



Good Friday

An Alternative Liturgy

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by the Council of General Synod, June 2026**

Holy Week Task Group of the
Liturgical Advisory Committee
of the Faith, Worship and Ministry Committee

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Holy Week

Holy Week invites us to walk faithfully with Jesus from the joys of Palm Sunday to the Upper room and Garden of Gethsemane, to the cross and the grave. Ultimately we find ourselves in the glory of the Resurrection. In this week where emotions are high, we enter deeply into the redemptive acts of God in Christ Jesus.

At the heart of the Christian Gospel is the glory of Easter and our celebrations of the paschal mystery which forms the centre of our faith and worship. For congregations to enter these celebrations fully, careful attention to the planning of Maundy Thursday and Good Friday can facilitate the depth of the Paschal Mystery in a meaningful way. Some considerations include providing space for the congregations to experience both the sorrow and pain of the crucifixion that should prepare congregations for Easter.

The Triduum

As Holy Week has been incorporated into parish life over the years increasing attention has been given to the Triduum, also known as, The Great Three Days. The Triduum refers to the services of Maundy Thursday, Good Friday and the Easter Vigil. While separate rites in their own respect, they are also linked. All three inform the other and invoke different aspects of the Passion Narrative liturgically. In this way, they form part of one liturgy in three movements.

In its fullest expression, the Triduum can be observed as one continuous liturgy over three days. However, it may not be feasible in some communities to offer all three liturgies. There may be, for pastoral, geographical, and other reasons the possibility of holding only one or two of the celebrations. In such circumstances, liturgical planning may include collaborating with neighbouring churches or ecumenical and full communion partners. Congregations that do not observe a full Holy Week or Triduum will still observe a faithful Holy Week by joining the journey to the cross in their own way by incorporating the practices of Holy Week in accordance with their local custom and tradition. In this way, the Church as a whole is held together in prayer and faithfulness. Individual congregations, moreover, are part of the Diocesan family: where one or more of these special liturgies may not be offered in one community, they do take place in other locations. We are in communion with others who are celebrating the Triduum whether or not we participate directly or not.

When considering The Triduum as one continuous liturgy, it is worth noting that Maundy Thursday has an introduction and gathering rite but no Dismissal; Good Friday has neither a gathering nor a Dismissal; and the Easter Vigil includes an introduction, no gathering and ends with a Final Blessing and Dismissal.

Good Friday

At the heart of Good Friday is the crucifixion of Jesus and the meaning of the cross in our Christian doctrine and practice. Through the Passion narrative, meditation on the cross, prayer, and music, worshippers are immersed in the realities of death, dying, and reconciliation in relation to God's love, as well as in the cycles of human life. Good Friday speaks to the cruelty and violence in this world against humanity and against all of creation. Human sin and corporate greed are laid bare. These are among many complex and challenging themes that are named in Good Friday.

For many of us in contexts of privilege in Canadian society and church the realities of suffering and death – though present all around us - are often avoided or glossed over in conversation. Good Friday provides an opportunity for congregations to explore these themes and to begin to develop more transparent and healthy understandings of the fragility and vulnerability of the created order and to pay attention to times where these and other complex and challenging themes can be addressed. With planning and discernment, the Good Friday liturgy invites a profound encounter with the suffering of Jesus and of the meaning of the cross, and moves us in a journey from the divine vulnerability of the cross into divine forgiveness, solidarity and a renewed commitment to nurturing holy and restorative relationships with others and with creation.

Good Friday can be a hard day, and it should be, as it forces people to come face to face with their own mortality and our own culpability and complicity in human suffering. The shadow of death is a vulnerable place to be. But it is necessary and a normal passage of life to pass through for people to be fully prepared for a new life and new way of living in the world. Good Friday provides this opportunity whereby people are allowed to lean into this discomfort, which in turn allows the gathered community to celebrate fully the glory of Easter and the promise of salvation. The weight of this day should stand in stark contrast to the overriding joy of the Easter celebrations. The sermon can be a good opportunity for the themes and balance of Good Friday to be contemplated in a healthy way while at the same time taking care not to distract from the pathos of the day and season that is expressed ritually.

The key elements of the Good Friday service include: The General Confession, a version of the Passion Narrative, the Intercessions, and the Meditation of the Cross. While provision is made for the full celebration of the Eucharist, communities may also consider what a Eucharistic Fast looks like and what it may mean to them. In keeping with the overriding theme of Good Friday, abstaining from celebrating the Eucharist allows people to experience the absence of God and for the community to stand in solidarity with others who feel God's absence in their lives thereby enhancing the contrast between the sorrow of Good Friday and the joy of Easter and the Eucharistic celebrations.

Good Friday

Concerning the Service

The Good Friday liturgy should retain as its primary focus a meditation on the Passion of Christ, through the proclamation of Scripture, and through Meditation on the Cross.

Provision should be made for silence and space for reflection throughout the service, particularly given the wordiness of the liturgy. Adequate spaciousness and time should be given to allow the solemnity of the Passion Narrative to be absorbed. Choral or instrumental music may hold a space for reflection. Parishes without strong musical resources might consider the use of recorded music for these times. Prayerful chants (such as Taizé) can help the worshippers to enter a meditative space as they participate in the singing. In any case, the primary purpose of the music to aid meditation on the cross should be foremost.

The prayers and the sermon offer opportunities to reflect theologically on the meaning of the cross. It is important, however, that such explanations do not replace the congregation's direct confrontation with the terrible and holy mystery of Jesus's death, a momentous event that transcends any theological explanations we might give it.

Silence is a significant part of the observance of Good Friday, and silence at the points indicated is integral to the service.

The Liturgy of Good Friday

At services at which a Sentence is required, the following may be used.

Christ became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name which is above every name. *Philippians 2.8–9*

When the congregation has assembled and the ministers, having entered in silence, are in their places, all shall stand.

Presider This is the week we follow Christ
from his triumphal entry into Jerusalem
to his cross and resurrection.
Last night we gathered with his disciples in the upper room,
and received bread and wine as signs of his self-giving for our sake.
We watched with him in the garden and shared his agony of soul.

This is the day we arrive at the dark and holy heart of this week:
we will see him condemned by the religious and civil authorities,
stripped, mocked, beaten, and nailed to a cross to die.

We hear this story anew in prayer and love.

This is the hour we let our hearts be broken again
by the cruelty of humans
and the tender love of God,
manifested in the self-giving of Christ.

Let us pray:

Christ, strengthen us, we pray, with your Spirit,
that we may watch with you this dark hour,
with our eyes fixed firmly on your agony on the cross.
Break our hearts, and mould them again
in the image of your compassion and courage,
in the image of your faithful love. **Amen.**

Presider Lord, open our hearts
People **As we behold your suffering and meditate upon your cross.**
Presider As we approach the cross with Jesus,
People **Let us walk with you on this final road.**
Presider Incline our hearts to hear your story;
People **Breathe into us the eternal hope of your good news of salvation.**

Silence is kept. A hymn or anthem may be sung.

A General Confession

Form 1

The congregation says the General Confession in unison, leaving a pause for reflection after each line.

Presider Almighty God,

All **Our heavenly Father, we have sinned in thought and word and deed.**

**We have failed to continue in the apostles' teaching and fellowship, the
breaking of bread and the prayers.**

**We have allowed enmity and evil to grow in our hearts and have been
embarrassed or neglectful in seeking repentance and in returning to the Lord.**

We have shied away from proclaiming by word and example the good news of God in Christ.

We have neglected to seek and to serve Christ in all persons.

We have fallen short of your call to justice and peace among all people.

We have not respected the dignity of all human life.

We have been complicit in the neglect and decline of the created order and have failed to safeguard the integrity of creation.

Lift us up O Son of God, that we may be restored to our common work of justice and mercy as we approach the foot of the cross.

Amen.

The service continues with "all we like sheep" on page 8.

Or:

Form 2

Presider Almighty God,

All **Our heavenly Father, we have sinned in thought and word and deed.**

We have failed to build ourselves and each other up in the image of Christ, neglecting the apostles' teaching and fellowship, the breaking of bread and the prayers.

Lord, have mercy.

Lord, have mercy.

We have allowed enmity and evil to grow in our hearts and have been embarrassed or neglectful in seeking repentance and in returning to the Lord.

Christ, have mercy

Christ, have mercy

We have shied away from proclaiming by word and example the good news of God in Christ.

Lord, have mercy.

Lord, have mercy.

We have neglected to seek and to serve Christ in all persons.

Christ, have mercy.

Lord, have mercy

We have fallen short of your call to justice and peace among all people and have not respected the dignity of all human life.

Christ, have mercy.

Christ, have mercy.

We have been complicit in the neglect and decline of the created order and have failed to safeguard the integrity of creation.

Lord, have mercy.

Lord, have mercy.

Lift us up O Son of God, that we may be restored to our common work of justice and mercy as we approach the foot of the cross. Have mercy, O God.

Have mercy on us and forgive us. Amen.

Silence is kept

Presider All we like sheep have gone astray; we have turned every one to their own way,

People **And the Lord has laid on him the iniquity of us all.**

Presider Christ the Lord became obedient unto death,

People **Even death on a cross.**

The Collect of the Day

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

O Holy and Immortal One, we veil our faces before your glory, and bow before the cross of your wounded Christ. With angels and archangels we praise you, our Mercy, and we bless you, our Compassion, for in our brokenness you have not abandoned us. **Amen.**

Or

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.**

A hymn may be sung.

Psalm 22

The psalm may be said by the congregation, with the sung refrain, said antiphonally by whole or half verse, or sung to a different setting.

Refrain: My God, my God, why have you forsaken me?



- 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 ancestors 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.

Refrain

- 6 But as for me, I am a worm and not human,
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 "You trusted in the Lord; let the Lord deliver you;
let God rescue you, if God delights in you."

Refrain

- 9 Yet you are the one 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.

Refrain

- 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 potsherd; my tongue sticks to the roof of my mouth;
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.
- 17 I can count all my bones
while they stare and gloat over me.
- 18 They divide my garments among them;
they cast lots for my clothing.

Refrain

- 19 Be not far away, O Lord;
you are my strength; hasten to help me.
- 20 Save me from the sword,
my life from the power of the dog.
- 21 Save me from the lion's mouth,
my wretched body from the horns of wild bulls.
- 22 I will declare your name to my kindred;
in the midst of the congregation I will praise you.

Refrain

Invitation to the Passion

This may be read by clergy or lay, as an introductory reading or in situ where the Gospel is to be read from.

Hebrews 4.14–16 and/or Hebrews 2: 14-18

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil,

and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Hebrews 2:14-18

And/Or:

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 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. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Hebrews 4: 14-16

The Passion Narrative

The passion gospel offered here is designed to be read by a single reader, or by different readers each reading one of the sections into which it has been divided. Between each section, a short silence, a hymn (or hymn verse), an anthem, or meditative music is appropriate.

A dramatic version with roles to be assigned to different people, to groups, and to the congregation, is found in the Appendix.

Care should be taken in the proclamation of the Gospel to avoid language and patterns that have been used to perpetuate negative stereotypes and falsely assign blame the Jewish people for the death of Jesus.¹

The congregation may be seated until the verse which mentions the arrival at Golgotha (John 19.17) at which time all stand. The Passion Gospel is announced in the following manner.

John 18.1—19.42 or 19:1-42

<i>Reader</i>	The Lord be with you
<i>People</i>	And also with you
<i>Reader</i>	The Passion of our Lord Jesus Christ according to John
<i>People</i>	Thanks be to God.

¹ Throughout Christian history, references to “the Jews” in scripture—particularly in John and Acts—have been used to perpetuate negative stereotypes and falsely assign blame for the death of Jesus. These references gloss over significant distinctions among religious leaders, such as Pharisees, scribes, and Sadducees, and obscure the fact that Jesus and his disciples were themselves Jews. As Christians, we confess and lament the history of anti-Judaism associated with these texts. We renounce the evils of violence and discrimination against Jewish people. We strive for mutual understanding, respect, and partnership with Jewish neighbours and commit ourselves to the work of reconciliation among people of all faiths.

[I The Arrest]

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, "Whom are you looking for?" 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, "Whom are you looking for?" 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 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, "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.

[II Jesus before the Sanhedrin. Peter's Denial]

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 religious authorities 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 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, "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.

[III Jesus before Pilate]

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 religious authorities replied, "We are not permitted to put anyone to death." (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, "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 religious authorities. 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?"

[IV Jesus is condemned]

After he had said this, he went out to the religious authorities 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 religious authorities 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 religious authorities 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 religious authorities, "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." Then he handed him over to them to be crucified.

[V The Crucifixion] *The congregation stands.*

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 fulfill 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.

A period of silence is held.

Since it was the day of Preparation, the religious authorities 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.”

[VI The Burial]

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the authorities, 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.

A period of silence is held. Following, a hymn may be sung, or meditative instrumental music offered.

A brief homily or sermon may be offered, either here or following the Meditation on the Cross of Jesus.

Meditation on the Cross of Jesus

If desired, a wooden cross may be brought into the church and placed in the sight of the people. An appropriate hymn or instrumental music – such as a setting of “Behold the wood of the cross” - may be sung at stages as the cross is brought from the doors of the church through the nave and to its placement in the front centre of the sanctuary.

Presider This is the wood of the cross, on which hung the Saviour of the world.
People **Come let us worship.**

Or

Presider Christ our Lord became obedient unto death.
People **Come let us worship.**

All who wish are invited to come forward to the foot of the cross and to offer personal prayer or meditation before returning to their place. Appropriate hymns or one or more of the following Anthems may be said or sung as people approach the cross. If the texts of the Anthems are recited rather than sung, they may be read antiphonally or responsively by whole or half verse. Suitable music and or choir anthems can be played or sung as part of this meditation or the following hymns included: CP 192 Were You There; SNC 51 Senzeni ma, SNC 52 Crucem tuam/O Lord, Your Cross or other Taizé chants.

Anthems

The Suffering Servant (Isaiah 53:1-9,11-12)

Refrain: He was wounded for our transgressions, and crushed for our iniquities.

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.

Refrain

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.

Refrain

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.

Refrain

[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.]

Refrain

Or

Good Friday Reproaches

The following may be said or chanted.

Voice 1: Holy God,
All: **holy and strange,
holy and intimate,
have mercy on us.**

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I brooded over the abyss,
with my words I called forth creation:

but you have brooded on destruction,
and manufactured the means of chaos.

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I made the desert bloom before you,
I fed you with an open hand:
but you have grasped the children's food,
and laid waste fertile lands.

**All: Holy God,
holy and strange,
holy and intimate,
have mercy on us.**

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I abandoned my power like a garment,
choosing your unprotected flesh:
but you have robed yourselves in privilege,
and chosen to despise the abandoned.

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I would have gathered you to me as a lover,
and shown you the ways of peace:
but you have desired security,
and you would not surrender your self.

**All: Holy God,
holy and strange,
holy and intimate,
have mercy on us.**

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I have torn the veil of my glory,
transfiguring the earth:
but you have disfigured my beauty,
and turned away your face.

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I have laboured to deliver you,
as a woman delights to give life:
but you have delighted in bloodshed,
and laboured to bereave the world.

**All: Holy God,
holy and strange,
holy and intimate,
have mercy on us.**

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

Voice 2: I have followed you with the power of my spirit,
to seek truth and heal the oppressed:
but you have been following a lie,
and returned to your own comfort.

Voice 1: O my people, what have I done to you?
How have I offended you?
Answer me.

**All: Holy God,
holy and strange,
holy and intimate,
have mercy on us.**

Or

Canticle of Christ's Humility (Philippians 2: 6-11)

Christ Jesus, by nature divine,
did not grasp for himself
a rank as equal with God.

He chose to empty himself,
becoming a humble slave,
and living the life of a man.

And human in every way,
he abased himself still more,
obedient to death on a cross.

So God has exalted him on high,
and given to him the name
the greatest of all the names;

So that at Jesus' name
every knee should bend low
in heaven, on earth, in the depths,

And every tongue proclaim:
Jesus Christ is Lord,
to the glory of God the Father!

A brief homily or sermon may be offered, either here or preceding the Meditation on the Cross.

A hymn may be sung.

The Intercessions

One of the following forms of the Intercessions may be offered. Form I being a bidding intercession, with Form II being a shorter version. Deacons and laypersons may lead the intercessions.

Form I

We gather at the foot of the cross,
moved by grief, fear, and compassion,
but most of all by the great love Jesus showed for the world
in sharing our suffering even to death.
Let us reach out in prayer with God's compassion for all who face suffering,
and for ourselves, the Church, whose call is to healing, justice, and reconciliation.

At the foot of your cross, O God, we lament with you the suffering unleashed in the world by
human greed and hardened hearts. We pray for all who suffer:

for the victims of violence and injustice
for those exploited and abused by the misuse of power

for the victims of war
for all who are enslaved by their own cruelty and violence
for those burdened with guilt for the things they have done
for all who suffer in the captivity of poverty

Other biddings may be added as appropriate to the local community and current world events.

Silence is kept.

Holy God,
hear and have mercy.

God of all compassion, on the cross you told the truth of the depths of human sin. Open our hearts to the realities of cruelty and fill us with your compassionate care for all who suffer abuse, exploitation, and violence. Make the dignity of your light to shine on all who are downtrodden. Lead those who harm to repentance and healing, that they may know the new life that comes through your way of forgiveness. Stir us to work for peace, justice, and right relationships, that all may find wholeness in you and rejoice in peace. **Amen.**

At the foot of your cross, O God, we lament the suffering endured through the difficult and the incomprehensible journeys of life. We pray for all who suffer:

for those struggling with mental illness, depression, or addiction
for the falsely accused and the wrongly convicted
for those who suffer in physical pain, for the injured, the sick and the aging
for those overwhelmed by sorrow and loss
for those living with the fear of death

Other biddings may be added as appropriate to the local community and current world events.

Silence is kept.

Holy God,
hear and have mercy.

God of all healing, from the cross you reach out to all who carry burdens of pain in their minds and bodies. Gift medical and social healers with skill and kind-heartedness that all may find liberation. Open our minds to ever new ways to lift the burdens of suffering. Bring comfort, courage, and hope to all who grieve, and to all who are confined in pain. Grace us with your healing presence that we may be strengthened to console and to offer a compassionate witness to your abundant hope. **Amen.**

At the foot of your cross, O God, we lament the suffering of your whole creation at the hands of human arrogance and exploitation. We pray for all of God's creation:

for a battered and exploited creation
for a world fallen amongst thieves
for all who pray and work to heal and restore ecosystems

Other biddings may be added as appropriate to the local community and current world events.

Silence is kept.

Holy God,
hear and have mercy.

God of all you have created, by the cross you reveal your glory within the fragility of this world. Continue your new creation in our midst, that the whole world may find the glorious liberty of your original intention for your beloved cosmos. Embolden us to tell the truth of this world's captivity and suffering, and to pray and to work for restoration, that the trees of the hills, the birds of the fields, and the creatures of the oceans may live anew to sing your praises in the perfect harmony of your new creation. **Amen**

At the foot of your cross, O God, we lament with you the failings of your church to live fully in the way of your compassionate love. We pray for all who seek to serve your good purposes, who stumble and fall, and yet whom you continue to call to new life:

For the Church of Christ
that we may know the way of the cross as the way of new life.

For all who bear responsibilities in ministry and mission,
for clergy and lay leaders,
that they may offer the struggles and the joys in their ministries at the foot of the cross
and be renewed in faith, hope, and love as compassionate and humble servants.

For all who have been harmed through actions of Christians. May their witness to our wrongdoings provoke us to remorse and true repentance, knowing that God's forgiveness is an invitation to walk in newness of life.

For the Jewish people, your beloved covenant children, who have so often faced contempt, persecution, and violence at the hands of Christians. Strengthen them in their vocation to be a light to the nations, and keep us grafted into their witness to your faithfulness and justice:

O God, who has chosen Israel to be your inheritance: Have mercy on us and forgive us for violence and wickedness against our brother Jacob; the arrogance of our hearts and minds has deceived us, and shame has covered our face. Take away all pride and prejudice in us, and grant that we, together with the people you first made your own,

may attain to the fullness of redemption which you have promised; to the honour and glory of your most holy Name. **Amen.**

We pray for ourselves,
with our hopes, doubts, and dejection, our gifts, and our failings,
that we may find renewed faith and commitment to Christ's way of self-giving love.

Other prayers may be added as appropriate to the local community and current world events.

Silence is kept.

Holy God,
hear and have mercy.

At the foot of your cross, O God, we entrust our laments and prayers to you. May we be Christ's body, broken in sorrow and poured out in love for the world, that through us the power of his cross may bring healing and reconciliation. **Amen.**

The Intercessions may conclude with the Collect on page 24.

Or

Form II

Gathered at the foot of the cross,
moved by grief, fear, and compassion,
but most of all by the great love Jesus showed for the world
in sharing our suffering even to death,
let us reach out in prayer and concern for all in need.

Each petition is followed by a brief silence.

For the victims of war, that trauma may give way to peace, safety, and healing.

For the victims of violence and injustice, that fear may give way to vindication.

For the exploited and abused, that oppression may give way to freedom.

For the falsely accused and wrongly convicted, that truth may bring liberation.

For the poor, that indifference and contempt may give way to dignity.

For those struggling with the demons of mental illness, depression, or addiction, that pain may give way to peace.

For those overwhelmed by sorrow and loss, that mourning may give way to comfort and meaning.

For those burdened with guilt for the things they have done, that they may find the way to forgiveness.

For the violent and cruel, that they may find repentance and healing.

For the sick and aging, that grief may give way to strength and acceptance.

For those living with the fear of death, that despair may give way to courage and hope.

For a battered and exploited creation, that exploitation may give way to flourishing and renewal.

For a world fallen amongst thieves, that together we may find the glorious liberty of Christ's Kingdom.

For ourselves, with our hopes and doubts and dejection, our gifts and our failings, that we may find renewed faith and commitment to Christ's way of self-giving love.

At the foot of your cross, O God, we entrust our laments and prayers to you. May we be Christ's body, broken in sorrow and poured out in love for the world, that through us the power of his cross may bring healing and reconciliation. **Amen.**

The Intercessions may conclude with the following Collect

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working out of your providence, carry out in tranquillity the plan of salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Lord's Prayer may be prayed.

As Jesus taught us, let us pray for the coming of the Kingdom.

Our Father...

A hymn appropriately celebrating the glory of God's salvation through the cross of Christ is then sung.

The service may be concluded here with the final prayers.

A Final Prayer

The presider moves to stand or kneel in front of and facing the cross.

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

Or

Presider Holy God, we thank you for the mystery of your gift of salvation. Look graciously on us as we behold the griefs and sorrows of your only beloved Son Jesus Christ, that the gift of his life, his death, and resurrection may keep us in your love. Make of us faithful servants of your own suffering servant. This we pray through Christ who is truly alive and lives with you and the Holy Spirit in a communion of eternal love. **Amen.**

The service may conclude here in silence, or the Nunc Dimitis may be said or sung.

**Lord, now you let your servant go in peace;
your word has been fulfilled.
My own eyes have seen the salvation
which you have prepared in the sight of every people;
a light to reveal you to the nations
and the glory of your people Israel.**

The Congregation and altar party leave in silence. There is no dismissal.

Appendix: The Passion Narrative for Dramatic Reading

The Passion Narrative may be read in sections with hymns or verses of hymns offered between the sections.

<i>Narrator</i>	The Passion of our Lord Jesus Christ according to John.
<i>Narrator</i>	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,
<i>Jesus</i>	“Whom are you looking for?”
<i>Narrator</i>	They answered,
All	“Jesus of Nazareth.”
<i>Narrator</i>	Jesus replied,
<i>Jesus</i>	“I am he.”
<i>Narrator</i>	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,
<i>Jesus</i>	“Whom are you looking for?”
<i>Narrator</i>	And they said,
All	“Jesus of Nazareth.”
<i>Narrator</i>	Jesus answered,
<i>Jesus</i>	“I told you that I am he. So if you are looking for me, let these men go.”

Narrator 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,

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

Narrator 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 religious authorities 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?"

Narrator He said,

Peter "I am not."

Narrator 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."

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

Police “Is that how you answer the high priest?”

Narrator Jesus answered,

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

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

All **“You are not also one of his disciples, are you?”**

Narrator He denied it and said,

Peter “I am not.”

Narrator 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?”

Narrator 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?”

Narrator They answered,

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

Narrator Pilate said to them,

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

Narrator The religious authorities replied,

All “We are not permitted to put anyone to death.”

Narrator (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?"

Narrator Jesus answered,

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

Narrator 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?"

Narrator 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 religious authorities. But as it is, my kingdom is not from here."

Narrator Pilate asked him,

Pilate "So you are a king?"

Narrator 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."

Narrator Pilate asked him,

Pilate "What is truth?"

Narrator After he had said this, he went out to the religious authorities 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?"

Narrator They shouted in reply,

All **“Not this man, but Barabbas!”**

Narrator 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,

All **“Hail, King of the Jews!”**

Narrator 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.”

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

Pilate “Here is the man!”

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

All **“Crucify him! Crucify him!”**

Narrator Pilate said to them,

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

Narrator The religious authorities answered him,

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

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

Pilate “Where are you from?”

Narrator 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?”

Narrator 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.”

Narrator From then on Pilate tried to release him, but the religious authorities cried out,

All **“If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”**

Narrator 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 religious authorities,

Pilate “Here is your King!”

Narrator They cried out,

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

Narrator Pilate asked them,

Pilate “Shall I crucify your King?”

Narrator The chief priests answered,

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

Narrator 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,

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

Narrator Pilate answered,

Pilate “What I have written I have written.”

Narrator 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,

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

Narrator 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,

Jesus “Woman, here is your son.”

Narrator Then he said to the disciple,

Jesus “Here is your mother.”

Narrator 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),

Jesus “I am thirsty.”

Narrator 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.”

Narrator

Then he bowed his head and gave up his spirit.

A period of silence is kept. Then the Narrator continues,

Since it was the day of Preparation, the religious authorities 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 authorities, 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.

Appendix: Rationale and Guidance

1. Rationale for this Order

Background

The motive for offering a new Good Friday rite comes from growing dissatisfaction with the BAS service among many clergy and parishes, as witnessed by the number of parishes that develop their own rite for this day. There is much that is greatly loved about the BAS liturgy; but after forty years of use its limitations have become evident to many. This order is offered as an alternative to the BAS liturgy, not as an attempt to replace it. The BAS remains available for those who prefer it. Alternatively, portions of its Good Friday liturgical texts may be included within this revised rite, for example Canticles or the Reproaches.

We understand the Good Friday liturgy to have a specific purpose different from other services, namely to bring us before the cross of Christ, that we may hear the story anew and let our hearts and imaginations be touched by it, and we may be moved to respond in prayer and a renewal of our commitment to Jesus. We have tried to focus the entire service around this purpose. Specifically, we encourage congregations to sit with the terrible mystery of the cross, and to resist the temptation to explain it away or engage in theological constructions that lead us away from the immediacy of the passion itself.

This alternative Good Friday liturgy is intended to form one part of a larger liturgical resource for Holy Week that would include rites for Monday, Tuesday, and Wednesday in Holy Week, as well as a revised Maundy Thursday service, and additional resources for the Easter Vigil. Due to the work being undertaken in the Pathways for Transformational Change of the General Synod, the wider project has had to be suspended, and the work of the Task Group was directed to focus only on Good Friday. It is hoped that a body of the General Synod will in the future pick up this important work.

We approach this task conscious of the wordiness of the traditional liturgy, of the large amount of text that can sometimes engage our minds but get in the way of experiencing what is in our hearts. We may not have succeeded in greatly reducing the sheer number of words; there are a number of lengthy but important texts that we would not want to leave out entirely. We have shortened some of the readings, and provided a shorter option for the intercessions. Most importantly, we encourage the interspersing of silence, hymns, anthems, and meditative music throughout the service to counterbalance the preponderance of the word. When preparing this liturgy to strike the right balance, leaders should consider how wordiness can be a barrier to those in their context; in particular, children, those with disabilities, and those for whom English is not a first language.

Because of the particular purpose of this liturgy, we have broken with the normal pattern of Sunday service (gathering rite, service of the Word around full set of lectionary readings,

intercessions, eucharist, sending). Good Friday has, after all, often been considered part of the single service of the Triduum, rather than a complete service in its own right. As a meditative service, it works with a different structural logic, much as a service of Lessons and Carols does not follow the regular pattern of Anglican worship.

The Liturgy's Movement and Component Parts

First movement of the Liturgy

The service begins with an Exhortation, modelled on those that begin the Palm Sunday and Maundy Thursday services, to place the service in its context within Holy Week, and to set forth the purpose of the service. It was felt that the rather stark beginning of the BAS rested on the assumption that we all understand what Good Friday is for.

In accordance with common practice in Lent and Holy Week, we have placed the confession towards the beginning of the service. The prayer of confession is based on the baptismal covenant. It is offered in two forms, with and without a Kyrie response. As is customary on Good Friday, there is no absolution, as the service as a whole asks us to remain intentionally in our brokenness. The use of the traditional "All we like sheep" response in its place gives a glance towards the cross as the ground of our redemption.

We have abandoned the normal pattern of Old Testament, Psalm, Epistle, and Gospel readings, in an attempt to centre the reading of the Passion, not just as the appointed gospel reading alongside other readings, but as the core of the service. The other texts do find their place in the service. We have retained Psalm 22 (in a shortened version) as a preparation for the gospel reading. In place of a formal epistle reading, we offer a choice of two passages from Hebrews to serve as an "Introduction to the Passion", rather than as a reading to be considered in its own right. There is also an option to use both of these Hebrews readings. The Old Testament reading, the Song of the Suffering Servant from Isaiah 53, is offered as a canticle among the anthems responding to the Passion narrative, rather than a lection preceding it.

The Passion Narrative

The gospel reading (the full passion according to John) is offered in two forms. In the body of the liturgy we offer the text formatted for delivery by a single reader or series of readers. The text is a modified version based on the NRSVUE. We have subdivided it into sections, which could be read by different readers, with a pause, a hymn or anthem, or a meditative musical interlude between them. Alternatively the whole text could be read by a single reader without pause. For those who value the traditional dramatic reading, a text formatted for this purpose is provided in the appendix. It is hoped that this flexibility will allow a range of approaches to this centrepiece of the service.

John's use of the word "Jews" in the Passion account remains a cause for misunderstanding, and a painful reminder of how this text has been historically abused to underwrite Christian anti-Semitism. Given that John uses the word to refer to the mob in Jerusalem, the religious authorities, and the whole Judean people (while ignoring the fact that Jesus and the disciples

were themselves Jews), it is important to follow the increasingly widespread practice of replacing the word “Jews” with more specific terms. In our case, we are offering, with gratitude, an emended version prepared by the Ven. Dr. Richard Geoffrey Leggett.

The Intercessions

We have removed the intercessions from immediately following the reading of the Passion, and put them at the end of the service. We perceived that the BAS’s decision to transition from the narration of the Passion directly to the Solemn Intercessions, with their extensive prayers for the church and those in authority, causes an unfortunate break in our devotional response to this most momentous and harrowing gospel proclamation. Rather than moving immediately to our own needs, we feel it is important to remain with the contemplation of the crucifixion, continuing immediately with the procession of the cross and the meditative anthems as responses to the Passion.

Anthems and Reproaches

As an alternative to the familiar form of the Reproaches in the BAS we are offering a contemporary version from the Church of England, written by Janet Morley. In addition, two canticles, based on Isaiah 53 and Philippians 2, are suggested.

Intercessions

For the intercessions, we have abandoned the Solemn Intercessions in favour of a form that is explicit in linking Christ’s suffering with the suffering of the world. The cross of Christ points us to the crosses in our world, which we offer to the infinite compassion and solidarity that Christ demonstrated on the cross – with the prayer that our hearts too may be transformed by his example.

On Communion

This service contains no provision for the eucharist, either to be celebrated or distributed from the reserved sacrament. Given the focus on the passion narrative, it is our conviction that this is a time to live with the desolation of Jesus’s absence; on this one day of the year, it is appropriate to observe a eucharistic fast. We are well aware that for many communities, communion from the reserved sacrament is an important part of devotions on this day. We do not aim to condemn or forbid this practice; as this liturgy does not replace existing rites, communities are welcome to use the BCP or BAS service if they wish communion.

The Ending that is not a Dismissal

As is traditional, and reflects the Triduum as a single service, we end in silence without a dismissal. We include the option that the Nunc Dimittis may be said or sung at the close of the service.

2. Guidance

Introduction, Concerning the Service, and Rubrics

Please read in full the Introduction as well as the rubrical notes in Concerning the Service. These are not incidental to the liturgical text, but rather set important contextual and explanatory guidance.

Pay attention to the rubrics and note where these rubrics are permissive, rather than directive. For example, note the use of the word “may,” as in “A hymn may be offered.” This does not direct the liturgical planners to place a hymn at that juncture in the liturgy, but rather suggests that this *may* be an appropriate place to include hymnody. The rubrics indicate the need for your own discernment and decision.

There are also several places where there are optional texts, noted by *either/or* language and options presented as Form 1 or Form 2.

Readings

There are many texts from Holy Scripture included in this liturgy. A full complement of Old and New Testament texts may be heard through readings, invitations, canticles and other texts. At the centre, as explained above, is the Passion Narrative. A congregation will hear the words of Scripture proclaimed, though not in the pattern to which we have become accustomed through the Revised Common Lectionary pattern of Sunday readings. The Readings should be lay led as much as possible. The presentation of the Passion Narrative, especially as a dramatic reading, should include several voices.

Preaching

Please note that a homily or sermon is optional, rather than mandatory. Our recommendation is to do all that can be done to put the proclamation of the Gospel and the Meditation on the Cross at the centre; any additional words by a preacher need to be very carefully crafted in order not to distract from the centrality of the words of Scripture and reflection by the congregation. If preaching is appropriate to the local context, be brief, and choose themes which invite the congregation into focussed reflection upon the Gospel rather than on the words of the sermon.

The Intercessions

To listen deeply to the Passion Narrative can be a difficult and unsettling experience. The intercessions as presented offer a response from the community gathered through prayer. They name and invite further reflection upon the many ways in which humanity has strayed from the cross and teachings of Jesus. In the absence of a homily, these intercessions create a helpful dialogue between the Passion and our response to God.

Other petitions specific to the parish and its context can be added.

You may wish to have several different persons voice the intercessions. Those offering the intercessions may speak (or chant) from different parts of the physical space of the church,

though always with a sense that the voices are rising up from amongst those gathered. Be creative and do what makes best sense in your own context. If four voices are used, for example, they could be positioned to mark the four navigational points of North, South, East and West or to represent the four arms of the cross. Consider the role of deacons in the offering of the prayers, as well as lay persons. Prayers are appropriately outward-facing, rather than internal to the community, recognising Christ's salvation for the world. In Good Friday, our prayers become part of us taking on Christ's identity of sacrifice and service to the world. (James Farwell, *This is the Night*, page 58).

Silence

The use of silence is to be encouraged in the service. While there are some places where this is indicated within the rite, worship planners should incorporate other places for silence and to pay attention to the pacing of words spoken.

Absence

Unlike the usual principal Sunday liturgy, Good Friday is designed to be intentionally different. While many elements of a regular service are included such as the intercessions and the general confession, other elements are intentionally omitted such as blessings and the dismissal. Though the BAS Good Friday liturgy includes an option for holy communion, this rite does not do so. This is a day where we walk closely with the death of Jesus and feel his absence from our regular pattern of worship. While this can be unsettling for some, the design aids in preparing and enhancing the joy and glory felt and celebrated during many of the Easter celebrations. In this way the liturgy for Good Friday with its invitation to enter into the suffering of God in Jesus and in solidarity with the suffering of all creation, along with its penitential stance, stands as a contrast to the glory and magnificence of the Feast of the Resurrection.

Acknowledgments

Musical refrains to Psalms are by George Black, adapted. © The Estate of George Black.

Collect of the Day number 1 is from *Revised Common Lectionary Prayers* (2002), The Consultation on Common Texts, adapted.

The Passion Narrative was created based on the NRSVue, with emendations and arranged for narrative recitation by the Ven. Dr. Richard Geoffrey Leggett, adapted.

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Prayer for Reconciliation with the Jewish People, was authorized by General Synod 2023.

The Opening address and responsories, General Confession, Intercessions, and the explanatory prose are original writings by the Task Group on Holy Week Liturgies, authors listed below.

For any errors or omissions in source acknowledgement, we offer our apologies.

Members of the Task Group on Holy Week Liturgies (a Task Group of the Liturgical Advisory Committee of the Faith, Worship, and Ministry Committee):

The Reverend Paul Jennings (Nova Scotia and Prince Edward Island)

The Reverend Dr. Robin Ruder-Celiz (New Westminster)

Jordan Sandrock (Huron)

The Reverend Alexa Wallace (Saskatoon)

The Reverend Dr. Eileen Scully (Staff)