



GOOD FRIDAY LITURGY OF THE PASSION



It is accomplished

GOOD FRIDAY

Today marks the final setting in the old dealings of God with his people—the final episode in a drama played by actors who have been overtaken by the reality of what they portray. John's gospel shows this clearly. From the moment the Lamb, the Servant, came, the apparent harmony of the world broke down, man is divided against man, all is naked confrontation! The best witness to this crisis are those men who in the act of condemning Jesus pass judgement on themselves.

How has he come to the cross, this Innocent One whose origins are not of this world? He has set everyone against him; he stands before a foreigner, accused by his own people; he has been judged, condemned by the Jews and by a pagan, each citing their own laws, and he has been crucified. But this involved a double betrayal. The Jews betray their faith in appealing to Caesar, and Pilate the sceptic betrays his own conscience in condemning one who is innocent. But Jesus, a king despised and disfigured, the victim of a corrupt justice, symbolises in his state of abandonment the degradation to which man can reduce man; yet he remains all the while, in God's view, the 'Man for others' whom we are called on to imitate. At the very hour when Jewish priests are sacrificing their paschal lambs in the temple, God himself suffers and dies. But from the pierced side of this ambassador in chains, that love with which God so loves the world is poured out even to the last drop. The grain of wheat fallen into the earth has already begun to produce the fruit of salvation.

'They will look on the one they have pierced' (Jn 19: 37). The liturgy of Good Friday gives full expression to this attitude of faith with which the Church looks on the Lamb sacrificed since the foundation of the world. He, indeed, is worthy to receive the Book and to open for us the sealed pages. This perfect High Priest prays with us on that mountain where 'God provides' (Gen 22: 14) the victim for sacrifice. Come, let us adore the Lord raised up between heaven and earth.

From The Glenstal Bible Missal

GOOD FRIDAY

Celebration of the Lord's Passion

According to the Church's ancient tradition, the sacraments are not celebrated today or tomorrow. The altar is completely bare, without cloths, candles, or cross.

The celebration consists of three parts: liturgy of the word, veneration of the cross, and holy communion from the Reserved Sacrament.

The priest and sacred ministers go to the altar. There they make a reverence and prostrate themselves. ALL KNEEL.

All pray silently for a while.

Then the priest goes to the altar and, with hands joined, says the following prayer.

Prayer

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 wicked men
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.**

FIRST PART

Liturgy of the Word

FIRST READING

SIT

Considering the suffering and death of the Servant, the question is posed: 'Of whom is the prophet speaking? Himself, or some other?' Christian tradition replies unhesitatingly: Isaiah is speaking of Christ, the Messiah-king, priest and prophet. Burdened with our sins to make atonement, he has begotten a new race of humanity.

See, my servant will prosper,
he shall be lifted up, exalted, rise to great heights.

As the crowds were appalled on seeing him
—so disfigured did he look
that he seemed no longer human—
so will the crowds be astonished at him,
and kings stand speechless before him;
for they shall see something never told
and witness something never heard before:
‘Who could believe what we have heard,
and to whom has the power of the Lord been revealed?’

Like a sapling he grew up in front of us,
like a root in arid ground.
Without beauty, without majesty (we saw him),
no looks to attract our eyes;
a thing despised and rejected by men,
a man of sorrows and familiar with suffering,
a man to make people screen their faces;
he was despised and we took no account of him.

And yet ours were the sufferings he bore,
ours the sorrows he carried.
But we, we thought of him as someone punished,
struck by God, and brought low.
Yet he was pierced through for our faults,
crushed for our sins.
On him lies a punishment that brings us peace,
and through his wounds we are healed.

We had all gone astray like sheep,
each taking his own way,
and the Lord burdened him
with the sins of all of us.
Harshly dealt with, he bore it humbly,
he never opened his mouth,
like a lamb that is led to the slaughter-house,
like a sheep that is dumb before its shearers
never opening its mouth.

By force and by law he was taken;
would anyone plead his cause?
Yes, he was torn away from the land of the living;

for our faults struck down in death.
They gave him a grave with the wicked,
a tomb with the rich,
though he had done no wrong
and there had been no perjury in his mouth.
The Lord has been pleased to crush him with suffering.
If he offers his life in atonement,
he shall see his heirs, he shall have a long life
and through him what the Lord wishes will be done.

His soul's anguish over
he shall see the light and be content.
By his sufferings shall my servant justify many,
taking their faults on himself.

Hence I will grant whole hordes for his tribute,
he shall divide the spoil with the mighty,
for surrendering himself to death
and letting himself be taken for a sinner,
while he was bearing the faults of many
and praying all the time for sinners.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Ps 30: 2, 6, 12–13, 15–17, 15. R. Lk 23: 46

R. Father, I put my life in your hands.

- 1 In you, O Lord, I take refuge.
Let me never be put to shame.
In your justice, set me free.
Into your hands I commend my spirit.
It is you who will redeem me, Lord. **R.**
- 2 In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends. **R.**
- 3 Those who see me in the street
run far away from me.
I am like a dead man, forgotten in men's hearts,
like a thing thrown away. **R.**

4 But as for me, I trust in you, Lord,
I say: 'You are my God'.
My life is in your hands, deliver me
from the hands of those who hate me. *℟.*

5 Let your face shine on your servant.
Save me in your love.
Be strong, let your heart take courage,
all who hope in the Lord. *℟.*

SECOND READING

Christ has known our trials; he has cried out as we do; wept the same tears as ourselves. Priest and victim, he has gone before us in our human suffering. We are to follow his divine obedience. And we shall be saved.

A reading from the letter to the Hebrews. *4: 14–16; 5: 7–9*

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard.

Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

The word of the Lord.

Thanks be to God.

Hymn Before Gospel (*NEH 92*) HORSLEY

1 **THERE is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.**

- 2 We may not know, we cannot tell,
 What pains he had to bear,
 But we believe it was for us
 He hung and suffered there.
- 3 He died that we might be forgiven,
 He died to make us good;
 That we might go at last to heaven,
 Saved by his precious blood.
- 4 There was no other good enough
 To pay the price of sin;
 He only could unlock the gate
 Of heaven, and let us in.
- 5 O, dearly, dearly has he loved,
 And we must love him too,
 And trust in his redeeming blood,
 And try his works to do.

Mrs C.F. Alexander 1818–95

GOSPEL ACCLAMATION *Phil 2: 8–9* *STAND*

Glory and praise to you, Lord Jesus Christ!

Glory and praise to you, Lord Jesus Christ!

Christ became obedient for us even to death,
dying on the cross.

Therefore God raised him on high
and gave him a name above all other names.

Glory and praise to you, Lord Jesus Christ!

THE PASSION GOSPEL *Jn. 18: 1–19: 42*

This account of the passion is not simply an historical account of a legal process. St John contemplates Jesus in the light of his Easter faith. Note the tone of majesty. The Saviour knows he is going to his death and goes freely. With full clarity he is aware that by offering his life he is accomplishing all things. So, paradoxically, the Crucified is seen as the Living One who gives life in abundance.

The passion of our Lord Jesus Christ according to John.

SIT for the First Part of the Passion. The congregation STANDS for the Second Part, kneeling for a moment at the death of Jesus.

HOMILY

GENERAL INTERCESSIONS

The general intercessions conclude the Liturgy of the Word. The Priest, Deacon, or other person says the introduction in which each intention is stated.

All pray silently for some period of time, and then the Priest, with hands extended, sings or says the prayer.

The Celebrant introduces 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.

I. FOR THE CHURCH

Let us pray for the Church of God throughout the world—
for unity in faith, in witness and in service;
for Bishops and other ministers, and those
whom they serve;
for our Archbishop N., and the people of this Diocese;
for all Christians in this place;
for those to be baptised;
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

Lord, hear us.

Lord, graciously hear us.

Celebrant:

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer
for all your faithful people;
that in their vocation and ministry
each may serve you in holiness and truth
to the glory of your Name;
through our Lord and Saviour Jesus Christ. **Amen.**

II. FOR THE WORLD & ITS LEADERS

Let us pray for the nations of the world and their leaders—
for Elizabeth our Queen 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

Lord, hear us.

Lord, graciously hear us.

Celebrant:

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.**

III. FOR THE JEWISH PEOPLE

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

Lord, hear us.

Lord, graciously hear us.

Celebrant:

Lord God of Abraham,
bless the children of your covenant,
both Jew and Christian;
take from us all blindness and bitterness of heart,
and hasten the coming of your Kingdom,
when Israel shall be saved,
the Gentiles gathered in,
and we shall dwell together in mutual love and peace,
under the one God and Father
of our Lord Jesus Christ. **Amen.**

IV. FOR THOSE WHO DO NOT BELIEVE IN GOD

Let us pray for those who do not believe the
Gospel of Christ—
for those who follow other faiths and creeds;
for those who have not heard the message of salvation;
for all 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

Lord, hear us.
 Lord, graciously hear us.

Celebrant:

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. **Amen.**

V. FOR THOSE IN SPECIAL NEED

let us pray for all those who suffer—
for those who are deprived and oppressed;
for all who are sick and handicapped;
for those in darkness, in doubt and in despair,
in loneliness and in fear;
for prisoners;
for the victims of false accusations and violence;
for all at the point of death and those who
watch beside them;
that God in his mercy will sustain them
with the knowledge of his love.

SILENCE

Lord, hear us.

Lord, graciously hear us.

Celebrant:

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.

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith
we may by your grace receive,
through Jesus Christ our Lord. Amen.**

SECOND PART

Veneration of the Cross

Hymn (NEH 95) ROCKINGHAM

- 1 **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.**
- 2 **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.**
- 3 **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?**
- 4 **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.**
- 5 **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

THE INVITATION

The cross is shown to the people three times as it is carried in procession through the church to the sanctuary.

Each time the priest sings, each time on a higher note:

℣. Behold the wood of the cross,
on which hung the world's Salvation.

℟. **O come, let us worship.**

After each response, all kneel and venerate the cross briefly in silence. Then the cross and candles are placed in the sanctuary.

VENERATION OF THE CROSS

The priest, clergy, and faithful approach to venerate the cross. They may make an appropriate sign of reverence, for example, kissing or touching the cross.

Songs at the Veneration of the Cross

These draw their inspiration from Scripture (eg Micah 6: 3–4). Through them, Christ the Crucified King engages in dialogue with us his people.

The Reproaches

O my people, what have I done unto thee?
Or wherein have I wearied thee?
Testify against me.

Because I brought thee forth from the land of Egypt:
Thou has prepared a cross for thy Saviour.

<i>Agios O Theos</i>	<i>Holy God</i>
<i>Agios ischyros</i>	<i>Holy and mighty</i>
<i>Agios athanatos</i>	<i>Holy and immortal</i>
<i>eleison imas.</i>	<i>have mercy upon us.</i>

Because I led thee through the desert for forty years,
and fed thee with manna,
and brought thee into a land exceeding good:
thou has prepared a cross for thy Saviour.

What more could I have done unto thee that I have not done?
I indeed did plant thee, O my vineyard, with exceeding fair fruit:
and thou art become very bitter unto me:
for vinegar, mingled with gall, thou gavest me when thirsty:
and has pierced with a spear the side of thy Saviour.

Hymn (NEH 517) *CRUX FIDELIS & PANGE LINGUA*

CANTOR: *Faithful Cross! above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

ALL: **1 SING, my tongue, the glorious battle,
Sing the ending of the fray,
O'er the Cross, the victor's trophy,
Sound the loud triumphant lay:
Tell how Christ, the world's Redeemer,
As a Victim won the day.**

*Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

**2 God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then another tree was chosen
Which the world from death should free.**

*Faithful Cross! above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;*

**3 Therefore when the appointed fullness
Of the holy time was come,
He was sent who maketh all things
Forth from God's eternal home:
Thus he came to earth incarnate,
Offspring of a maiden's womb.**

*Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

**4 Thirty years among us dwelling,
Now at length his hour fulfilled,
Born for this, he meets his Passion,**

**For that this he freely willed,
On the Cross the Lamb is lifted,
Where his life-blood shall be spilled.**

*Faithful Cross! above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;*

- 5 Bend thy boughs, O Tree of Glory,
Thy too rigid sinews bend;
For awhile the ancient rigour
That thy birth bestowed, suspend,
And the King of heavenly beauty
On thy bosom gently tend.**

*Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

- 6 Thou alone wast counted worthy
This world's Ransom to sustain,
That a shipwrecked race might ever
Thus a port of refuge gain,
With the sacred blood anointed
From the Lamb for sinners slain.**

*Faithful Cross! above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;*

- 7 He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy Body pierced
Blood and water forth proceed:
Earth and stars and sky and ocean
By that flood from stain are freed.**

*Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

- 8 To the Trinity be glory,
To the Father and the Son,
With the co-eternal Spirit,
Ever Three and ever One,
One in love and one in splendour,**

While unending ages run. Amen.

*Faithful Cross! above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

*Latin, Venantius Fortunatus 530–609
Tr Percy Dearmer 1867–1936 and J.M. Neale 1818–66†*

THIRD PART

Holy Communion

The altar is covered with a cloth and the corporal and book are placed on it. Then the deacon and/or priest brings the Blessed Sacrament from the place of reposition to the altar while all stand in silence. Two ministers with lighted candles accompany him and they place their candles on the altar.

STAND

We make our final preparation to receive Jesus in the Blessed Sacrament. The Priest invites all to join in the Lord's Prayer.

Our Father in Heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power and the glory are yours now and forever. Amen.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

The Priest then invites the people to Communion:

Behold the Lamb of God, behold him who takes away the sin of the world. Blessed are those called to the supper of the Lamb.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Those who are to receive Holy Communion or a Blessing come forward.

Communion Hymn (NEH 79) ANDERNACH

- 1 THE Royal banners forward go,
The Cross shines forth in mystic glow,
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid.
- 2 Where deep for us the spear was dyed
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled water flowed, and blood.
- 3 Fulfilled is all that David told
In true prophetic song of old,
The universal Lord is he,
Who reigns and triumphs from the tree.
- 4 O Tree of beauty, Tree of light,
O Tree with royal purple dight,
Elect on whose triumphal breast
Those holy limbs should find their rest!
- 5 On whose dear arms, so widely flung,
The weight of this world's ransom hung,
The price of humankind to pay
And spoil the spoiler of his prey.
- 6 O Cross, our one reliance, hail!
So may thy power with us prevail
To give new virtue to the saint,
And pardon to the penitent.
- 7 To thee, eternal Three in One,
Let homage meet by all be done:
Whom by thy Cross thou dost restore,
Preserve and govern evermore. **Amen.**

*Latin, Venantius Fortunatus 530–609
Tr J.M. Neale 1818–66†*

After communion the celebrant says the following prayer:

Let us pray.

Almighty and eternal God, you have restored us to life by the triumphant death and resurrection of Christ. Continue this healing work within us. May we who participate in this mystery never cease to serve you. We ask this through Christ our Lord. **Amen.**

PRAYER OVER THE PEOPLE

For the dismissal the celebrant faces the people, and says:

Lord, send down your abundant blessing upon your people who have devoutly recalled the death of your Son in the sure hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord. **Amen.**

All depart in silence.

HOLY SATURDAY

On Holy Saturday the Church waits at the Lord's tomb, meditating on his suffering and death. The altar is left bare, and the Eucharist is not celebrated. Only after the solemn vigil during the night, held in anticipation of the resurrection, does the Easter celebration begin, with a spirit of joy that overflows into the following period of fifty days.

Copyright Acknowledgements:

A Prayer Book for Australia, Broughton Books, 1995

The Liturgy of the Easter Mystery, Diocese of Wangaratta, 1992

The New English Hymnal, The Canterbury Press, 1986