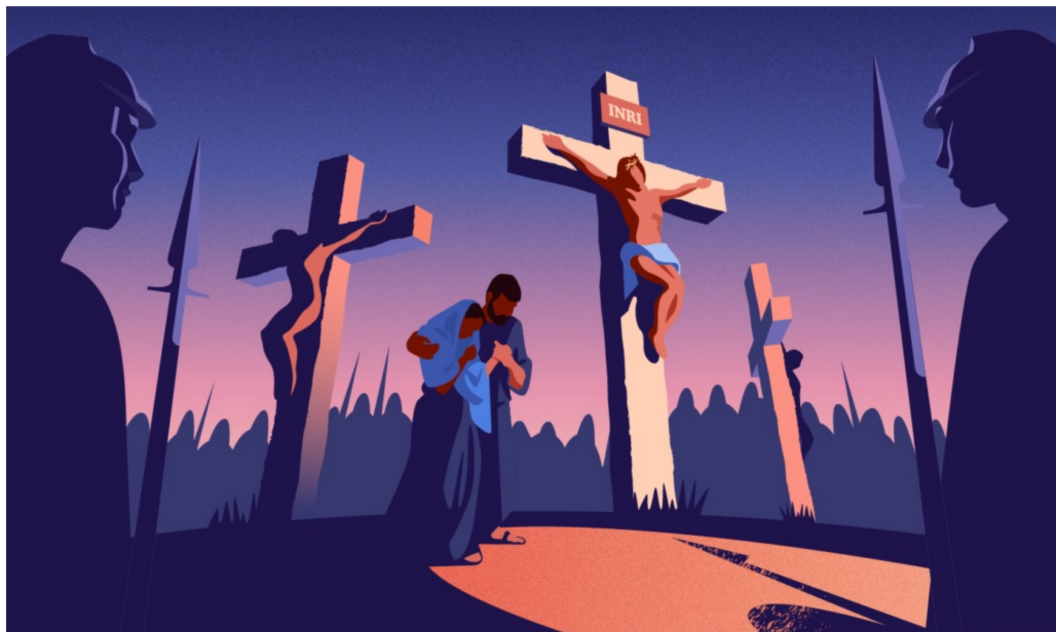


**The Benefice of St. Wilfrid Cantley
with St. Hugh of Lincoln, New Cantley**

Good Friday

Celebration of the Lord's Passion



The Solemn Entrance

*Please stand as the Priest, wearing red vestments, goes to the altar in silence.
After making a reverence to the altar, he prostrates and prays in silence for a while.
As this happens, the congregation kneel.*

The Collect

Please stand.

P: Let us pray.
Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All: Amen.

The Liturgy of the Word

Please sit down

First reading

Isaiah 52:13-53:12

'He was pierced for our transgressions.'

Behold, my servant shall act wisely;
he shall be high and lifted up,
and shall be exalted.
As many were astonished at you —
his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind —
so shall he sprinkle many nations.
Kings shall shut their mouths because of him,
for that which has not been told them they see,
and that which they have not heard they understand.
Who has believed what he has heard from us?
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,
and no beauty that we should desire him.
He was despised and rejected by men,
a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.
All we like sheep have gone astray;
we have turned — every one — to his own way;
and the Lord has laid on him
the iniquity of us all.
He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.
By oppression and judgement he was taken away;
and as for his generation,
who considered that he was cut off out of the land of the living,
stricken for the transgression of my people?
And they made his grave with the wicked
and with a rich man in his death,
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;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the Lord shall prosper in his hand.
Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.
Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

The word of the Lord.

All: **Thanks be to God.**

Father, into your hands I commend my spirit.

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.
You will redeem me, O Lord, O faithful God.

Because of all my foes
I have become a reproach,
an object of scorn to my neighbours
and of fear to my friends.

Those who see me in the street,
they flee from me.
I am forgotten, like someone dead,
and have become like a broken vessel.

But as for me, I trust in you, O Lord;
I say, 'You are my God.
There in your hands is my lot,
from the hands of my enemies deliver me
and from those who pursue me.'

'Let your face shine on your servant.
Save me in your merciful love.'
Be strong, let your heart take courage,
all who hope in the Lord.
all descendants of Jacob, give him glory;
revere him, all you descendants of Israel.'

Second reading

Hebrews 4:14-16; 5:7-9

'He learned obedience and became the source of salvation to all who obey him.'

Brothers and Sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathise with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

The word of the Lord.

All: Thanks be to God.

The Gospel Acclamation

Praise to you, O Christ, our Saviour,
Word of the Father calling us to life;
Son of God who leads us to freedom:
Glory to you, Lord Jesus Christ.

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The Passion of our Lord Jesus Christ according to John.

John 18:1-19:42

N. At that time: Jesus went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them,

✠. Whom do you seek?

N. They answered him,

All. Jesus of Nazareth.

N. Jesus said to them,
I am he.

N. Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they drew back and fell to the ground. So he asked them again,

✠. Whom do you seek?

N. And they said,

All. Jesus of Nazareth.

N. Jesus answered,

✠. I told you that I am he. So, if you seek me, let these men go.

N. This was to fulfil the word that he had spoken: 'Of those whom you gave me I have lost not one.' Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter,

✠. Put your sword into its sheath; shall I not drink the cup that the Father has given me?

N. So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was

the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter,

S. You also are not one of this man's disciples, are you?

N. He said,

S. I am not.

N. Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

✕. I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said.

N. When he had said these things, one of the officers standing by struck Jesus with his hand, saying,

S. Is that how you answer the high priest?

N. Jesus answered him,

✕. If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?

N. Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. So they said to him,

S. You also are not one of his disciples, are you?

N. He denied it and said,

S. I am not.

N. One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked,

S. Did I not see you in the garden with him?

N. Peter again denied it, and at once a cock crowed.

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said,

S. What accusation do you bring against this man?

N. They answered him,

All. If this man were not doing evil, we would not have delivered him over to you.

N. Pilate said to them,

S. Take him yourselves and judge him by your own law.

N. The Jews said to him,

All. It is not lawful for us to put anyone to death.

N. This was to fulfil the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him,

S. Are you the King of the Jews?

N. Jesus answered,

✘. Do you say this of your own accord, or did others say it to you about me?

N. Pilate answered,

S. Am I a Jew? Your own nation and the chief priests have delivered you up to me. What have you done?

N. Jesus answered,

✘. My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.

N. Then Pilate said to him,

S. So you are a king?

N. Jesus answered,

✘. You say that I am a king. For this purpose I was born and for this purpose I have come into the world — to bear witness to the truth. Everyone who is of the truth listens to my voice.

N. Pilate said to him,

S. What is truth?

N. After he had said this, he went back outside to the Jews and told them,

S. I find no guilt in him. But you have a custom that I should release one

man for you at the Passover. So do you want me to release to you the King of the Jews?

N. They cried out again,

All. Not this man, but Barabbas!

N. Now Barabbas was a robber.

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying,

All. Hail, King of the Jews!

N. and struck him with their hands. Pilate went out again and said to them,

S. See, I am bringing him out to you that you may know that I find no guilt in him.

N. So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

S. Behold the man!

N. When the chief priests and the officers saw him, they cried out,

All. Crucify him, crucify him!

N. Pilate said to them,

S. Take him yourselves and crucify him, for I find no guilt in him.

N. The Jews answered him,

All. We have a law, and according to that law he ought to die because he has made himself the Son of God.

N. When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus,

S. Where are you from?

N. But Jesus gave him no answer. So Pilate said to him,

S. You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?

N. Jesus answered him,

✕. You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.

N. From then on Pilate sought to release him, but the Jews cried out,

All. If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.

N. So when Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Stone Pavement, and in

Aramaic, Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews,

S. Behold your King!

N. They cried out,

All. Away with him, away with him, crucify him!

N. Pilate said to them,

S. Shall I crucify your King?

N. The chief priests answered,

All. We have no king but Caesar.

N. So he delivered him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of the Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate,

All. Do not write, 'The King of the Jews', but rather, 'This man said, I am King of the Jews.'

N. Pilate answered,

S. What I have written I have written.

N. When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another,

All. Let us not tear it, but cast lots for it to see whose it shall be.

N. This was to fulfil the Scripture which says, 'They divided my garments among them, and for my clothing they cast lots.' So the soldiers did these things, but standing by 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 nearby, he said to his mother,

✠. Woman, behold, your son!

N. Then he said to the disciple,

✠. Behold, your mother!

N. And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture),

✠. I thirst.

N. A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said,

✠. It is finished,

N. and he bowed his head and gave up his spirit.

All kneel for a period of silence.

N. Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness — his testimony is true, and he knows that he is telling the truth — that you also may believe. For these things took place that the Scripture might be fulfilled: ‘Not one of his bones will be broken.’ And again another Scripture says, ‘They will look on him whom they have pierced.’

After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about thirty-five kilograms in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

The Sermon

Please sit down

The Solemn Intercessions

Please stand

For Holy Church

P: Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who in Christ revealed your glory to all the nations,
watch over the works of your mercy,
that your Church, spread throughout all the world,
may persevere with steadfast faith in confessing your name.
Through Christ our Lord.

All: Amen.

For the Pope

P: Let us pray also for our most Holy Father Pope **N.**, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
by whose decree all things are founded,
look with favour on our prayers
and in your kindness protect the Pope chosen for us,
that, under him, the Christian people,
governed by you their maker,
may grow in merit by reason of their faith.
Through Christ our Lord.

All: Amen.

For all orders and degrees of the faithful

P: Let us pray also for our Bishop N.,
for all Bishops, Priests, and Deacons of the Church
and for the whole of the faithful people.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
by whose Spirit the whole body of the Church
is sanctified and governed,
hear our humble prayer for your ministers,
that, by the gift of your grace,
all may serve you faithfully.
Through Christ our Lord.

All: Amen.

For catechumens

P: Let us pray also for (our) catechumens,
that our God and Lord
may open wide the ears of their inmost hearts
and unlock the gates of his mercy,
that, having received forgiveness of all their sins
through the waters of rebirth,
they, too, may be one with Christ Jesus our Lord.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of (our) catechumens,
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.

All: Amen.

For the unity of Christians

P: Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased,
as they live the truth,
to gather them together and keep them in his one Church.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who gather what is scattered
and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated
may be joined together by integrity of faith
and united in the bond of charity.
Through Christ our Lord.

All: Amen.

For the Jewish people

P: Let us pray also for the Jewish people,
to whom the Lord our God spoke first,
that he may grant them to advance in love of his name
and in faithfulness to his covenant.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
graciously hear the prayers of your Church,
that the people you first made your own
may attain the fullness of redemption.
Through Christ our Lord.

All: Amen.

For those who do not believe in Christ

P: Let us pray also for those who do not believe in Christ,
that, enlightened by the Holy Spirit,
they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
grant to those who do not confess Christ
that, by walking before you with a sincere heart,
they may find the truth
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord.

All: Amen.

For those who do not believe in God

P: Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
who created all people
to seek you always by desiring you
and, by finding you, come to rest,
grant, we pray,
that, despite every harmful obstacle,
all may recognize the signs of your fatherly love
and the witness of the good works
done by those who believe in you,
and so in gladness confess you,
the one true God and Father of our human race.
Through Christ our Lord.

All: Amen.

For those in public office

P: Let us pray also for those in public office,
that our God and Lord
may direct their minds and hearts according to his will
for the true peace and freedom of all.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
in whose hand lies every human heart
and the rights of peoples,
look with favour, we pray,
on those who govern with authority over us,
that throughout the whole world,
the prosperity of peoples,
the assurance of peace,
and freedom of religion
may through your gift be made secure.
Through Christ our Lord.

All: Amen.

For those in tribulation

P: Let us pray, dearly beloved,
to God the Father almighty,
that he may cleanse the world of all errors,
banish disease, drive out hunger,
unlock prisons, loosen fetters,
granting to travellers safety, to pilgrims return,
health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation
come before you,
that all may rejoice,
because in their hour of need
your mercy was at hand.

All: Amen.

The Adoration of the Holy Cross

*The Priest and servers move to the back of church in silence.
All remain standing and turn to face the Cross.*

The Showing of the Holy Cross

During the rites, the following is sung three times:

P: Behold the wood of the Cross,
on which hung the salvation of the world.

All: Come, let us adore.

The Veneration of the Cross

During the veneration the following is sung.

Please kneel or sit.

Ours were the sins you bore,
ours were the blows received.
You never said a word
though treated harshly,
to be killed like a lamb
like a sheep to be sheared:
You never said a word
as you died for us.

It was the Father's will
that you should suffer
your death, a sacrifice
to bring forgiveness.
You will again know joy,
you did not die in vain:
it is for your sake
we will be forgiven.

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Based on Isaiah 53 CCL 1187093

Holy Communion

The Priest and servers go to collect the Blessed Sacrament from the place of reservation. Please stand as they return to church.

P: At the Saviour's command
and formed by divine teaching, we dare to say:
Together with the people, he continues:

**All: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

P: 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.

**All: For the kingdom,
the power and the glory are yours
now and for ever.**

Invitation to Communion

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

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

Communion Hymn

- 1 O sacred head, sore wounded,
Defiled and put to scorn:
O kingly head, surrounded
With mocking crown of thorn;
What sorrow mars thy grandeur?
Can death thy bloom deflow'r?
O countenance whose splendour
The hosts of heav'n adore!
- 2 Thy beauty, long desired,
Hath vanished from our sight:
Thy pow'r is all expired,
And quenched the light of light.
Ah me! for whom thou diest,
Hide not so far thy grace:
Show me, O Love most highest,
The brightness of thy face.
- 3 In thy most bitter passion
My heart to share doth cry.
With thee for my salvation
Upon the cross to die.
Ah, keep my heart thus moved
To stand thy cross beneath,
To mourn thee, well-beloved,
Yet thank thee for thy death.
- 4 My days are few, O fail not,
With thine immortal power,
To hold me that I quail not
In death's most fearful hour:
That I may fight befriended,
And see in my last strife
To me thine arms extended
Upon the cross of life.

Prayer after Communion

Please stand.

P: Let us pray.
Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord.

All: Amen.

The Dismissal

P: May abundant blessing, O Lord, we pray,
descend upon your people,
who have honoured the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord.

All: Amen.

The Final Hymn

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 ever 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 an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

*Isaac Watts (1674-1748) Public Domain
Tune: Rockingham – Edward Miller (1735-1807)*

And all, after genuflecting to the Cross, depart in silence.

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