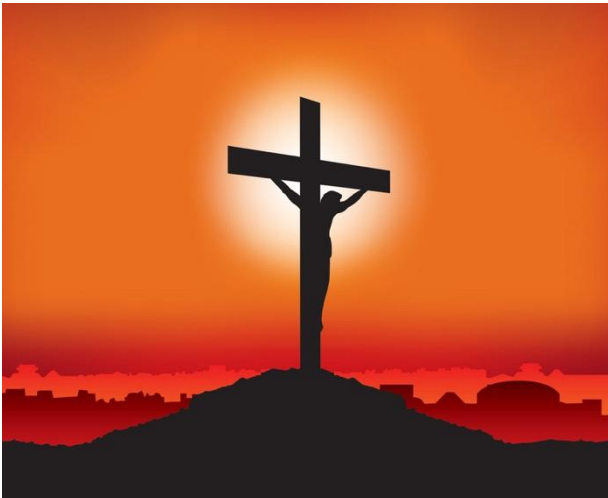


CHURCH OF THE GOOD SHEPHERD
Saint John, New Brunswick

GOOD FRIDAY

12:00 noon – April 18, 2025



THE CELEBRATION OF THE LORD'S PASSION

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THE ORDER OF SERVICE

The Church Gathers to Celebrate the Lord's Passion

The service will proceed as printed with as little verbal direction as possible from the Officiant.

The Entry

ALL STAND as the clergy, the choir and other leaders enter in silence.

When the clergy and choir are in place PLEASE KNEEL AS YOU'RE ABLE, as they kneel.

Silent prayer

The Collect of the Day

Let us pray.

Almighty God, look graciously, we pray, on this your family, for whom our Lord Jesus Christ was willing to be betrayed and 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.**

All we like sheep have gone astray;
we have turned everyone to his 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.

Almighty God,
our heavenly Father,
we have sinned in thought, word and deed;
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We pray you of your mercy,

**forgive us all that is past,
and grant that we may serve you
in newness of life
to the glory of your name. Amen.**

Hymn *“We Sing the Praise of Him Who Died”* **CP 200**

- 1 We sing the praise of him who died,
of him who died upon the cross.
The sinner's hope let flesh deride;
for this we count the world but loss.
- 2 Inscribed upon the cross we see
in shining letters, “God is love.”
He bears our sins upon the tree;
he brings us mercy from above.
- 3 The cross– it takes our guilt away;
it holds the fainting spirit up;
it cheers with hope the gloomy day,
and sweetens every bitter cup;
- 4 it makes the coward spirit brave,
and nerves the feeble arm for fight;
it takes its terror from the grave,
and gilds the bed of death with light:
- 5 the balm of life, the cure of woe,
the measure and the pledge of love,
the sinner's refuge here below,
the angel's theme in heaven above.

Text Thomas Kelly (1769- 1855)
Tune BRESLAU (CP 431)

PLEASE BE SEATED *for the Scripture readings, including the Psalm.
Please note we do not use the usual endings after the readings.*

The Old Testament Reading Isaiah 52:13-53:12

A reading from Isaiah.

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. [NRSV-A]

Silence is kept for a time.

The Psalm *Psalm 22 (this is read responsively by the verse)*

- ¹ My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
² **O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.**
³ Yet you are the Holy One, *
enthroned upon the praises of Israel.
⁴ **Our forefathers put their trust in you; *
they trusted, and you delivered them.**
⁵ They cried out to you and were delivered; *
they trusted in you and were not put to shame.
⁶ **But as for me, I am a worm and no man, *
scorned by all and despised by the people.**
⁷ All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
⁸ **“He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him.”**
⁹ Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
¹⁰ **I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s
womb.**
¹¹ Be not far from me, for trouble is near, *

and there is none to help.

**12 Many young bulls encircle me; *
strong bulls of Bashan surround me.**

13 They open wide their jaws at me, *
like a ravening and a roaring lion.

**14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.**

15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

**16 Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.**

17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

**18 Be not far away, O Lord; *
you are my strength; hasten to help me.**

19 Save me from the sword, *
my life from the power of the dog.

**20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**

21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

**22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.**

23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

**24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who
worship him.**

25 The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: *
"May your heart live for ever!"

**26 All the ends of the earth shall remember and turn to
the Lord, *
and all the families of the nations shall bow before
him.**

27 For kingship belongs to the Lord; *

he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; *

all who go down to the dust fall before him.

29 My soul shall live for him;

my descendants shall serve him; *

they shall be known as the Lord's for ever.

30 They shall come and make known to a people yet unborn*

the saving deeds that he has done.

The New Testament Reading Hebrews 4:14-16, 5:7-9

A reading from Hebrews.

⁴ Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. ¹⁶ Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time

^{5:7} In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸ Although he was a Son, he learned obedience through what he suffered; ⁹ and having been made perfect, he became the source of eternal salvation for all who obey him. [NRSV-A]

Silence is kept for a time.

PLEASE REMAIN SEATED as the following hymn s sung

Hymn “Who Would Ever Have Believed It” CP 199

1 Who would ever have believed it?
 Who would ever have conceived it?
 Who dared trace God's hand behind it
 When a servant came among us?

- 2 Like a sapling in dry soil,
He was rooted in our presence;
Lacking beauty, grace and splendour,
No one felt attracted to him.
- 3 We despised him, we disowned him,
Though he clearly hurt and suffered:
We, believing he was worthless,
Never turned our eyes towards him.
- 4 Yet it was the pain and torment
We deserved which he accepted,
While we reckoned his afflictions
Must have come by heaven's instruction.
- 5 Though our sins let him be wounded,
Though our cruelty left him beaten,
Yet, through how and why he suffered,
God revealed our hope of healing.
- 6 We, like sheep despite our wisdom,
All had wandered from God's purpose;
And our due in pain and anger
God let fall on one among us.
- 7 Who would ever have believed it?
Who would ever have conceived it?
Who dared trace God's hand behind it
When a servant came among us?

Text para. Isaiah 53: 3-6 Graham Maule (1958-2019)
Tune AE FOND KISS, Scottish trad., arr. Iona Community

PLEASE BE SEATED for the reading of the Passion until directed to do otherwise later in the reading.

The Passion Gospel John 18:1-19:42

Evangelist The Passion of our Lord Jesus Christ according to John.

Evangelist Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now 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. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus Whom are you looking for?

Evangelist They answered,

Men **Jesus of Nazareth.**

Evangelist Jesus replied,

Jesus I am he.

Evangelist 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,

Jesus Whom are you looking for?

Evangelist And they said,

Men **Jesus of Nazareth.**

Evangelist Jesus answered,

Jesus I told you that I am he. So if you are looking for me, let these men go.

Evangelist This was to fulfill 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. The slave's name was Malchus. Jesus said to Peter,

Jesus Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Evangelist 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 Jews 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,

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

Evangelist Peter said,

Peter I am not.

Evangelist Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus 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.

Evangelist When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Soldier Is that how you answer the high priest?

Evangelist Jesus answered,

Jesus If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Evangelist Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Men **You are not also one of his disciples, are you?**

Evangelist Peter denied it and said,

Peter I am not.

Evangelist One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave Did I not see you in the garden with him?

Evangelist 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,

Pilate What accusation do you bring against this man?

Evangelist They answered,

Men **If this man were not a criminal, we would not have handed him over to you.**

Evangelist Pilate said to them,

Pilate Take him yourselves and judge him according to your law.

Evangelist The Jews replied,

Men **We are not permitted to put anyone to death.**

Evangelist (This was to fulfill 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,

Pilate Are you the King of the Jews?

Evangelist Jesus answered,

Jesus Do you ask this on your own, or did others tell you about me?

Evangelist Pilate replied,

Pilate I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Evangelist Jesus answered,

Jesus 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.

Evangelist Pilate asked him,

Pilate So you are a king?

Evangelist Jesus answered,

Jesus 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.

Evangelist Pilate asked him,

Pilate What is truth?

Evangelist After he had said this, he went out to the Jews again and told them,

Pilate 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?

Evangelist They shouted in reply,

Men **Not this man, but Barabbas!**

Evangelist 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,

Men **“Hail, King of the Jews!”**

Evangelist and striking him on the face. Pilate went out again and said to them,

Pilate “Look, I am bringing him out to you to let you know that I find no case against him.”

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

Pilate “Here is the man!”

Evangelist When the chief priests and the police saw him, they shouted,

People **“Crucify him! Crucify him!”**

Evangelist Pilate said to them,

Pilate “Take him yourselves and crucify him; I find no case against him.”

Evangelist The Jews answered him,

Men **“We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”**

Evangelist Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate “Where are you from?”

Evangelist But Jesus gave him no answer. Pilate therefore said to him,

Pilate “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

Evangelist Jesus answered him,

Jesus 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.”

Evangelist 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.” 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 Jews,

Pilate “Here is your King!”

Evangelist They cried out,

All **“Away with him! Away with him! Crucify him!”**

Evangelist Pilate asked them,

Pilate “Shall I crucify your King?”

Evangelist The chief priests answered,

Men **“We have no king but the emperor.”**

Evangelist 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.

ALL STAND, as able

Evangelist 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 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. Then the chief priests of the Jews said to Pilate,

Men **“Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”**

Evangelist Pilate answered,

Pilate “What I have written I have written.”

Evangelist 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,

Men **“Let us not tear it, but cast lots for it to see who will get it.”**

Evangelist This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” 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. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus “Woman, here is your son.”

Evangelist Then he said to the disciple,

Jesus “Here is your mother.”

Evangelist And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus “I am thirsty.”

Evangelist 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,

Jesus “It is finished.”

Evangelist Then he bowed his head and gave up his spirit.

SILENCE

Evangelist 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. 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 Jews, 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.

Evangelist This is the Passion of the Lord.

SILENCE follows, *for a time of reflection.*

Choir Anthem “Once Upon a Tree”

Meditation Fr Joyce

The Entry and Veneration of the Cross

AS THE CROSS IS BROUGHT IN, The Reproaches are said, and a hymn is sung.

This is also a time for personal veneration of the cross. All who would like to prayerfully express their veneration of the cross more closely may come and kneel before the cross during this time; a kneeler is provided for this purpose. (A completely optional further devotion at the end of one's prayer is to kiss the cross before returning to one's seat.)

Others may wish to express their veneration through prayer while remaining in the pews. It is entirely one's choice.

The Reproaches *said by all together*

**O my people, what have I done to you?
How have I offended you? Answer me!
I led you out of Egypt, from slavery to freedom, but you
led your Saviour to the Cross.**

**O my people, what have I done to you?
How have I offended you? Answer me!
Holy is God! Holy and strong!
Holy immortal One, have mercy on us.**

**For forty years I led you safely through the desert. I fed
you with manna from heaven, and brought you to a land
of plenty: but you led your Saviour to the cross.
Holy is God! Holy and strong!
Holy immortal One, have mercy on us.**

Solo *"Stricken, Smitten and Afflicted"* *Soloist David Mitchell*

Text

1 Stricken, smitten, and afflicted, see Him dying on the tree!
'Tis the Christ by man rejected; yes, my soul, 'tis He, 'tis He
'Tis the long-expected Prophet, David's Son, yet David's Lord;
by His Son God now has spoken: 'tis the true and faithful Word.

2 Tell me, ye who hear Him groaning, was there ever grief like His?
Friends through fear His cause disowning, foes insulting His distress:
many hands were raised to wound Him, none would interpose to
save;
but the deepest stroke that pierced Him was the stroke that Justice
gave.

3 Ye who think of sin but lightly, nor suppose the evil great,
here may view its nature rightly, here its guilt may estimate.

Mark the sacrifice appointed, see who bears the awful load;
'tis the Word, the Lord's Anointed, Son of Man and Son of God.

4 Here we have a firm foundation, here the refuge of the lost.
Christ the Rock of our salvation, Christ the name of which we boast.
Lamb of God for sinners wounded, sacrifice to cancel guilt!
None shall ever be confounded who on Him their hope have built.

"Stricken, smitten, and afflicted"
Words and Music Thomas Kelly | Trudy E. Poirier
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SILENCE IS KEPT FOR A TIME.

Hymn "O Sacred Head, Surrounded" CP198

- 1 O sacred head, surrounded by crown of piercing thorn;
O royal head so wounded, reviled, and put to scorn,
Death's shadows rise before you, the glow of life decays,
Yet angel hosts adore you and tremble as they gaze!
- 2 Your youthfulness and vigour are spent, your strength is gone,
And in your tortured figure I see death drawing on:
What agony of dying, what love, to sinners free!
My Lord, all grace supplying, O turn your face on me!
- 3 Your sinless soul's oppression was all for sinners' gain;
Mine, mine was the transgression, but yours the deadly pain:
I bow my head, my Saviour, for I deserve your place;
O grant to me your favour, and heal me by your grace.
- 4 What language shall I borrow to thank you, dearest friend.
For this your dying sorrow, your mercy without end?
Lord, make me yours forever: your servant let me be,
And may I never, never betray your love for me.

Music: Melody Hans Leo Hassler (1564-1612)
Text attributed to Arnulf of Louvain (1200?-1250?)
Tune PASSION CHORALE, Hans Leo Hassler (1564-1612),
harm. Johann Sebastian Bach (1685-1750)

The 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 all people everywhere according to their needs. Silence will follow each bidding.

Let us pray. *PLEASE KNEEL AS YOU'RE ABLE*

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 all the people of this diocese and this parish
for all Christians in this place
for those to be confirmed
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.

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.**

Let us pray for the nations of the world and their leaders –
for Charles our King and his representatives
for Mark Carney, our Prime Minister,
and Susan Holt, our Premier
and for all in Parliament and in our Legislature
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.

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 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.

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 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 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 those who have lost faith
for the contemptuous and the 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.

Merciful God, creator of all the people of the earth, have compassion on those 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.**

Let us pray for all 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 fear and for those in prison
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.

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.

Merciful Father,
accept these our prayers, for the sake of your Son,
our Saviour Jesus Christ. **Amen.**

Hymn “When I Survey the Wondrous Cross” **CP 386**

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 cross 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 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.

Text Isaac Watts (1674-1748)

Music O WALY WALY, Edward Miller (1873-1807)

Closing Prayers

Let us pray.

**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.**

Most merciful God and heavenly Father, who by the death and resurrection of your Son Jesus Christ has opened up the way of salvation for all people, of all ages, everywhere; 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.**

Departure

OUR WORSHIP CONCLUDES IN SILENCE.

The clergy, the choir, and other leaders exit in silence.

Please let us all observe the silence until we have left the building.

Those serving to enable the church's worship today

<i>Bulletin preparation</i>	Lori Maker (Parish Office)
<i>Altar Guild</i>	Joyce Mitchell and Ann Stone
<i>Greeters</i>	Patti and Jim Touchbourne
<i>First Reader</i>	Heather Masson
<i>Second Reader</i>	Sharon Titus
<i>Prayer Leader</i>	Layreader
<i>Layreader</i>	Brenda Clayton
<i>Music</i>	The Choir
<i>Organist and Choir Director</i>	David Mitchell
<i>Officiant and speaker</i>	Keith Joyce
<i>Sound system</i>	Chris Titus
<i>Building care</i>	Terry Ricketts

NOTES on Today's Readings

Isaiah 52:13-53:12 This is the last of four poems found in Isaiah 40-55 which are known as Servant Songs because each speaks of a "servant". They were seen as foretelling the coming of the Messiah in the centuries before Jesus was born; Jesus saw himself as fulfilling these prophecies.

Hebrews 10:16-25 By offering himself on the cross, Jesus has completed the removal of sin from those whom God has made holy, set apart for his service. The writings of the Old Testament, divinely inspired through the Holy Spirit, foretell this.

Hebrews 4:14-16;5:7-9 Christ, the sympathetic and trustworthy high priest, took on being human in every way, being tested by suffering. He came to help humankind. Through his death he is able to restore us to oneness with God, freeing us from the power of evil forces.

John 18:1-19:42 Jesus has prepared his disciples for his departure; he has prayed to the Father that believers may have both the Father and the Son within them. May they express their unity in love, thus fulfilling the mission of the Church to lead all people to believe.

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GOOD FRIDAY,

that most powerful of days,
so shocking from the human perspective,
so victorious from the view of heaven,
so disastrous to the purposes of hell,
so full of the grandeur of God
in face of the rancid evil of sin,
celebrates God's loving intention for His world.

We worship, with great solemnity,
yet with deep joy in our hearts,
and ponder Christ's majestic work
of salvation, healing, and restoration.

Always remember –

there is no Easter without Good Friday.

EASTER DAY WORSHIP

10:30 am – Holy Communion for the Resurrection

**A glorious,
powerful,
and blessed
GOOD FRIDAY to
everyone!**

