

St Mary's Church, Walkley



The Church on the Road:
Inclusive, Eucharistic, a safe place to be with God

Good Friday

7th April 2023

Welcome to St Mary's Church, Walkley

**Officiant: Joe and Catherine, Readers at St Mary's
Churchwarden on duty: Janet**

The Gathering and Opening Hymn

The ministers enter in silence and we kneel for a time of silent prayer.

The Collect

Minister 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.**

We stand and we sing the opening hymn.

The Old Testament Reading: Isaiah 52. 13 - end of 53

A reading from the Book of the Prophet 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.

*Reader
All*

This is the word of the Lord.
Thanks be to God.

We remain seated as we say the psalm through together. We keep a brief pause at the diamond and between each verse.

The Psalm: 22

All

**My God, my God, why have you forsaken me, ♦
and are so far from my salvation,
from the words of my distress?**

**O my God, I cry in the daytime,
but you do not answer; ♦
and by night also, but I find no rest.**

**Yet you are the Holy One, ♦
enthroned upon the praises of Israel.**

**Our forebears trusted in you; ♦
they trusted, and you delivered them.**

**They cried out to you and were delivered; ♦
they put their trust in you and were not confounded.**

**But as for me, I am a worm and no man, ♦
scorned by all and despised by the people.**

**All who see me laugh me to scorn; ♦
they curl their lips and wag their heads, saying,
'He trusted in the Lord; let him deliver him; ♦
let him deliver him, if he delights in him.'**

**But it is you that took me out of the womb ♦
and laid me safe upon my mother's breast.**

**On you was I cast ever since I was born; ♦
you are my God even from my mother's womb.**

**Be not far from me, for trouble is near at hand ♦
and there is none to help.**

**Mighty oxen come around me; ♦
fat bulls of Bashan close me in on every side.**

**They gape upon me with their mouths, ♦
as it were a ramping and a roaring lion.**

**I am poured out like water;
all my bones are out of joint; ♦
my heart has become like wax
melting in the depths of my body.**

**My mouth is dried up like a potsherd;
my tongue cleaves to my gums; ♦
you have laid me in the dust of death.**

**For the hounds are all about me,
the pack of evildoers close in on me; ♦
they pierce my hands and my feet.**

**I can count all my bones; ♦
they stand staring and looking upon me.**

**They divide my garments among them; ♦
they cast lots for my clothing.**

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

**Deliver my soul from the sword, ♦
my poor life from the power of the dog.**

**Save me from the lion's mouth, from the horns of wild oxen. ♦
You have answered me!**

**I will tell of your name to my people; ♦
in the midst of the congregation will I praise you.**

**Praise the Lord, you that fear him; ♦
O seed of Jacob, glorify him;
stand in awe of him, O seed of Israel.**

**For he has not despised nor abhorred the suffering of the poor;
neither has he hidden his face from them; ♦
but when they cried to him he heard them.**

**From you comes my praise in the great congregation; ♦
I will perform my vows in the presence of those that fear you.**

**The poor shall eat and be satisfied; ♦
those who seek the Lord shall praise him;
their hearts shall live for ever.**

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

**For the kingdom is the Lord's, ♦
and he rules over the nations.**

**How can those who sleep in the earth
bow down in worship, ♦
or those who go down to the dust kneel before him?**

**He has saved my life for himself;
my descendants shall serve him; ♦
this shall be told of the Lord for generations to come.**

**They shall come and make known his salvation,
to a people yet unborn, ♦
declaring that he, the Lord, has done it.**

We stand and we sing.

The New Testament Reading: Hebrews 10. 16 - 25

A reading from the Letter to the Hebrews.

‘This is the covenant that I will make with them
after those days, says the Lord:

I will put my laws in their hearts,
and I will write them on their minds’,

he also adds,

‘I will remember their sins and their lawless deeds no more.’

Where there is forgiveness of these, there is no longer any offering
for sin.

Therefore, my friends, since we have confidence to enter the
sanctuary by the blood of Jesus, by the new and living way that he
opened for us through the curtain (that is, through his flesh), and
since we have a great priest over the house of God, let us approach
with a true heart in full assurance of faith, with our hearts sprinkled
clean from an evil conscience and our bodies washed with pure
water. Let us hold fast to the confession of our hope without
wavering, for he who has promised is faithful. And let us consider
how to provoke one another to love and good deeds, not neglecting
to meet together, as is the habit of some, but encouraging one
another, and all the more as you see the Day approaching.

*Reader
All*

This is the word of the Lord.

Thanks be to God.

The Gradual Hymn

We stand and we sing.

*We remain seated until the crucifixion narrative at which point we
stand. The Church teaches that the references in the Good Friday
readings and prayers to "the Jews" (translating the original term
"Judeans") refers to particular individuals and leaders, not to the
whole Jewish people. Insofar as we ourselves turn against Christ,
we are responsible for his death.*

The Passion Reading: John 18. 1 - 19. 37

The Passion of our Lord Jesus Christ according to John.

After Jesus had spoken these words, he 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, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' 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, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil 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, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

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, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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, '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.’ When he had said this, one of the police standing nearby struck Jesus on the face, saying, ‘Is that how you answer the high priest?’ Jesus answered, ‘If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?’ Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, ‘You are not also one of his disciples, are you?’ He denied it and said, ‘I am not.’ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ 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, ‘What accusation do you bring against this man?’ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ (This was to fulfil 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, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘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.’ Pilate asked him, ‘So you are a king?’ Jesus answered, ‘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.’ Pilate asked him, ‘What is truth?’

After he had said this, he went out to the Jews again and told them, ‘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?’ They shouted in reply, ‘Not this man, but Barabbas!’ 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, ‘Hail, King of the

Jews!' and striking him on the face. 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.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' 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.' 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.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. 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?' 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.' 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, 'Here is your King!' 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.'

We stand.

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. 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, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' 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, '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.'

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, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' 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 fulfil the scripture), 'I am thirsty.' 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, 'It is finished.' Then he bowed his head and gave up his spirit.

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.'

Reader This is the Passion of the Lord.

We sit or kneel and keep silence.

The Litany

Minister Let us pray.

God the Father,

All **have mercy upon us.**

All God the Son,
have mercy upon us.

All God the Holy Spirit,
have mercy upon us.

All Holy, blessed and glorious Trinity,
have mercy upon us.

From all evil and mischief;
from pride, vanity and hypocrisy;
from envy, hatred and malice;
and from all evil intent,
All **good Lord, deliver us.**

From sloth, worldliness and love of money;
from hardness of heart
and contempt for your word and your laws,
All **good Lord, deliver us.**

From sins of body and mind;
from the deceits of the world, the flesh and the devil,
All **good Lord, deliver us.**

From famine and disaster;
from violence, murder and dying unprepared,
All **good Lord, deliver us.**

In all times of sorrow;
in all times of joy;
in the hour of death,
and at the day of judgement,
All **good Lord, deliver us.**

By the mystery of your holy incarnation;
by your birth, childhood and obedience;
by your baptism, fasting and temptation,
All **good Lord, deliver us.**

By your ministry in word and work;
by your mighty acts of power;
and by your preaching of the kingdom,
All **good Lord, deliver us.**

By your agony and trial;
by your cross and passion;
and by your precious death and burial,
All **good Lord, deliver us.**

By your mighty resurrection;
by your glorious ascension;
and by your sending of the Holy Spirit,
All **good Lord, deliver us.**

Hear our prayers, O Lord our God.
All **Hear us, good Lord.**
Govern and direct your holy Church;
fill it with love and truth;
and grant it that unity which is your will.
All **Hear us, good Lord.**

Give us boldness to preach the gospel in all the world,
and to make disciples of all the nations.
All **Hear us, good Lord.**

Enlighten Pete and Sophie our Bishops and all who minister
with knowledge and understanding,
that by their teaching and their lives they may proclaim your word.
All **Hear us, good Lord.**

Give your people grace to hear and receive your word,
and to bring forth the fruit of the Spirit.
All **Hear us, good Lord.**

Bring into the way of truth all who have erred
and are deceived.
All **Hear us, good Lord.**

Strengthen those who stand;
comfort and help the faint-hearted;
raise up the fallen;
and finally beat down Satan under our feet.
All **Hear us, good Lord.**

Guide the leaders of the nations
into the ways of peace and justice.
All **Hear us, good Lord.**

Guard and strengthen your servant Elizabeth our Queen,
that she may put her trust in you,
and seek your honour and glory.
All **Hear us, good Lord.**

Endue the High Court of Parliament
and all the Ministers of the Crown
with wisdom and understanding.
All **Hear us, good Lord.**

Bless those who administer the law,
that they may uphold justice, honesty and truth.

All **Hear us, good Lord.**

Give us the will to use the resources of the earth to your glory,
and for the good of all creation.

All **Hear us, good Lord.**

Bless and keep all your people.

All **Hear us, good Lord.**

Bring your joy into all families;
strengthen and deliver those in childbirth,
watch over children and guide the young,
bring reconciliation to those in discord
and peace to those in stress.

All **Hear us, good Lord.**

Help and comfort the lonely, the bereaved and the oppressed.

All **Lord, have mercy.**

Keep in safety those who travel, and all who are in danger.

All **Lord, have mercy.**

Heal the sick in body and mind,
and provide for the homeless, the hungry and the destitute.

All **Lord, have mercy.**

Show your pity on prisoners and refugees,
and all who are in trouble.

All **Lord, have mercy.**

Forgive our enemies, persecutors and slanderers,
and turn their hearts.

All **Lord, have mercy.**

Hear us as we remember
those who have died in the peace of Christ,
both those who have confessed the faith
and those whose faith is known to you alone,
and grant us with them a share in your eternal kingdom.

All **Lord, have mercy.**

Give us true repentance;
forgive us our sins of negligence and ignorance
and our deliberate sins;
and grant us the grace of your Holy Spirit
to amend our lives according to your holy word.

All **Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

We stand.

The Proclamation of the Cross

Minister This is the wood of the cross,
on which hung the Saviour of the world.

All **Come, let us worship.**

Minister This is the wood of the cross,
on which hung the Saviour of the world.

All **Come, let us worship.**

Minister This is the wood of the cross,
on which hung the Saviour of the world.

All **Come, let us worship.**

We remain standing and we sing:

Tune: Picardy – Let all mortal flesh keep silence

**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.**

**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.**

Therefore when the appointed fulness
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.

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.

Bend thy boughs, O Tree of Glory,
Thy too rigid sinews bend:
For a while the ancient rigour
That thy birth bestowed, suspend,
And the King of heavenly beauty
On thy bosom gently tend.

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

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.

Minister We adore you, O Christ, and we bless you,
All **because by your holy cross you have redeemed the world.**

Minister This is the wood of the cross,
on which hung the Saviour of the world.

All **Come, let us worship.**

Minister O Saviour of the world,
who by your cross and precious blood have redeemed us,
All **save us and help us, we humbly pray.**

The Lord's Prayer

Minister Standing at the foot of the cross,
as our Saviour taught us, so we pray:

All **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.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

The Conclusion

Minister O Lord Jesus Christ,
Son of the living God,
set your passion, cross and death
between your judgement and our souls,
now and in the hour of our death.
Grant mercy and grace to the living,
rest to the departed,
to your Church peace and concord
and to us sinners forgiveness,
and everlasting life and glory;
for, with the Father and the Holy Spirit,
you are alive and reign,
God, now and for ever.

All **Amen.**

We remain standing and we sing.

The Gospel of the Burial of Christ: John 19. 38 - 42

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.

We depart in silence.

Please be mindful of those who prefer to keep their distance from others at the moment.

For more information: stmaryswalkley.co.uk



Holy Week Services:

Easter Eve - 8th April at 7:30pm

Easter Vigil and Service of Light.

Easter Day - 9th April at 10:30am

Easter Day Eucharist with Renewal of Baptismal vows.