

The Parish Church of St Anne, Kew



Good Friday

12.00pm–3.00pm

The first two hours of this service will be held in silence, with a hymn and prayer on the half hour. Members of the congregation can come and go as they please, but please do respect the quiet for other people. At some time after 2pm, the following service begins.

The Collect

Almighty Father,
look with mercy on this your family
for which our Lord Jesus Christ was content to be betrayed
and given up into the hands of sinners
and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and for ever.

All: Amen.

Old Testament Reading

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us

whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

This is the word of the Lord.

All: Thanks be to God.

Silence is kept.

New Testament Reading

Hebrews 4:14-16, 5:7-9

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. In the days of his flesh, Jesus offered up prayers and supplications, with

loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

This is the word of the Lord.

All: Thanks be to God.

Silence is kept.

Hymn

**There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.**

**We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.**

**He died that we might be forgiven,
He died to make us good;
That we might go at last to heaven,
Saved by his precious blood.**

**There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.**

**O, dearly, dearly has he loved
And we must love him too,
And trust in his redeeming blood,
And try his works to do.**

Mrs C F Alexander 1818-95

The Passion of our Lord Jesus Christ according to John

Narrator Hear the passion of Our Lord Jesus Christ, according to John.

Narrator Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus For whom are you looking?

Narrator They answered,

All Jesus of Nazareth.

Narrator Jesus replied,

Jesus I am he.

Narrator Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he,' they stepped back and fell to the ground. Again he asked them,

Jesus For whom are you looking?

Narrator And they said,

All Jesus of Nazareth.

Narrator Jesus answered,

Jesus 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 Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

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

Narrator Peter said,

Reader: 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,

Reader: 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 Peter denied it and said,

Reader: I am not.

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

Reader: 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,

Reader: 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,

Reader: Take him yourselves and judge him according to your law.

Narrator The Jews replied,

All We are not permitted to put anyone to death.

Narrator (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Reader: 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,

Reader: 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 Jews. But as it is, my kingdom is not from here.

Narrator Pilate asked him,

Reader: 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,

Reader: What is truth?

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

Reader: 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,

Reader: 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,

Reader: 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,

Reader: Take him yourselves and crucify him; I find no case against him.

Narrator The Jews 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,

Reader: Where are you from?

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

Reader: 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 Jews 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. Pilate said to the Jews,

Reader: Here is your King!

Narrator They cried out,

All **Away with him! Away with him! Crucify him!**

Narrator Pilate asked them,

Reader: 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. **(All stand)** 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,

Reader: 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

Jesus his mouth. When Jesus had received the wine, he said,
It is finished.
Narrator Then he bowed his head and gave up his spirit.

After a short pause, the narrator continues.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Silence is kept.

Sermon

Hymn

**When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.**

**Forbid it, Lord, that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.**

**See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?**

**His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.**

**Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life my all.**

Isaac Watts 1674-1748

Proclamation of the Cross

A wooden cross is brought into the church. As the cross is carried, three stations are made. At each station the priest says:

Priest: Behold the wood of the cross, on which hung the saviour of the world.

All: Come, let us worship.

When the Cross has been set down, all are free to venerate it. In doing so we seek to give to Jesus a token of our love for him at this most sacred moment of the year.

The Choir sings an anthem.

Silence is kept.

The Prayers of Intercession

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

Priest: Let us pray for the Church of God throughout the world: for unity in faith, in witness and in service, for bishops and other ministers, and those whom they serve, for Christopher and Richard our bishops, and the people of this diocese, for all Christians in this place, for those to be baptized, for those who are mocked and persecuted for their faith, that God will confirm his church in faith, increase it in love, and preserve it in peace.

Silence is kept.

Lord hear us.

All: Lord graciously hear us.

Priest: Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name: through our Lord and Saviour Jesus Christ.

All: Amen.

Priest: Let us pray for the nations of the world and their leaders: for Charles our King and the Parliaments of this land, for those who administer the law and all who serve in public office, for all who strive for justice and reconciliation, that by God's help the world may live in peace and freedom.

Silence is kept.

Lord hear us.

All: Lord graciously hear us.

Most gracious God and Father, in whose will is our peace, turn our hearts and the hearts of all to yourself, that by the power of your Spirit the peace which is founded on justice may be established throughout the world; through Jesus Christ our Lord.

All: Amen.

Let us pray for God's ancient people, the Jews, the first to hear his word: for greater understanding between Christian and Jew, for the removal of our blindness and bitterness of heart, that God will grant us grace to be faithful to his covenant and to grow in the love of his name.

Silence is kept.

Lord hear us.

All: Lord graciously hear us.

Priest: Lord God of Abraham, bless the children of your covenant, both Jew and Christian; take from us all blindness and bitterness of heart, and hasten the coming of your kingdom when the Gentiles shall be gathered in, all Israel shall be saved, and we shall dwell together in mutual love and peace under the one God and Father of our Lord Jesus Christ.

All: Amen.

Priest: Let us pray for those who do not believe the gospel of Christ: for those who have not heard the message of salvation, for all

who have lost faith, for the contemptuous and scornful, for those who are enemies of Christ and persecute those who follow him, for all who deny the faith of Christ crucified, that God will open their hearts to the truth and lead them to faith and obedience.

Silence is kept.

Lord hear us.

All: Lord graciously hear us.

Priest: Merciful God, creator of all the people of the earth, have compassion on all who do not know you, and by the preaching of your gospel with grace and power, gather them into the one fold of the one Shepherd;
Christ our Lord.

All: Amen.

Let us pray for all those who suffer: for those who are deprived and oppressed, for all who are sick, for those in darkness, in doubt and in despair, in loneliness and in fear, for prisoners, captives and refugees, for the victims of false accusation and violence, for all at the point of death and those who watch beside them, that God in his mercy will sustain them with the knowledge of his love.

Silence is kept.

Lord hear us.

All: Lord graciously hear us.

Priest: Almighty and everlasting God, the comfort of the sad, the strength of those who suffer: hear the prayers of your children who cry out of any trouble, and to every distressed soul grant mercy, relief and refreshment, through Jesus Christ our Lord.

All: Amen.

Priest: Let us commend ourselves and all God's children to his unfailing love, and pray for the grace of a holy life, that, with all

who have died in the peace of Christ, we may come to the fullness of eternal life and the joy of the resurrection.

Silence is kept.

Lord hear us.

All: Lord graciously hear us.

Priest: O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see 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 returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All: Amen.

THE LITURGY OF THE SACRAMENT

During the singing of the following hymn the Blessed Sacrament is transferred from the Lady Chapel to the High Altar.

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.**

**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.**

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

**Therefore when the appointed fullness
Of the holy time was come,
He was sent who maketh all things
Forth from God's eternal home:
Thus he came to earth, incarnate,
Offspring of a maiden's womb.**

**Thirty years among us dwelling,
Now at length his hour fulfilled,
Born for this, he meets his Passion,
For that time is freely willed,
On the Cross the Lamb is lifted,
Where his life-blood shall be spilled.**

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

**Though alone was 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.**

**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.**

**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.**

*Latin, Venantius Fortunatus 530-609
Tr Percy Dearmer 1867-1935 and J M Neale 1818-66*

The choir sings an anthem.

The Lord's Prayer

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

**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.**

Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Saviour, Jesus Christ

**For thine is the kingdom, the power, and the glory,
for ever and ever.**

Lord Jesus Christ, you said to your apostles:
I leave you peace, my peace I give you.
Look not on our sins, but on the faith of your Church, and
grant us the peace and unity of your kingdom where you live
for ever and ever.

All: Amen.

Giving of Communion

This is the Lamb of God who takes away the sin of the world.
Blessed 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.**
The president and people receive communion.

Silence is kept.

Most merciful God, who by the death and resurrection of your
Son Jesus Christ delivered and saved the world: grant that by
faith in him who suffered on the cross we may triumph in the
power of his victory; through Jesus Christ your Son our Lord,
who is alive and reigns with you, in the unity of the Holy Spirit,
one God, now and for ever.

All: Amen.

*The ministers and people depart in silence, without ceremony, as
we remember how the first disciples deserted Our Lord.*