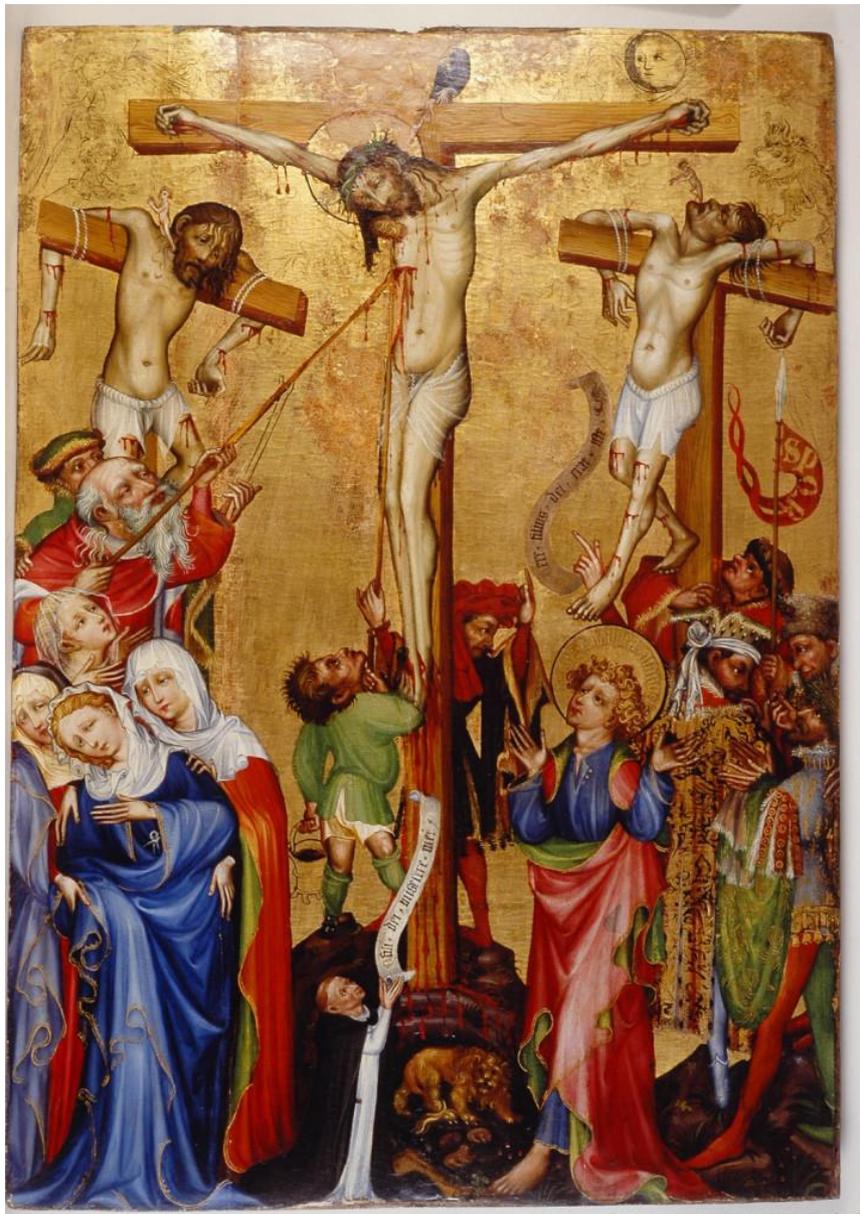


GOOD FRIDAY 2020

*The Solemn Liturgy
Veneration of the Cross and Ante-communion.*



at 10am



ST ANDREW'S
BRIGHTON

The continuous worship of the Church over these three great days.....

Last night, Maundy Thursday, we began the Triduum – the three great days of the Christian year, with the commemoration of the Last Supper, the foot washing and the Watch.

This morning our worship continues with the Liturgy of Good Friday. Today we focus on the Lord's Passion and our service has four main parts: the Ministry of the Word, the Intercessions, the Veneration of the Cross and the Ministry of the Sacrament.

In the Ministry of the Word, we hear the narration of the events leading to the crucifixion according to the Gospel of John. This lies at the heart of our worship today. As the apostle Paul says, "May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world."

In the Great Intercessions we pray for the world for which Christ gave himself and for the Church for which Christ laboured upon the cross.

The veneration of the cross has been part of Good Friday liturgies since the late fourth century. As a sign of reverence and honour (as distinguished from the absolute worship which is due to God alone) the congregation may come forward and touch or kiss the cross, mindful of the power of God in Christ crucified and resurrected, and we do so as a sign of our gratitude for the Lord's triumph on the cross – an event that can only be understood from the viewpoint of Easter.

In the Ministry of the Sacrament we draw close to crucified Christ.

Today, silence is an important part of our worship and our spirituality. We begin without an entrance procession, without singing and in silence; the clergy and ministers simply stand within the assembly. We begin kneeling (or sitting) in silent prayer, acknowledging our grief that he who was most innocent and loving among the whole human race became our victim as we disfigured his beauty and despised his goodness.

We leave without any ceremony today too. The clergy will return to their places among the people as the Church continues in vigil and prayer.

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The Order for the Solemn Liturgy

The clergy, who are seated amongst the congregation, move towards the altar. All kneel (or sit for prayer) for a time of silent reflection.

All we like lost sheep have gone astray,
We have turned every one of us to our own way,
And the Lord has laid on him the iniquity of us all.

Christ the Lord became obedient unto death,
Even death on a cross.

The Collect for Good Friday

Almighty God,
look with mercy on this your family,
for whom our Lord Jesus Christ was willing to be betrayed
and to be given into the hands of sinners
and to suffer death upon the cross;
who now lives and reigns with you and the Holy Spirit,
one God for ever and ever. **Amen**

THE MINISTRY OF THE WORD

Old Testament: A reading from the book of the prophet Isaiah

The Song of the Suffering Servant. The voice in the opening and closing verses is God's. In between is the voice on someone who, along with everyone, once despised and avoided God's servant, but has come to realize the importance of his mission.

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.

Isaiah 52:13-53:12

Hear what the Spirit is saying to the church.

Thanks be to God

Psalm 30

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.

Father, into your hands I commend my spirit.

In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends.

Father, into your hands I commend my spirit.

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.

Father, into your hands I commend my spirit.

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

Father, into your hands I commend my spirit.

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.

Father, into your hands I commend my spirit.

The Epistle: A reading from the first letter of St Paul to the Corinthians

Just as God's servant was despised and rejected, so Jesus was crucified by those who could not recognize him. Paul was among them but now he understands the paradoxical power of God is seen in the crucified Christ who confounds worldly wisdom.

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

"I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart."

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolishness the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who

believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters; not many of you were wise by human standards; not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong. God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."
1 Corinthians 1.18-31

Hear what the Spirit is saying to the Church.

Thanks be to God

The Gospel: A Reading of the Passion according to St John

Although it is customary to stand throughout this long reading, please sit if you need to.

*The congregation **kneels** briefly at the reference to Jesus' death and resumes standing when the reading recommences after a pause of reverence.*

During the gospel reading, the choir will sing verses 2 & 3 of "Go to dark Gethsemane". You may care to sit during the choral interlude.

John 18.1-19.42 is read as a continuous narrative, a proclamation of the glorious victory over the power of sin and death which God accomplishes through the fidelity of Jesus to God's redemptive purposes to bring life out of death and for good to prevail over evil.

SERMON

THE GREAT INTERCESSIONS

God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray for people everywhere according to their needs.

We pray for the Church, the unity of all Christian peoples, for those who do not believe in God, those who do not know Christ, all in public office & for those in special need.

Let us commit ourselves to God and pray for the grace of a holy life, that, all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be counted worthy to enter into the fullness of the joy of the Lord, and receive the crown of life in the day of resurrection.

Gracious God, accept these prayers for the sake of Jesus Christ, our Saviour, and for the well-being of your creation, for which he poured out his life. Amen.

THE VENERATION OF THE CROSS

The Reproaches

*In this haunting and poignant poem-like chant of very ancient origin, Christ Himself "reproaches" us, making us more deeply aware of how our sinfulness and hardness of heart caused such agony for our sinless and loving Saviour. The response is the **Trisagion** (Greek – 'thrice Holy') from the Eastern rite is said. Dating from ancient times, it is an expansion of the angelic cry from the book of Revelation 4.8.*

Is it nothing to you, all you who pass by?

Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Holy God, holy and merciful, holy and just, have mercy upon us.

O my people, O my Church, what have I done to you, or in what have I offended you? Testify against me.

I led you forth from the land of Egypt, and delivered you by the waters of baptism, but you have prepared a cross for your Saviour.

Holy God, holy and merciful, holy and just, have mercy upon us.

I led you through the desert forty years, and fed you with manna.

I brought you through tribulation and penitence, and gave you my body, the bread of heaven, but you prepared a cross for your Saviour.

Holy God, holy and merciful, holy and just, have mercy upon us.

What more could I have done for you that I have not done?

I planted you, my chosen and fairest vineyard, I made you the branches of my vine;

but when I was thirsty, you gave me vinegar to drink, and pierced with a spear the side of your Saviour.

Holy God, holy and merciful, holy and just, have mercy upon us.

I went before you in a pillar of cloud,

and you have led me to the judgement hall of Pilate. I scourged your enemies and brought you to a land of freedom,

but you have scourged, mocked and beaten me.

I gave you the water of salvation from the rock, but you have given me gall and left me to thirst

Holy God, holy and merciful, holy and just, have mercy upon us.

I gave you a royal sceptre,

and bestowed the keys of the kingdom,

but you have given me a crown of thorns.

I raised you on high with great power, but you have hanged me on the cross.

Holy God, holy and merciful, holy and just, have mercy upon us.

My peace I gave, which the world cannot give,

and washed your feet as a sign of my love,

but you draw the sword to strike in my name,

and seek high places in my kingdom.

I offered you my body and blood,

but you scatter and deny and abandon me.

Holy God, holy and merciful, holy and just, have mercy upon us.

I sent the Spirit of truth to guide you,

and you close your hearts to the Counsellor.

I pray that all may be one in the Father and me,

but you continue to quarrel and divide.

I call you to go and bring forth fruit,

but you cast lots for my clothing.

Holy God, holy and merciful, holy and just, have mercy upon us.

I came to you as the least of your brothers and sisters;

I was hungry and you gave me no food,

I was thirsty and you gave me no drink,

I was a stranger and you did not welcome me,

naked and you did not clothe me,

sick and in prison and you did not visit me.

Holy God, holy and merciful, holy and just, have mercy upon us.

Turn again, my people, listen to me.

Let your bearing to one another arise out of your life in Christ Jesus.

He humbled himself and in obedience accepted the death of the cross.

But I have bestowed on him the name that is above every name, that at the name of Jesus every knee should bow

and every tongue confess that Jesus Christ is Lord.

Turn again, my people, listen to me.

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.

Irradiate our hearts with your love,

that we may love one another for Christ's sake. Father, forgive us.

The veneration

We come forward to kiss or touch the cross (as may be your custom) and offer a private prayer as a sign of reverence for the sacrifice that Christ made for humankind and all creation.

O Saviour of the world,

By your cross and precious blood you have redeemed us.

Save us, and help us,

we humbly beseech you, O Lord.

THE MINISTRY OF THE SACRAMENT

The Holy Communion will be distributed from consecrated bread set aside last evening, Maundy Thursday. This is now brought in silence from the place of the Watch where it has been in repose (the Lady Chapel) to be set on the nave altar.

Holy God,

your Son Jesus Christ carried our sins

in his own body on the tree,

so that we might have life.

May we and all who remember this day find new life in him,

now and in the world to come,

where he lives with you and the Holy Spirit, for ever and ever. Amen.

Let us ask God to forgive our sins
and to help us forgive those who sin against us,
using in the words our Saviour taught us,

**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.**

The priest says,

Draw near with faith, in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

The priests receive communion.

After the distribution silence is kept. Any remaining reserved sacrament is consumed by the priest.

Lord Jesus Christ,
**the story of your suffering is written on our hearts,
and the salvation of the world is in your outstretched hands.
Keep your victory always before our eyes,
your praise on our lips,
your peace in our lives. Amen.**

THE CONCLUSION

We conclude with the following prayer. There is no blessing or dismissal as the service resumes again tomorrow after sunset for the new fire, the Vigil and first Eucharist of Easter.

Lord Jesus Christ,
the story of your suffering is written on our hearts,
and the salvation of the world is in your outstretched hands. Keep your victory always
before our eyes,
your praise on our lips,
your peace in our lives. **Amen.**

The clergy return to their seats among the people.