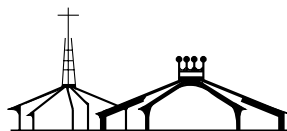


The priest blesses the people as follows:

Lord,
send down your abundant blessing
upon your people who have devoutly recalled the
death of your Son
in the sure hope of the resurrection.
Grant them pardon; bring them comfort.
May their faith grow stronger
and their eternal salvation be assured.
We ask this through Christ our Lord. **Amen.**

All depart in silence.

Hot cross buns and tea are available for all in the
church hall. Everyone is most welcome to stay.



St. LAURENCE CHURCH, CATFORD Good Friday

CELEBRATION OF THE LORD'S PASSION

Today, we call to mind Jesus' journey to the cross, his suffering and death, and we come to Jesus on the cross ourselves, with all our sins and failings, and in the company of all of suffering humanity.

The liturgy is in three parts. In the first part, we listen to the word of the Lord: the prophet Isaiah speaks of the suffering servant of God through whom God's people will be redeemed, through whose wounds we are healed; the letter to the Hebrews describes Jesus' earthly suffering: there can be no doubt that Jesus actually suffered, praying to God "aloud and in silent tears"; then we read together St John's description of Jesus' arrest, trial and execution. In the light of the passion, we then pray for the Church, the world and all in need.

In the second part, a wooden cross is brought to the front of the church. All members of the congregation are invited to approach the cross to venerate it: you are welcome to lay your forehead against the cross or to kiss it, laying at Jesus' feet not only your own sins and failings but also those of the whole world he came to save.

In the third part, we are invited to share the sacrament that was consecrated last night, at the mass of our Lord's last supper, and that has been kept since then in the garden of repose; thus as we stand at the foot of the cross, Christ's broken body becomes present for us and in us in a very special way.

After mass, hot cross buns and tea are available in the Church Hall — all are most welcome to join in.

FIRST PART: LITURGY OF THE WORD

The priest and ministers go to the altar. They genuflect and prostrate themselves. All pray silently for a while.

Then the priest says:

Lord,
by shedding his blood for us,
your Son, Jesus Christ,
established the paschal mystery.
In your goodness, make us holy
and watch over us always.
We ask this through Christ our Lord. **Amen.**

FIRST READING Isaiah 52:13-53.12

A reading from the prophet Isaiah

See, my servant will prosper, he shall be lifted up,
exalted, rise to great heights.

As the crowds were appalled on seeing him — so disfigured did he look that he seemed no longer human — so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: 'Who could believe what we have

heard, and to whom has the power of the Lord been revealed?’

Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth.

By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living: for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done.

His soul’s anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself.

Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

This is the word of the Lord.

Psalm 30

1. 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.

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

3. 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.

4. 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.

5. 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.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

Priest: This is the Lamb of God who takes away the
sins of the world.

Happy are those who are called to his supper.

ALL: Lord, I am not worthy to receive you, but only
say the word and I shall be healed.

After communion, this hymn is sung:

1 GLORY be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From his sacred veins.

2 Grace and life eternal
In that Blood I find;
Blest be his compassion,
Infinitely kind.

3 Blest through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.

4 Abel’s blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.

5 Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.

6 Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.

7 Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood.

Prayer after Communion

Let us pray.

Almighty and eternal God,
you have restored us to life
by the triumphant death and resurrection of Christ.
Continue this healing work within us.
May we who participate in this mystery
never cease to serve you.

We ask this through Christ our Lord. **Amen.**

3 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.

4 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.

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

6 Thou alone wast counted worthy
This world's Ransom to sustain,
That a shipwrecked race might ever
Thus a port of refuge gain,
With the sacred blood anointed
From the Lamb for sinners slain.

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

8 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. Amen.

Third Part: Communion

*The Blessed Sacrament is brought from the Altar of
Repose and the priest begins the Communion Rite.*

Priest: Let us pray with confidence to the Father in the
words our Saviour gave us:

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,
for thine is the kingdom, the power
and the glory,
for ever and ever. Amen.

SECOND READING Hebrews 4:14—5:9

A reading from the letter to the Hebrews

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was a Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

This is the word of the Lord.

GOSPEL ACCLAMATION

Praise to you, O Christ, king of eternal glory!

**Christ was humbler yet, even to accepting death,
death on a cross. But God raised him high
and gave him the name which is above all
names.**

Praise to you, O Christ, king of eternal glory!

During the reading of the passion, the congregation are asked to join in the words in bold print. Please genuflect or kneel briefly at the words "and bowing his head, he gave up the spirit".

GOSPEL John 18:1-19:42

The passion of our Lord Jesus Christ according to John.

Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going happen to him, Jesus then came forward and said, 'Who are you looking for?' They answered, '**Jesus the Nazarene.**' He said, 'I am he.' Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time, 'Who are you looking for?' They said, '**Jesus the Nazarene**' 'I have told you that I am he' replied Jesus. 'If I am the one you are looking for, let these others go.' This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?'

The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was

Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter. 'Aren't you another of that man's disciples?' He answered. 'I am not.' Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered. 'I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together. I have said nothing in secret. But why ask me? Ask my hearers what I taught; they know what I said. At these words, one of the guards standing by gave Jesus a slap in the face, saying, 'Is that the way to answer the high priest?' Jesus replied. 'If there is something wrong in what I said, point it out, but if there is no offence in it, why do you strike me?' Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him, 'Aren't you another of his disciples?' He denied it saying, 'I am not.' One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, 'Didn't I see you in the garden with him?' Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, 'What charge do you bring against this man?' 'They replied, **'If he were not a criminal, we should not be handing him over to you.'** Pilate said, 'Take him yourselves, and try him by your own Law.' The Jews answered, **'We are not allowed to put a man to death.'** This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him. 'Are you the king of the Jews?' he asked. Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' Pilate answered. 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.' 'So you are a king then?' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.' 'Truth?' said Pilate 'What is that?'; and with that he went out again to the Jews and said, 'I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release

10. For those in special need

Let us pray, dear friends,
that God the almighty Father
may heal the sick,
comfort the dying,
give safety to travellers,
free those unjustly deprived of liberty,
and rid the world of falsehood,
hunger, and disease.

Silent prayer.

Almighty, ever-living God,
you give strength to the weary
and new courage to those who have lost heart.
Hear the prayers of all who call on you in any trouble
that they may have the joy of receiving your help in
their need.

We ask this through Christ our Lord. **Amen.**

Second Part: Veneration of the Cross

As the priest brings the cross to the front of the church, he sings:

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

All reply:

Come, let us worship

and kneel in worship of the crucified Christ, following the priest and servers.

*He does this three times. The priest then places the cross in the centre of the sanctuary step. **Everyone** is invited to approach it. You can make a simple genuflection or some other appropriate sign of reverence; or you can go up to the cross and lay your head on the wood of the cross or kiss it where Christ's feet would have hung, laying on the cross the heavy load of the world's sin and selfishness, for whose sake Christ was born a man.*

During the veneration of the cross, the choir will sing an anthem, and then all join in singing the following hymn:

***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.***

- 1 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.
- 2 God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then another tree was chosen
Which the world from death should free.

6. For the Jewish people

Let us pray
for the Jewish people,
the first to hear the word of God,
that they may continue to grow in the love of his name
and in faithfulness to his covenant.

Silent prayer.

Almighty and eternal God,
long ago you gave your promise to Abraham and his
posterity.

Listen to your Church as we pray
that the people you first made your own
may arrive at the fullness of redemption.
We ask this through Christ our Lord.

Amen.

7. For those who do not believe in Christ

Let us pray
for those who do not believe in Christ,
that the light of the Holy Spirit
may show them the way to salvation.

Silent prayer.

Almighty and eternal God,
enable those who do not acknowledge Christ to find
the truth
as they walk before you in sincerity of heart.
Help us to grow in love for one another,
to grasp more fully the mystery of your godhead,
and to become more perfect witnesses of your love in
the sight of men.

We ask this through Christ our Lord.

Amen.

8. For those who do not believe in God

Let us pray
for those who do not believe in God, that they may
find him by sincerely following all that is right.

Silent prayer.

Almighty and eternal God,
you created mankind so that all might long to find you
and have peace when you are found.
Grant that, in spite of the hurtful things
that stand in their way,
they may all recognize in the lives of Christians
the tokens of your love and mercy,
and gladly acknowledge you
as the one true God and Father of us all.
We ask this through Christ our Lord. **Amen.**

9. For all in public office

Let us pray
for those who serve us in public office,
that God may guide their minds and hearts,
so that all may live in true peace and freedom.

Silent prayer.

Almighty and eternal God,
you know the longings of our hearts
and you protect our rights.
In your goodness
watch over those in authority,
so that people everywhere may enjoy
religious freedom, security and peace.
We ask this through Christ our Lord. **Amen.**

the king of the Jews?' At this they shouted: '**Not this man, but Barabbas.**' Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying, '**Hail, king of the Jews!**' and they slapped him in the face.

Pilate came outside again and said to them, 'Look, I am going to bring him out to you to let you see that I find no case.' Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, 'Here is the man.' When they saw him the chief priests and the guards shouted, '**Crucify him! Crucify him!**' Pilate said, 'Take him yourselves and crucify him: I can find no case against him.' The Jews replied '**We have a Law, and according to the Law he ought to die, because he has claimed to be the Son of God.**' When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus, 'Where do you come from?' But Jesus made no answer. Pilate then said to him, 'Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?' 'You would have no power over me' replied Jesus 'if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.'

From that moment Pilate was anxious to set him free, but the Jews shouted '**If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.**' Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. 'Here is your king' said Pilate to the Jews. '**Take him away, take him away! Crucify him!**' they said. 'Do you want me to crucify your king?' said Pilate. The chief priests answered, '**We have no king except Caesar.**' So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate, '**You should not write "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 finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another, '**Instead of tearing it, let's throw dice to decide who is to have it.**' In this way the words of scripture were fulfilled:

They shared out my clothing among them.

They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary

of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son.' Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said: 'I am thirsty.'

A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up the spirit. **[All genuflect]**

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath — since that sabbath was a day of special solemnity — the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it — trustworthy evidence, and he knows he speaks the truth — and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: Not one bone of his will be broken, and again, in another place scripture says: They will look on the one whom they have pierced. After this, Joseph of Arimathaea, who was a disciple of Jesus — though a secret one because he was afraid of the Jews — asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well — the same one who had first come to Jesus at night-time — and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

GENERAL INTERCESSIONS

Please sit, stand or kneel for these ancient prayers of the church.

1. For the Church

Let us pray, dear friends,
for the holy Church of God throughout the world,
that God the almighty Father
guide it and gather it together
so that we may worship him
in peace and tranquillity.

Silent prayer.

Almighty and eternal God,
you have shown your glory to all nations in
Christ, your Son.

Guide the work of your Church.

Help it to persevere in faith,
proclaim your name,

and bring your salvation to people everywhere.

We ask this through Christ our Lord.

Amen.

2. For the Pope and other leaders of the Church

Let us pray

for the Holy Father, Pope Francis, for Bartholomew,
the ecumenical patriarch, and for Justin, Archbishop
of Canterbury, that God who chose them to be bishops
may give them health and strength
to guide and govern God's holy people.

Silent prayer.

Almighty and eternal God,
you guide all things by your word,
you govern all Christian people.

In your love protect the leaders you have chosen for
us.

Under their leadership deepen our faith
and make us better Christians.

We ask this through Christ our Lord. **Amen.**

3. For the clergy and laity of the Church

Let us pray for Christopher our bishop,
for all bishops, priests and deacons;
for all who have a special ministry in the Church
and for all God's people.

Silent prayer.

Almighty and eternal God,
your Spirit guides the Church
and makes it holy.

Listen to our prayers
and help each of us in our own vocation
to do your work more faithfully.

We ask this through Christ our Lord. **Amen.**

4. For those preparing for baptism

Let us pray

for those preparing for baptism,
that God in his mercy
make them responsive to his love,
forgive their sins through the waters of new birth
and give them life in Jesus Christ our Lord.

Silent prayer.

Almighty and eternal God,
you continually bless your Church with new members.
Increase the faith and understanding
of those preparing for baptism.

Give them a new birth in these living waters
and make them members of your chosen family.

We ask this through Christ our Lord.

Amen.

5. For the unity of Christians

Let us pray

for all our brothers and sisters
who share our faith in Jesus Christ,
that God may gather and keep together in one
Church
all those who seek the truth with sincerity.

Silent prayer.

Almighty and eternal God,
you keep together those you have united.
Look kindly on all who follow Jesus your Son.

We are all consecrated to you by our common bap-
tism.

Make us one in the fullness of faith,
and keep us one in the fellowship of love.

We ask this through Christ our Lord.

Amen.