



good
friday

***Solemn Liturgy of the
Passion,
Veneration of the Cross
& Mass of the
Pre-Sanctified***

Holy Trinity Eltham

2021

The Psalms of Holy Week

This week's sermons find their starting point and theme in the Psalms set for use at each day's liturgy. The idea arises from some evocative poetry by Malcolm Guite. His most recent book *David's Crown* is a series of poetic meditations on each of the 150 Psalms. The poem relating to each Psalm in Holy Week will be printed in these liturgy sheets as an additional resource for our prayer and meditation from palms to empty tomb.

We frequently skim over the Psalms, but they contain a magnificent wealth of prayerful poetry that embraces—often with stark honesty—the gamut of human emotion. We're invited to take the Response to each Psalm as a meditation point which might filter into our minds and hearts as we move from one day to the next.

This year therefore, we won't be singing the Holy Week Song as we have in recent years, but instead focus on the Psalm response for give a musical and textual theme for each day's liturgy. For this reason the Psalm is also printed for you to take away and reflect on. When this is only a portion, you might like to look up the whole Psalm and read it together with the poem (see p15).

The Psalms do not foretell Jesus, but when we read them through Christian eyes, we discover many powerful echoes which deepen our insight into the Christ-event and indeed into our own life of faith.

GATHERING

Stand *The ministers enter in silence.*

Kneel *When they are in their place and prostrate before the high altar,
all kneel for a time of silent prayer.*

Stand *When they arise the priest says*

Priest **✠** In the name of the Father, and of the Son
and of the Holy Spirit.

All **Amen.**

Kyrie Eleison

Orbis Factor *traditional plainsong*

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. **Amen.**

THE LITURGY OF THE WORD

Sit **Old Testament Reading**
Isaiah 52:12 - 53:12

Sit

Psalm

Psalm 22

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

- 1 All who see me deride me, they curl their lips,
they toss their heads,
“He trusted in the Lord, let God save him,
and come to free him if this is God’s friend.” **R**

- 2 Many dogs have surrounded me, a wicked band besets me.
They tear holes in my hands and feet
and lay me in the dust of death.
I can count all my bones. **R**

- 3 They divide my clothes among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me. **R**

- 4 I will tell your name to my people
and praise you where they gather.
All you who fear the Lord sing your praises,
all tribes of Jacob, give your glory. **R**

Sit

New Testament Reading

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

Stand

Gospel Acclamation

- Choir Praise to you, Christ our Word,
you are the King of glory!
- Cantor Christ was humbler yet, even to accepting death on a cross:
but God raised him high, giving him the name above every name.
- Choir Praise to you, Christ our Word,
you are the King of glory!

The Passion of our Lord Jesus Christ according to John

The congregation joins in the parts printed in bold, marked "C".

N: Jesus went forth with his disciples across the Kidron valley where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them

J: Whom do you seek?

C: **Jesus of Nazareth.**

J: I am he.

N: Judas, who betrayed him, was standing with them. When he said to them, "I am he", they drew back and fell to the ground. Again he asked them,

J: Whom do you seek?

C: **Jesus of Nazareth.**

J: I told you that I am he; so if you seek me, let these men go.

N: This was to fulfil the word which he had spoken, "Of those whom you gave me I lost not one."

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus.

J: Put your sword into its sheath; shall I not drink the cup which the Father has given me?

N: So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door and brought Peter in.

O: Are you not also one of this man's disciples?

N: Peter answered,

O: I am not.

N: Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching.

J: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

N: When he had said this, one of the officers standing by struck Jesus with his hand.

O: Is that how you answer the high priest?

J: If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

N: Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself.

O: Are you not also one of his disciples?

N: Peter denied it, saying:

O: I am not.

N: One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked:

O: Did I not see you in the garden with him?

N: Peter again denied it; and at once the cock crew.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them.

- O: What accusation do you bring against this man?
- C: **If this man were not an evil-doer, we would not have handed him over.**
- O: Take him yourselves and judge him by your own law.
- C: **It is not lawful for us to put anyone to death.**
- N: This was to fulfil the word which Jesus had spoken to show by what death he was to die.
Pilate entered the praetorium again and called Jesus.
- O: Are you the King of the Jews?
- J: Do you say this of your own accord, or did others say it to you about me?
- O: Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?
- J: My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.
- O: So you are a king?
- J: You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.
- O: What is truth?
- N: After he had said this, he went out to the Jews again, and told them
- O: I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?
- C: **Not this man, but Barabbas!**
- N: Now Barabbas was a robber.
Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him.

- C: **Hail, King of the Jews!**
- N: They struck him with their hands.
Pilate went out again.
- O: Behold, I am bringing him out to you, that you may know that I find no crime in him.
- N: So Jesus came out, wearing the crown of thorns and the purple robe.
- O: Here is the man!
- C: **Crucify him, crucify him!**
- O: Take him yourselves and crucify him, for I find no crime in him.
- C: **We have a law, and by that law he ought to die, because he has made himself the Son of God.**
- N: When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:
- O: Where are you from?
- N: But Jesus gave no answer.
- O: You will not speak to me? Do you not know that I have power to release you, and power to crucify you?
- J: You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.
- N: Upon this Pilate sought to release him, but the Jews cried out,
- C: **If you release this man, you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar.**
- N: When Pilate heard these words, he brought Jesus out and sat down on the Judgement Seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour.
- O: Here is your King!

- C: **Away with him, away with him, crucify him!**
- O: Shall I crucify your King?
- C: **We have no king but Caesar.**
- N: Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place of a skull, which is called in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews". Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.
- C: **Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."**
- O: What I have written I have written.
- N: When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,
- C: **Let us not tear it, but cast lots for it to see whose it shall be.**
- N: This was to fulfil the scripture,
"They parted my garments among them,
and for my clothing they cast lots."
So the soldiers did this. But standing by 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 near, he said to his mother,
- J: Woman, behold your son!
- N: Then he said to the disciple:
- J: Behold your mother!
- N: And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfil the scripture),

J: I thirst.

N: A bowl of vinegar stood there; so they put a sponge full of vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said,

J: It is finished.

N: And he bowed his head and gave up his spirit.

All kneel in reflection, standing again with the readers.

N: Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness - his testimony is true, and he knows that he tells the truth - that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews.

Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been buried. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Sit **Sermon**

The sermon is followed by a time of silence.

Hymn

*'O sacred head, surrounded
by crown of piercing thorn!'*

*word: Paul Gerhardt (1607-1676)
based on 'Salve caput cruentatum'
transl. Henry Williams Baker (1821-1877)*

music: H.L. Hassler harmonised by J.S. Bach

THE SOLEMN INTERCESSIONS

Kneel

A period of silent prayer precedes the Intercessions.

*This response is used
Lord, hear us.
Lord, graciously hear us.*

The Intercessions conclude with a collect.

Sit

Hymn

*'The royal banners forward go,
the cross shines forth in mystic glow'*

*Venantius Fortunatus (c.530-609)
transl. John Mason Neale (1818-1866)*

THE VENERATION OF THE CROSS

Stand

*The crucifix is brought towards the altar.
The bearer pauses three times, saying at each pause*

Behold, the wood of the cross,
on which was hung the Saviour of the World.
All **Come, let us worship.**

The crucifix is placed in the sanctuary and the congregation kneels for a time of silent reflection.

The crucifix will then be brought to the entrance to the sanctuary and the congregation is invited to follow the servers to come forward to make an act of veneration.

It is not possible this year to kiss Jesus' feet on the crucifix, and we are instead invited to pause, head bowed, in veneration before him.

*The Reproaches traditional words, music Wilson
is sung during the Veneration*

At the conclusion of the Veneration the congregation sits during the preparation of the altar.

THE MASS OF THE PRE-SANCTIFIED

Sit **Preparation of the Altar**

“Were you there when they crucified my Lord?”

Stand

Holy Communion

The Blessed Sacrament is brought to the altar.

Priest As our Saviour Christ has taught us, we are confident to say,
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.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Agnus Dei

Orbis Factor traditional plainsong

Invitation

Priest This is the Lamb of God, who takes away the sin of the world;
happy 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.**

Holy Communion is distributed at the high altar step in one kind only from the Sacrament reserved after the Maundy Thursday Mass.

Sit

Music during Holy Communion

'O heart melt in weeping' from the St John Passion J.S. Bach

Stand

The Post-Communion Hymn

'When I survey the wondrous Cross'

*At the conclusion of the hymn,
silence is kept for a brief period of time.*

Priest Let us pray.

Most merciful God,
who by the death and resurrection of your Son
Jesus Christ delivered and saved humankind:
grant that by faith in him who suffered on the cross,
we may triumph in the power of his victory;
through Jesus Christ our Lord.

All **Amen.**

*The ministers depart.
The congregation leaves in silence.*

Psalm 22: XXII Deus, Deus meus

Before he shares with us the golden crown,
He comes to share with us the crown of thorns.
Our hurts and hates close in and hem him round

Mock and humiliate him. All the scorns
With which we blaspheme God in one another
Are concentrated here among 'the horns

Of unicorns', the lions' mouths, the slather
Of our devouring wickedness. He takes
It all and turns it into love. He gathers

All of us and by atonement makes
Our peace with God. He speaks to us of mercy
Even as we pierce him. No-one slakes

His thirst. I tremble at the mystery
For Christ himself is crying through this psalm,
To suffer my own dereliction for me.

*From David's Crown - Sounding the Psalms
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*Nails were
not enough to hold
God-and-man
nailed and fastened
to the cross,
had not love
held him there.*

Catherine of Siena

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