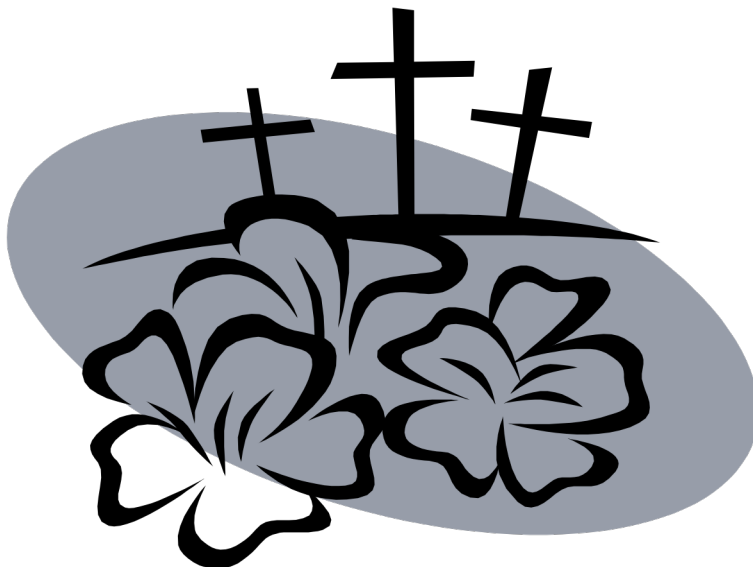


HOLY INNOCENTS FALLOWFIELD



The Liturgy of Good Friday

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.

By tradition the Eucharist is not celebrated on this day,
but we may receive Holy Communion
from the sacrament which has been kept since last night's service.

Love's endeavour, love's expense.



Just before the service starts, please stand to join in:

**O come and stand beneath the cross, come and be at the Saviour's side,
With sword-pierced Mary and with John, Jesus, our Love is crucified.**

**'Could ye not watch with me one hour?' Peter his Lord has thrice denied;
the rest have fled in frightened grief; Jesus their Lord is crucified.**

**'If thou be the Christ, then save us now'; blame not the pain-racked thief who cried:
he saves us all, this Lamb of God, who for our sins was crucified.**

**Pierced by the spear, from thence there flow water and blood from out his side:
Baptise me in that cleansing stream, Jesus, my Lord, the crucified.**

**'All is accomplished': hear his word who on that wondrous cross has died:
the travail of his soul is done; victor he reigns, the crucified.**

**Rent is the veil, the way revealed, where heaven's gate he opens wide
Through death to life his own shall rise, through him, their Lord, once crucified.**

The Passion of Our Lord Jesus Christ according to 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. 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 authorities 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.

PLEASE SIT

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 leaders 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 leaders of the community 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 chief priest and police 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.'

PLEASE STAND.

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 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 chief priests 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.'

**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.**

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 chief priests and community leaders, '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 those who passed by 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.

PLEASE sit or kneel: **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.**

Then the chief priests of the Jewish people 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.' And to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

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

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 authorities 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 Jewish authorities, 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.

**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.**

The Passion Narrative may be followed by a short sermon. Then The Reproaches (contrasting God's faithfulness with our unfaithfulness) are led by the choir, who sing the refrain which is repeated by all. Please remain seated or kneeling as the cross is carried through the church.

THE VENERATION OF THE CROSS

O, my people, what have I done to offend you so? Tell me, give answer, tell me.

From slavery in Egypt I set you free: led you in the desert, gave you this land,
but you have led your Saviour, your Saviour to the cross.

What more could I have done? You were my fairest vine, yielding only bitterness - gall, not wine, yet you have pierced your Saviour, your Saviour with a lance.

I scourged your captors, now you scourge me;
freed you from bondage, now you betray me, I opened wide the sea, you open my side.

I led you through the desert, you lead me to trial. I fed you with manna, you strike and scourge me. I gave you saving water, now vinegar my drink.

I struck kings of Canaan, you strike me with a reed. I gave you a royal sceptre, you crown me with thorns. I raised you up in majesty, you raise me on a cross.

Three times the procession stops, and a minister says:

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

Come, let us worship.

When the procession has arrived at the sanctuary, the president venerates the cross.

Then the cross is placed before the sanctuary, whilst others venerate it, either by kneeling for a moment before it or scattering herbs, leaves and flower petals around it. As the veneration ends, please remain seated or kneeling to join in:

**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.**

After a time of silence:

Father, hear our prayer and forgive us.

Unstop our ears that we may receive the gospel of the cross.

Lighten our eyes that we may see your glory in the face of your Son.

Penetrate our minds that your truth may make us whole.

Fill our hearts with your love that we may love one another for Christ's sake.

Father, forgive us.

After a moment of silence, the following response is sung first by a cantor and then repeated by all as the cross is shrouded and moved to before the tabernacle.

REFRAIN:

Ours were the griefs he bore, ours were the
pains he car-ried. Ours were the sins he took on
him, and by his wounds we are healed. *Fine*

THE GENERAL INTERCESSIONS

The president introduces the prayers. Please stand for the introduction, first bidding and collect, then sit or kneel for the rest of the prayers..

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 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.

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

After the final bidding, please remain seated or kneeling for the final part of the prayer.

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.

HOLY COMMUNION

The altar is prepared, and the Blessed Sacrament brought from the place where it has been kept since last night. All please join in:

**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 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.

ی پدر ما که در آسمانی، نام تو مقدس باد، ملکوت تو بیاید. اراده تو چنانکه در آسمان است، بر زمین نیز کرده شود. نان کفاف ما را امروز به ما بده. و قرض های ما را ببخش چنانکه ما نیز قرضداران خود را می بخشیم، و ما را در آزمایش میاور، بلکه از شریر ما را رهایی ده. زیرا ملکوت و قوت و جلالنا ابدالابد از آن تو است، آمین.

The president invites those who wish to receive Holy Communion:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

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

Holy Communion is given under the form of bread only. Those who wish to receive now approach the altar. When all have received holy communion, there will be a time of quiet.

The president leads 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.

The president and other ministers leave in silence.



Holy Saturday, Easter Eve
8.30pm: **The Easter Vigil**
The Lighting of the Paschal Candle
The Ministry of the Word
The Liturgy of Baptism;
The First Eucharist of Easter

Easter Sunday
10am: Sung Eucharist
of the Lord's Resurrection

