیز بیشتر به عید پسخ نمانده بود. پپلاطوس به یهودیان گفت: "این هم پادشاهان!" مردم فریاد زدند: "نابودش کن، نابودش کن! مصلوبش کن!" پپلاطوس گفت: "می‌خواهید پادشاهان را اعدام کنم؟" کاهنان اعظم فریاد زدند: "غیر از امپراتور روم، پادشاه دیگری نداریم." پس پپلاطوس عیسی را در اختیار ایشان گذاشت تا اعدام شود. سربازان او را گرفته، بردند، و صلیب را بر دوش گذاشتند و از شهر بیرون بردند تا به محلی به نام "جمجمه" رسیدند که به زبان عبری آن را "جلجتا"

می‌گویند. در آنجا او را با دو نفر دیگر مصلوب کردند یکی این طرف، یکی آن طرف و عیسی در وسط. پپلاطوس دستور داد در بالای صلیب او نوشته‌ای نصب کنند که روی آن نوشته شده بود: "عیسای ناصری، پادشاه یهود." بسیاری آن نوشته را که به زبان عبری، رومی و یونانی بود خواندند، چون جایی که عیسی را مصلوب کردند، نزدیک شهر بود. پس، سران کاهنان به پپلاطوس گفتند: "این نوشته را عوض کنید و بجای 'پادشاه یهود' بنویسید:" او گفت که من پادشاه یهود هستم." پپلاطوس جواب داد: "آنچه نوشته‌ام، نوشته‌ام و تغییر نخواهد کرد." وقتی سربازان عیسی را مصلوب کردند، لباسهای او را بین خود به چهار قسمت تقسیم نمودند؛ ولی وقتی به ردای او رسیدند، دیدند که یکپارچه بافته شده و درز ندارد. پس به یکدیگر گفتند: "حیف است این را پاره کنیم. بنابراین قرعه می‌اندازیم تا ببینیم به که می‌رسد." و این مطابق پیشگویی کتاب آسمانی بود که می‌فرماید: "لباسهای را میان خود تقسیم کردند و بر ردای من قرعه انداختند." پس سربازان نیز چنین کردند.

در پای صلیب، مریم مادر عیسی، خاله عیسی، مریم زن کلویا و مریم مجدلیه ایستاده بودند. وقتی عیسی مادر خود را در کنار شاگردی که دوستش می‌داشت، دید، به مادر خود گفت: "این پسر تو باشد." و به آن شاگرد نیز فرمود: "او مادر تو باشد." از آن روز به بعد، آن شاگرد مادر عیسی را به خانه خود برد.

عیسی می‌دانست که دیگر همه چیز تمام شده است. پس برای اینکه مطابق پیشگویی کتاب آسمانی عمل کرده باشد، فرمود: "تشنه‌ام." در آنجا یک کوزه شراب ترشیده بود. پس اسفنجی در آن فرو کردند و بر سر نی گذاشتند و جلو دهان او بردند. وقتی عیسی چشید، فرمود: "تمام شد!" و سر خود را پایین انداخت و جان سپرد. سران قوم یهود نمی‌خواستند جسد‌ها روز بعد که شنبه و روز اول عید بود، بالای دار بمانند. بنابراین، از پیلاتوس خواهش کردند که دستور بدهد ساق پایهای ایشان را بشکنند تا زودتر بمیرند و جسدشان را از بالای دار پایین بیاورند. پس سربازان آمدند و ساق پایهای آن دو نفر را که با عیسی اعدام شده بودند، شکستند. ولی وقتی به عیسی رسیدند، دیدند که مرده است. پس ساقهای او را نشکستند. با این همه، یکی از سربازان نیزه خود را به پهلو عیسی فرو کرد که خون و آب بیرون آمد. (کسی که این وقایع را دید، آنها را عیناً نوشت تا شما نیز ایمان آورید. شهادت او راست است و او می‌داند که حقیقت را می‌گوید.) کاری که سربازان کردند، مطابق پیشگویی کتاب آسمانی بود که می‌فرماید: "هیچ یک از استخوانهای او شکسته نخواهد شد." و همچنین "به او نیزه زدند و به تماشای او پرداختند." ساعتی بعد، یکی از بزرگان یهود، به نام یوسف که اهل "رامه" بود و از ترس سران قوم، مخفیانه شاگرد عیسی شده بود، با بی‌باکی به حضور پیلاتوس رفت و اجازه خواست تا جسد عیسی را از بالای صلیب پایین بیاورد و بخاک بسپارد. پیلاتوس به او اجازه داد و او نیز جسد را پایین آورد و برد. نیکودیموس هم که یک شب نزد عیسی آمده بود، سی کیلو مواد خوشبو که از مر و چوب عود درست شده بود برای مراسم تدفین آورد. ایشان با هم، مطابق رسم یهود، جسد عیسی را در پارچه‌های کتان که با مواد خوشبو معطر شده بود پیچیدند. در نزدیکی محل اعدام، باغ کوچکی بود و قبری تازه که تا آن زمان کسی در آن دفن نشده بود. پس چون شنبه در پیش بود و قبر نزدیک، جسد عیسی را همانجا دفن کردند.

After a time of silence:

**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.**

A setting of the Reproaches, by Tomas Luis de Victoria is sung.

THE GENERAL INTERCESSIONS

A reader leads each section, and after a time of silence a short collect is said.

*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 our bishops, and the people of this diocese,
for all Christians in this place, for those to be baptized,
that God will confirm his Church in faith,
increase it in love, and preserve it in peace. 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 for all your faithful people, that in their vocations and ministries
they 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 all the nations of the world;
for all who lead them, 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 we may live in peace and freedom.

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 Christians and Jews,
for the removal of blindness or 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: **Lord, graciously hear us.**

*Lord God of Abraham, bless the children of your covenant,
and hasten the coming of your kingdom,
when 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 have not heard the message of salvation,
that God will open their hearts and lead them to faith and light.

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 your 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 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.

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 unfailling 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: **Lord, graciously hear us.**

*O God of unchangeable power and eternal light,
look favourably on your whole Church,
and strengthen it to carry out the work of our salvation:*

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, 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.**

The president introduces the Lord's Prayer and all say:

**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.**

All the remaining consecrated
bread and wine is consumed.
The cross is moved to
before the tabernacle,
embalmed with leaves
and seeds
and wrapped in the shroud.
Bowls of myrrh are placed around it.



O love that will not let me go,
I rest my weary soul in thee.
I give thee back the life I owe,
that in thine oceans depths its flow.
may richer, fuller be.

O light followest all my way,
I yield my flickering torch to thee.
My heart restores its borrowed ray,
that in thy sunshine's blaze its day
may brighter, fairer be.

O joy that seekest me through pain,
I cannot close my heart to thee.
I chase the rainbow through the rain,
and feel the promise is not vain -
that morn shall tearless be.

O cross that liftest up my head,
I dare not ask to fly from thee.
I lay in dust's life's glory dead,
and from the ground there blossoms red
life that shall endless be.

The president says the final prayer.

*Most merciful God,
who by the death and resurrection of your son Jesus Christ
delivered and saved us all;
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ our Lord.*

Amen.