

The Collects, Epistles and Gospels of the Liberal Catholic liturgy, rendered into gender-neutral, modern language, as an alternative form, by The Mission Episcopate of Saints Francis and Clare, a Eucharistic Community in the Liberal Catholic Tradition.

Good Friday

On Good Friday three services may be held: (1) Prime; (2) The Veneration of the Cross which is the special Service of the Day, and (3) Complin. No candles are lighted, incense is not used, and the altar is left unadorned except for a violet frontal and a plain altar cloth. The tabernacle door is left standing open. The altar and processional crosses are veiled in violet.

If the Veneration of the Cross is observed as a separate service, the ceremony will consist only of the reading of the two Lessons, the recitation of the Good Friday Collect, the Ash Wednesday Collect and the Collect for Peace, followed by the Veneration as described below, and the hymn: Take up thy cross. At the end of this hymn the procession (which will have entered in silence) again leaves in silence.

It is recommended that The Veneration of the Cross be combined with either Prime, as a morning service, or with Complin, as an evening service (when probably more people can attend). If this is done, the Lessons read are those for Good Friday. The Good Friday Collect, the Collect for Ash Wednesday and the usual Collects of Prime (or Complin) are recited.

Towards the end of the hymn the cross is moved back to its accustomed place.

At the end of the hymn all go to their usual places for continuing the Service of Prime (or Complin).

The Office Hymn is omitted.

There may be a sermon.

The service continues with the Third Psalm and so to its conclusion.

The First Lesson

The First Lesson is taken from the fifty-eighth chapter of the Book of the Prophet Isaiah, beginning at the third verse.

“WHY have we fasted,” they say, “and You do not see? Why have we afflicted our soul, and You have not noticed?” “Is it such a fast that I have chosen?” says the Most High, “a day for you to afflict your soul, to bow down your head as a bulrush, and to spread sackcloth and ashes under you? Will you call this a fast, and an acceptable day to God? Is not this the fast that I have chosen—to loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Is it not to give your bread to the hungry, and that you bring the poor that are cast out to your house, and when thou see the naked that you cover them? Then shall

your light break forth as the morning and your health shall spring forth speedily, and your righteousness shall go before you, and the glory of the Most High shall be your rearguard.”

Here ends the First Lesson

or

The First Lesson

The First Lesson is taken from the first chapter of the Second Epistle of St. Paul the Apostle to the Corinthians, beginning at the third verse.

BLESSED be our God and Maker, the Giver of mercies and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble by the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds by Christ. And if we are afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, or if we are comforted, that also is for your consolation and salvation. And our hope in you is steadfast, knowing that as you are partakers in the sufferings, so also shall you be partakers in the consolation.

Here ends the First Lesson

The Second Lesson

The Second Lesson is taken from the twelfth chapter of the Gospel according to St. John, beginning at the twenty-third verse.

JESUS said, “The hour has come that I should be glorified. Amen, Amen, I say to you, unless a grain of wheat falls to the ground and dies it abides alone, but if it dies, it brings forth much fruit. Those who love their lives shall lose them, and those who hate their lives in this world shall keep them for life eternal. Let those who serve Me, follow Me, and where I am, there also shall My servants be.”

Here ends the Second Lesson

or

The Second Lesson

The Second Lesson is taken from the ninth chapter of the Gospel according to St. Luke, beginning at the eighteenth verse.

AND Jesus asked His disciples, "Who say the people that I am?" They answering said, "John the Baptist, but some say Elias and others say that one of the old prophets is risen again." He said to them, "But who do you say that I am?" Peter answering said, "The Christ of God." And He strictly charged them, and commanded them to tell that to no one, saying, "I must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain, and be raised on the third day." And He said to them all, "If you will come after Me, deny yourselves and take up your cross daily, and follow Me. For whosoever does not bear the cross and come after Me, cannot be My disciple. Likewise, those of you who do not give up all that you have, cannot be My disciple. For those of you who desire to save their lives shall save them, but those who lose their lives for My sake, will save them."

Here ends the Second Lesson

The Collect

P. SOVEREIGN Christ, whose life Your Church lays before us as a perfect example for our imitation, grant us that we may have strength so to follow You through suffering and mystical death, that we may rise with You into the ineffable splendour of Easter, who live and reign throughout the ages of ages. **R/. Amen.**

The Collect for Ash Wednesday and other usual Collects are then said.

The Collect for Ash Wednesday

P. Precede us, Most High, in all our doings with Your most gracious favour, and further us with Your continual help, that in all our works, begun, continued, and ended in You, we may glorify Your holy Name. In Christ's name we pray. **R/. Amen**

The collect for peace

Teach us, Most High, to see your life in all the peoples of your earth, and so guide the nations into an understanding of your laws that peace and goodwill may reign upon earth; In Christ's name we pray. **R/. Amen.**

THE VENERATION OF THE CROSS

The priest (or deacon) now places the cross upon the centre of the altar and as it is unveiled the people kneel. The officiant, other clergy and ministers approach the altar from the farther end of the sanctuary or chancel by three stages: at the end of each stage they genuflect. During the first genuflection the following versicle and response are sung:

P. Holy are you, O God.

C. Holy are you, O God.

During the second genuflection:

P. Holy are you, O Mighty One.

C. Holy are you, O Mighty One.

During the third genuflection:

P. Holy are you, Immortal One; pour out your love upon us.

C. Holy are you, Immortal One; pour out your love upon us.

This last genuflection having taken place, the following or some other suitable hymn is sung:

(Tune:GERMANY, Meter: LM)

**Take up thy cross, the Master said,
If thou would'st my disciple be;
Deny thyself, the world forsake
And humbly follow after me.**

**Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up
And brace thy heart and nerve thine
arm.**

**Take up thy cross, nor heed the shame,
Nor let thy foolish pride rebel;**

**Thy Lord for thee the cross endured,
To save thy soul from death's dark
spell.**

**Take up thy cross and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.**

**To thee, great Lord, the One in Three,
All praise for evermore ascend;
O grant us in our home to see
The heavenly life that knows no end.**

Towards the end of the hymn the cross is moved back to its accustomed place.