



*St. Thomas of Canterbury,
the Parish Church for
Brentwood*

Good Friday



***The Easter Triduum
The Liturgy of Our Lord's Passion***

According to the Church's ancient tradition, the sacraments are not celebrated today or tomorrow. The altar is completely bare without cloths, candles or cross. The organ is used only to support the singing, and silence is an important and integral part of this time.

KNEEL

The sacred Ministers enter wearing Red Vestments and go to the altar in silence. There they prostrate themselves. All kneel and pray silently for a while. The priest then goes to the chair and, with hands joined, sings the following prayer:

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. **Amen.**

THE LITURGY OF THE WORD

SIT

Isaiah 52.13 – 53.12

A reading from the book of the prophet Isaiah.

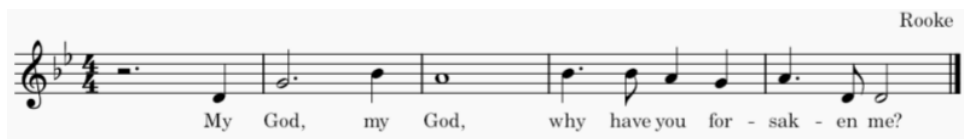
See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of mortals – so he shall startle many nations; kings shall shut their mouths because 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.

Thanks be to God.

Psalm 22



R My God, my God, why have you forsaken me?



My God, my God, why have you forsaken me? and are so far from my cry and from the words of my distress? O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest. Yet you are the Holy One, enthroned upon the praises of Israel. **R**

Our forebears put their trust in you; they trusted and you delivered them. They cried out to you and were delivered; they trusted in you and were not put to shame. **R**

But as for me, I am a worm and no man, scorned by all and despised by the people. All who see me laugh me to scorn; they curl their lips and wag their heads, saying, 'He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him.' **R**

Yet you are he who took me out of the womb, and kept me safe upon my mother's breast. I have been entrusted to you ever since I was born; you were my God when I was still in my mother's womb. **R**

Be not far from me, for trouble is near, and there is none to help. The poor shall eat and be satisfied, and those who seek the Lord shall praise him: 'May your heart live for ever!' All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall bow before him. For kingship belongs to the Lord; he rules over the nations. **R**

To him alone all who sleep in the earth bow down in worship; all who go down to the dust fall before him. My soul shall live for him; my descendants shall serve him; they shall be known as the Lord's for ever. They shall come and make known to a people yet unborn the saving deeds that he has done. **R**

**What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore!**

**In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus movèd
to stand thy cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.**

**My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.**

The Passion Gospel

STAND

Praise to you, O Christ, King of eternal glory.

Praise to you, O Christ, King of eternal glory.

Christ became obedient unto death, even death on the cross; therefore God raised him on high and gave him a name above every other name.

Praise to you, O Christ, King of eternal glory.

The Passion gospel is not announced with the usual dialogue and no lights or incense are used. Please follow the gospel and join in the parts marked for the crowd. We try and stand for the whole reading if we can.

NARRATOR The passion of our Lord Jesus Christ according to St John.

John 18.1 – 19.42

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: "Whom are you looking for?"

NARRATOR: They answered,

PRIESTS AND POLICE: "Jesus of Nazareth."

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: "Whom are you looking for?"

PRIESTS AND POLICE: "Jesus of Nazareth."

JESUS: "I told you that I am he. So if you are looking for me, let these men go."

NARRATOR: 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,

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,

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

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?"

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,

POLICE: "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?"

PRIESTS AND POLICE: "If this man were not a criminal, we would not have handed him over to you."

PILATE: "Take him yourselves and judge him according to your law."

PRIESTS AND POLICE: "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?"

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

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?"

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."

PILATE: "So you are a king?"

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."

PILATE: "What is truth?"

NARRATOR: After he had said this, he went out to the Jews 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,

CROWD: "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,

SOLDIERS: "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,

CROWD: "Crucify him! Crucify him!"

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

CROWD: "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?"

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,

CROWD: "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 Jews,

PILATE: "Here is your King!"

CROWD: "Away with him! Away with him! Crucify him!"

PILATE: "Shall I crucify your King?"

PRIESTS: "We have no king but the emperor."

NARRATOR: Then he handed him over to them to be crucified.

(At the mention of Golgotha, all stand as able.)

NARRATOR: 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,

PRIESTS: "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

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,

SOLDIERS: "Let us not tear it, but cast lots for it to see who will get it."

NARRATOR: This was to fulfill 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 fulfill 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.

We all kneel at this point for a few moments, following the lead of the priest.

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.

The Sermon

SIT

The Solemn Prayers

KNEEL

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, our bishop, 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.

Lord, graciously hear us.

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. **Amen.**

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.

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.

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.

Lord, graciously hear us.

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. **Amen.**

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.

Lord, graciously hear us.

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.
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 accusations 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.

Lord, graciously hear us.

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. **Amen.**

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.

Lord, graciously hear us.

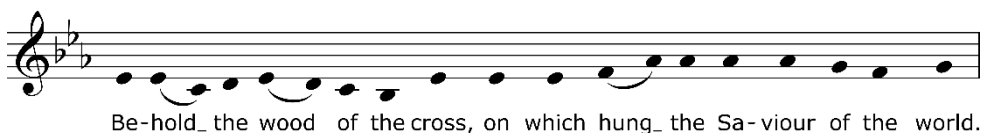
O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being raised 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.

Amen.

THE VENERATION OF THE CROSS

A cross is carried in church, flanked by two lights. The cross is shown to the people three times as it is carried in procession through the church to the sanctuary. Each time the sacred minister sings:



Behold the wood of the cross, on which hung the Saviour of the world.

Come, let us worship.

KNEEL in adoration

SILENCE

STAND as the Procession moves forward.

RESPONSE and actions repeated at the second and third stations

After each response, we kneel during a brief silence, standing as the procession moves forward to the next station.

The clergy, followed by the people, approach the cross and venerate it as we kneel or stand before it. When all have venerated the cross, it is placed in the stand flanked by the two lights carried in procession. During the veneration, the choir sing the Reproaches by Sanders before we all sing this hymn.

KNEEL/SIT



First Verse and Refrain

**Faithful Cross, above all other,
one and only noble Tree,
none in foliage, none in blossom,
none in fruit thy peer may be;
sweet the wood, and sweet the iron,
and thy load, most sweet is he.**

**Sing, my tongue, the glorious battle,
sing the last, the dread affray;
o'er the cross, the victor's trophy,
sound the high triumphal lay,
how, the pains of death enduring,
earth's Redeemer won the day. Refrain**

**Now the thirty years are ended
which on earth he willed to see,
willingly he meets his passion,
born to set his people free;
on the cross the Lamb is lifted,
there the sacrifice to be. Refrain**

**There the nails and spear He suffers,
vinegar and gall and reed;
from His sacred body piercèd**

**blood and water both proceed:
precious flood, which all creation
from the stain of sin hath freed. Refrain**

**Faithful Cross, above all other,
one and only noble Tree,
none in foliage, none in blossom,
none in fruit thy peer may be;
sweet the wood, and sweet the iron,
and thy load, most sweet is he.**

**Bend, O lofty Tree, thy branches,
thy too rigid sinews bend;
and awhile the stubborn hardness,
which thy birth bestowed, suspend;
and the limbs of heaven's high Monarch
gently on thine arms extend. Refrain**

**Thou alone wast counted worthy
this world's Ransom to sustain,
that a shipwrecked race for ever
might a port of refuge gain,
with the sacred Blood anointed
of the Lamb for sinners slain. Refrain**

**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. Refrain**

HOLY COMMUNION

A white cloth is placed on the high altar while the sacred minister carries the Blessed Sacrament from the altar of repose. Two lighted candles accompany the Blessed Sacrament.

KNEEL

The priest opens the ciborium and says:

With our hope fixed on the cross, we pray as our Saviour himself has taught us:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever.

Amen.

The Celebrant invites the people to communion

Behold the Lamb of God ✠ who takes away the sin of the world. Blessed are those who are called to his supper.

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

*Please follow the direction of the celebrant and sidespersons to come forward and receive communion. Those who are confirmed are welcome to make their communion at our celebration today. Otherwise, please come forward for a blessing with your hands crossed across your chest. The response after receiving a blessing is **Amen***

The Body of Christ – **Amen**

KNEEL During the distribution of communion, the choir sing Ave Verum by Adams before we all sing this hymn.



**Cross of Jesus, Cross of Sorrow,
Where the Blood of Christ was shed,
Perfect man on thee did suffer,
Perfect God on thee has bled.**

**O mysterious condescending!
O abandonment sublime!
Very God Himself is bear-ing
All the sufferings of time!**

**Evermore for human failure
By His passion we can plead;
God has born all mortal anguish,
Surely He will know our need.**

**This—all human thought surpassing—
This is earth's most awful hour,
God has taken mortal weakness!
God has laid aside His Power!**

**Who shall fathom that descending,
From the rainbow-circled throne,
Down to earth's most base profaning,
Dying desolate alone.**

**From the "Holy, Holy, Holy,
We adore Thee, O most High,"
Down to earth's blaspheming voices
And the shout of "Crucify."**

**Cross of Jesus, Cross of Sorrow,
Where the Blood of Christ was shed,
Perfect man on thee did suffer,
Perfect God on thee has bled.**

William J. Sparrow-Simpson 1859-1952

After the distribution, silence is kept

KNEEL

The liturgy ends with the following prayer said by the priest:

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. **Amen.**

All depart immediately and in silence.

We genuflect as we pass the Cross used for the Veneration.

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