



# JOIN THE CELEBRATION

*Worshipping together in spirit*

Prayers for Good Friday



## OPENING PRAYER

Eternal God, in the cross of Jesus we see the cost of our sin and the depth of your love:

in humble hope and fear may we place at his feet all that we have and all that we are, through Jesus Christ our Lord.

**All Amen.**

## THE PROCLAMATION OF THE WORD - John 19

Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. <sup>4</sup> 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.' <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' <sup>6</sup> When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to

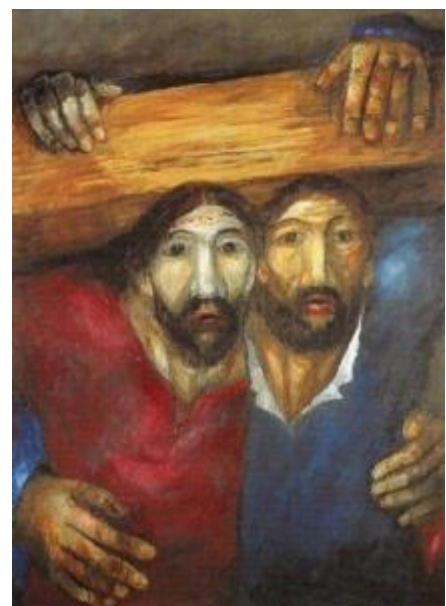
them, 'Take him yourselves and crucify him; I find no case against him.' <sup>7</sup> The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

<sup>8</sup> Now when Pilate heard this, he was more afraid than ever. <sup>9</sup> He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. <sup>10</sup> 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?' <sup>11</sup> 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.' <sup>12</sup> 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.'

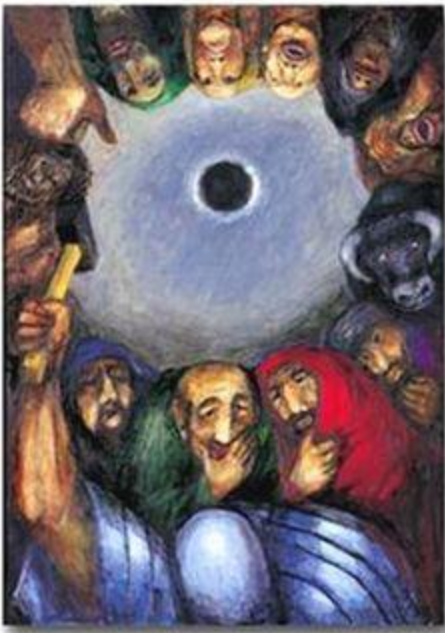


<sup>13</sup> When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' <sup>15</sup> 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.' <sup>16</sup> Then he handed him over to them to be crucified.

So they took Jesus; <sup>17</sup> and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup> Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' <sup>20</sup> 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. <sup>21</sup> 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.”’ <sup>22</sup> Pilate answered, ‘What I have written I have written.’ <sup>23</sup> 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. <sup>24</sup> 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. <sup>25</sup> And that is what the soldiers did.



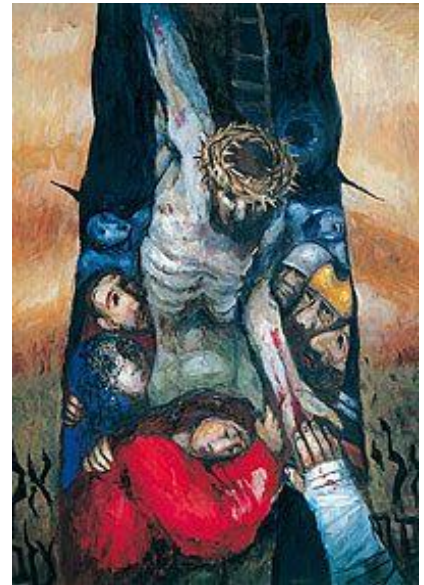
Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ <sup>27</sup> Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

<sup>28</sup> After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ <sup>29</sup> 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. <sup>30</sup> When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

<sup>31</sup> 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. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup> (He who saw this has testified so that you also may believe. His testimony is true,

and he knows that he tells the truth.)<sup>36</sup> These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.'<sup>37</sup> And again another passage of scripture says, 'They will look on the one whom they have pierced.'

<sup>38</sup> 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.<sup>39</sup> Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.<sup>40</sup> They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.<sup>41</sup> 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.<sup>42</sup> And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

#### A REFLECTION BY KEN MANN

Unusually, and certainly not in my memory we are unable to meet in Church for worship, due to Covid-19.

However, perhaps at some time in the day and possibly between 2 pm and 3 pm, we may be able to take some time out and read part (if not all) of St John's Gospel, chapters 18 and 19, which contain the passion narrative of Our Lord. For Good Friday is a Holy Day. The Holy Day of suffering and death of Christ our Lord.

In the Creed we say the words, 'suffered under Pontius Pilate', not to single Pilate out, but to establish the crucifixion as historical. Jesus was crucified, not in an undetermined time, but in the dateable time when Pontius Pilate was Governor of Judea.

Today we picture the scene at Calvary and at the same time we are in the scene. For although the Cross happened some 2,000 years ago, it is still a

contemporary event. It is still well-known, even within an often-secular environment.

One of the opening sentences for Morning and Evening Prayer on Good Friday are words from St Paul's Letter to the Romans, chapter 5. 'God commendeth his love towards us in that while we were yet sinners, Christ died for us'. This is the message of the Cross. The message for the whole of humankind. The message of salvation for the world.

The Cross challenges us to review our lives in the light of what Christ has done for us; to follow the pattern of His sacrificial love, and to give ourselves in service to one another for His sake.

The call comes to us, to make sure that what Christ wrought **for** us is now wrought **in** us.

#### THE SOLEMN 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.

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 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.**



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.**

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,  
for a release from the grip of Covid-19,  
that by God's help the world may live in peace and freedom.

*Silence is kept.*

Lord, hear us.

**All 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.

**All Amen.**

Let us pray for all those who suffer:  
for those who are deprived and oppressed,  
for all who are sick, especially those suffering from Covid-19,  
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.**

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.**

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.**

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.**

