

Proposed Trial Use Liturgy for Good Friday with Alternate Passion Translation
Proposed changes to 1979 BCP rite in red. Footnotes provided to explain changes or other issues.

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

People For ever and ever. Amen.

Let us pray.

Almighty God, we pray you graciously to behold 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.

Old Testament Isaiah 52:13-53:12

Psalm 22

Epistle **Ephesians 1:3-14 or Hebrews 4:14-16; 5:7-9**

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

John 18:1-19:42 **or 19:1-42**

The Passion Gospel supplied for this alternate liturgy may be used. If another translation is used, care to explain the meaning of the term “the Jews” in the Passion Gospel is the duty of the leaders of the service.

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

The Solemn Collects

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

In the biddings which follow, the indented portions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant.

The people may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed. The Celebrant says the Collects.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For *N.*, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized (particularly _____)

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For *N.*, the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Jews and Christians, in obedience to God's will.

Silence

O God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are persecuted for the sake of Christ
For prisoners, refugees, and captives
For victims of war, genocide, and trafficking, and all those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us pray for those who have not embraced God's redemptive love;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who are persecutors of Christ's disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. *Amen.*

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility 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 service may be concluded here with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer of this service.

If desired, a wooden cross may now be brought into the church and placed in the sight of the people.

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

Anthem 1

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Anthem 2

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

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

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

The hymn "Sing, my tongue, the glorious battle," or some other hymn extolling the glory of the cross, is then sung.

The service may be concluded here with the Lord's Prayer and the final prayer below.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

In places where Holy Communion is to be administered from the reserved Sacrament, the following order is observed

A Confession of Sin

The Lord's Prayer

The Communion

The service concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

NOTES

p.1 The options for the reading from the epistles are designed to provide alternative perspectives on the meaning of the death of Jesus Christ. The traditional first reading from the Letter to the Hebrews frames the death of Jesus as the final sacrifice offered to God. Jesus Christ becomes both the sacrifice and the high priest offering the sacrifice. The first alternative reading from the Letter to the Ephesians situates the death of Jesus Christ within a larger arc of salvation history. God the Father chose his Son before creation to be for humans the means by which they attain redemption as children of God. This happens through the death of Jesus Christ, which secures the forgiveness of sins. The second alternate reading is the same as in the existing prayer book rite. The image on Jesus Christ as an interceding high priest does not call into question the validity of the Temple sacrifices given by God to the Jewish people to offer as worship. The source of salvation rests in Christ's obedience to God the Father, which those who follow Christ call upon for their own salvation.

p.1 For the reading of the Passion from the Gospel of John, this liturgy provides an option for shortening the reading to John 19:1-42. This reading leaves out parts of the narrative that have historically been used to charge all Jewish people as guilty for the death of Jesus.

p.1 A translation of the Passion from the Gospel of John is provided that does not uniformly render the Greek *hoi Iudaioi* as "the Jews." Traditionally, the repetition of "the Jews" has given rise to anti-Jewish language and violence, marking Good Friday as a historically dangerous time for Jewish communities living in Christian contexts. The provided translation offers other options for this word, especially "the Judeans." This word highlights the regional tensions between Jesus of Nazareth from the Galilee and Judean leadership centered in Jerusalem. The passion Gospel is an emendation of that found in the New Revised Standard Version. Two approved translations of the Bible for use in the Episcopal Church, the Contemporary English Version and the Common English Bible, provide other translations besides "the Jews" for this reading. If a translation is used that retains "the Jews" is used, those responsible for this service ought to find a way to contextualize this interpretive choice.

p.3 This alternate rite introduces a new collect for the Jewish people. Historically, the church prayed on Good Friday that Jews, who had been blamed for the death of Jesus, would convert from their blindness and hardness of heart. While such a prayer has never been in the Episcopal Church's Book of Common Prayer, it is a legacy to which we are accountable, given that it at times inspired violence against Jews. In our own time, Christian churches have begun to repair

their relationship with the Jewish people, including offering prayers on Good Friday that affirm God's relationship with the Jewish people. Notably, the Anglican Church of Canada and the Church of England have such prayers. This solemn collect contains some of the themes found in these recent prayers. It grounds God's redemptive work as beginning with the Jewish people from whom Jesus Christ was born. This collect states that God's covenant with the Jewish people has never been broken and prays for their continued flourishing and safety as witnesses to God. This collect concludes with an acknowledgment of Christian harm done to the Jewish people and envisions a new life where Jews and Christians walk together in the life of God for the sake of the world.

p.3 The Collect for those who suffer has been revised with person first language, an approach that ensures that those who experience various conditions are not defined by those exclusively. Additionally, some new categories that have emerged within the collective consciousness of the church over the past several decades have been added. A specific petition for persecuted Christians has been added as a reminder that globally many still suffer for Christ's sake.

p.4 The final Solemn Collect retains the original petitions but its bidding and conclusion have been revised from the current rite. This collect does not frame the possibility of redemption solely within an acceptance of the Gospel, but as a question of how people respond to the work of the Triune God. The human failings named in this petition are measured in terms of loving responses to God in the world, whether within or outside the church. The final prayer especially names the importance for Christians to make amends for sins committed even as it hopes that all people may turn to God.

p.4 Concerning devotions before the cross and anthems sung at this time, a word of caution must be given regarding the custom of using the *Improperia* or Reproaches. Although these are not found within the Good Friday liturgy or other approved rites, it has been a custom in some settings to use them. Because of the heavily anti-Jewish content of their language, their use is inadvisable.

The Passion Gospel According to John

John 18:1 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.

2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.

3 So Judas brought a detachment of soldiers together with guards from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

4 Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?”

5 They answered, “Jesus of Nazareth.”

Jesus replied, “I am he.”

Judas, who betrayed him, was standing with them.

6 When Jesus said to them, “I am he,” they stepped back and fell to the ground.

7 Again he asked them, “Whom are you looking for?”

And they said, “Jesus of Nazareth.”

8 Jesus answered, “I told you that I am he.

So if you are looking for me, let these men go.”

[**9** This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.”]

10 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.

11 Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

12 So the soldiers, their officer, and the Judean guards arrested Jesus and bound him.

13 First they took him to Annas,
who was the father-in-law of Caiaphas,
the high priest that year.

14 Caiaphas was the one who had advised the Judean leaders
that it was better to have one person die for the people.

15 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,
16 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.

17 The woman said to Peter,
“You are not also one of this man’s disciples, are you?”
He said, “I am not.”

18 Now the slaves and the guards 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.

19 Then the high priest questioned Jesus about his disciples and about his teaching.

20 Jesus answered, “I have spoken openly to the world;
I have always taught in synagogues and in the temple,
where all the Judeans come together.
I have said nothing in secret.

21 Why do you ask me?
Ask those who heard what I said to them;
they know what I said.”

22 When he had said this,
one of the guards standing nearby struck Jesus on the face, saying,
“Is that how you answer the high priest?”

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

24 Then Annas sent him bound to Caiaphas the high priest.

25 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.”

26 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?”

27 Again Peter denied it, and at that moment the cock crowed.

28 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.

29 So Pilate went out to them and said,
“What accusation do you bring against this man?”

30 They answered,
“If this man were not a criminal, we would not have handed him over to you.”

31 Pilate said to them,
“Take him yourselves and judge him according to your law.”

The Judean leaders replied,
“We are not permitted to put anyone to death.”

32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters again,
summoned Jesus,
and asked him, “Are you the King of the Judeans?”

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

35 Pilate replied, “I am not a Judean, am I?
Your own nation and the chief priests have handed you over to me.
What have you done?”

36 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 Judeans.
But as it is, my kingdom is not from here.”

37 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.”

38 Pilate asked him, “What is truth?”
After he had said this,

he went out to the Judean leaders again and told them,
“I find no case against him.

39 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 Judeans?”

40 They shouted in reply, “Not this man, but Barabbas!”
Now Barabbas was a bandit.

19:1 Then Pilate took Jesus and had him flogged.

2 And the soldiers wove a crown of thorns and put it on his head,
and they dressed him in a purple robe.

3 They kept coming up to him, saying, “Hail, King of the Judeans!”
and striking him on the face.

4 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.”

5 So Jesus came out, wearing the crown of thorns and the purple robe.

Pilate said to them, “Here is the man!”

6 When the chief priests and the guards saw him,
they shouted, “Crucify him! Crucify him!”

Pilate said to them, “Take him yourselves and crucify him;
I find no case against him.”

7 The Judean leaders 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.”

8 Now when Pilate heard this, he was more afraid than ever.

9 He entered his headquarters again and asked Jesus, “Where are you from?”

But Jesus gave him no answer.

10 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?”

11 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.”

12 From then on Pilate tried to release him,
but the Judean leaders 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.”

13 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.

14 Now it was the day of Preparation for the Passover;
and it was about noon.

He said to the Judean leaders, “Here is your King!”

15 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.”

16 Then he handed him over to them to be crucified.

So they took Jesus;

17 and carrying the cross by himself,
he went out to what is called The Place of the Skull,
which in Hebrew is called Golgotha.

18 There they crucified him,
and with him two others, one on either side, with Jesus between them.

19 Pilate also had an inscription written and put on the cross.
It read, “Jesus of Nazareth, the King of the Judeans.”

20 Many of the Judeans 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.

21 Then the chief priests of the Judeans said to Pilate,
“Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’”

22 Pilate answered, “What I have written I have written.”

23 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).

24 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 fulfill what the scripture says,
“They divided my clothes among themselves,
and for my clothing they cast lots.”)

25 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.

26 When Jesus saw his mother and the disciple whom he loved standing beside her,
he said to his mother, “Woman, here is your son.”

27 Then he said to the disciple, “Here is your mother.”
And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished,
he said (in order to fulfill the scripture), “I am thirsty.”

29 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.

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

31 Since it was the day of Preparation,
the Judean leaders 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.

32 Then the soldiers came and broke the legs of the first
and of the other who had been crucified with him.

33 But when they came to Jesus and saw that he was already dead,
they did not break his legs.

34 Instead, one of the soldiers pierced his side with a spear,
and at once blood and water came out.

35 (He who saw this has testified so that you also may believe.
His testimony is true, and he knows that he tells the truth.)

36 These things occurred so that the scripture might be fulfilled, “None of his
bones shall be broken.”

37 And again another passage of scripture says, “They will look on the one whom
they have pierced.”

38 After these things, Joseph of Arimathea,
who was a disciple of Jesus,
though a secret one because of his fear of the Judean leaders,
asked Pilate to let him take away the body of Jesus.
Pilate gave him permission; so he came and removed his body.

39 Nicodemus, who had at first come to Jesus by night,
also came, bringing a mixture of myrrh and aloes,
weighing about a hundred pounds.

40 They took the body of Jesus and wrapped it with the spices in linen cloths,
according to the burial custom of the Jews.

41 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.

42 And so, because it was the Jewish day of Preparation,
and the tomb was nearby,
they laid Jesus there.