

St. Alphege Church
in the Solihull Parish

THE EASTER TRIDUUM



GOOD FRIDAY
Liturgy at the Foot of the Cross

29th March 2024

Welcome to our Good Friday Liturgy.

Silence plays a significant part in our observance of Good Friday. We will enter into silence for prayer and reflection at various points in this service.

The Liturgy of Good Friday has four principal parts:

1. The Gathering Rite
2. The Liturgy of the word
3. The Proclamation of the Cross
4. The Liturgy of Holy Communion

Even though the Eucharist is not celebrated today, we are able to share in the sign given by Christ of his saving sacrifice by receiving holy communion consecrated at the Eucharist of the Lord's Supper last night.

A prayer of preparation for worship

Christ Jesus, born of Mary,
you did not count equality with God a thing to be grasped
but took the form of a servant
and suffered death on the cross.
Help us to learn from you
as we enter into contemplation of your last journey on this earth.
Amen.

THE GATHERING

The president and ministers enter in silence.

The cross is carried into church.

Nails are hammered into the cross and a crown of thorns placed on top.

All kneel for a time of silent prayer.

The Collect

Eternal God,
in the cross of Jesus we see the cost of our sin
and the depth of your love:
in humble hope and fear may we place at his feet
all that we have and all that we are,
through Jesus Christ our Lord.
Amen.

THE LITURGY OF THE WORD

We sit

Old Testament Reading

A reading from the book of the prophet Isaiah (*Isaiah 52.13–end of 53*)

The Suffering Servant

¹³ See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. ¹⁴ 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— ¹⁵ 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.

53 Who has believed what we have heard? And to whom has the arm of the LORD been revealed?

² 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.

³ 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.

⁴ Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵ 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. ⁶ 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. ⁷ 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. ⁸ 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. ⁹ 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. ¹⁰ 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. ¹¹ 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. ¹² 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.

In preparation for the Passion Gospel, we stand to sing:

**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?**

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

Words: Isaac Watts; Tune: ROCKINGHAM

We sit for The Passion Gospel.

The Passion Gospel

The choir will sing The Passion of our Lord Jesus Christ according to John, set to music by Tomás Luis de Victoria. You may wish to follow the words below.

Evangelist: The Passion of our Lord Jesus Christ according to John.

At that time, 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: Who are you looking for?

Evangelist: They answered,

Soldiers: Jesus of Nazareth.

Evangelist: Jesus replied,

Jesus: I am he.

Evangelist: 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: Who are you looking for?

Evangelist: And they said,

Soldiers: Jesus of Nazareth.

Evangelist: Jesus answered,

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

Evangelist: 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?

Evangelist: 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,

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

Evangelist: He said,

Peter: I am not.

Evangelist: 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.

Evangelist: 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?

Evangelist: Jesus answered,

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

Evangelist: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Soldiers and Slaves: You are not also one of his disciples, are you?

Evangelist: Peter denied it and said,

Peter: I am not.

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

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

Evangelist: 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?

Evangelist: They answered,

Chief Priests: If he were not a criminal, we would not have handed him over to you.

Evangelist: Pilate said to them,

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

Evangelist: The Jews replied,

Chief Priests: We are not permitted to put anyone to death.

Evangelist: (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,

Pilate: Are you the King of the Jews?

Evangelist: Jesus answered,

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

Evangelist: Pilate replied,

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?

Evangelist: 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.

Evangelist: Pilate asked him,

Pilate: So you are a king?

Evangelist: 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.

Evangelist: Pilate asked him,

Pilate: What is truth?

Evangelist: 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?

Evangelist: They shouted in reply,

Chief Priests: Not this man, but Barabbas!

Evangelist: 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! Hail, King of the Jews!

Evangelist: 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.

Evangelist: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Evangelist: When the chief priests and the police saw him, they shouted,

Chief Priests Crucify him! Crucify him!

and Soldiers:

Evangelist: Pilate said to them,

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

Evangelist: The Jews answered him,

Chief Priests: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

Evangelist: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

Evangelist: 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?

Evangelist: 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.

Evangelist: From then on Pilate tried to release him, but the Jews cried out,

Chief Priests: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Evangelist: 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,

Pilate: Here is your King!

Evangelist: They cried out,

Chief Priests: Away with him! Away with him! Crucify him!

Evangelist: Pilate asked them,

Pilate: Shall I crucify your King?

Evangelist: The chief priests answered,

Chief Priests: We have no king but the emperor. We have no king but the emperor.

Evangelist: Then he handed him over to them to be crucified. 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,

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

Evangelist: Pilate answered,

Pilate: What I have written I have written.

Evangelist: 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, to see who will get it.

Evangelist: 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.

Evangelist: Then he said to the disciple,

Jesus: Here is your mother.

Evangelist: 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.

Evangelist: 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.

Evangelist: Then he bowed his head and gave up his spirit.

Silence is kept.

We take time to consider what Christ's cross and passion might mean for us through reflections on each of the Seven Last Words spoken by Jesus from the cross

GRADUAL HYMN

**1 It is a thing most wonderful,
almost too wonderful to be,
that God's own Son should come from heav'n,
and die to save a child like me.**

The First Word: Luke 23:32-34

Reader 1: Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left. Jesus said,

Reader 2: Father, forgive them, for they do not know what they are doing.

Reader 1: And they divided up his clothes by casting lots.

Reflection

**2 And yet I know that it is true:
He chose a poor and humble lot,
and wept and toiled and mourned and died
for love of those who loved Him not.**

The Second Word: Luke 23:39-43

Reader 1: One of the criminals who hung there hurled insults at him: “Aren’t you the Christ? Save yourself and us!” But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” Jesus answered him,

Reader 2: I tell you the truth, today you will be with me in paradise.

Reflection

**3 I cannot tell how He could love
a child so weak and full of sin;
His love must be most wonderful
if He could die my love to win.**

The Third Word: John 19:25-27

Reader 1: Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother,

Reader 2: Dear woman, here is your son

Reader 1: and to the disciple,

Reader 2: Here is your mother.

Reader 1: From that time on, this disciple took her into his home.

Reflection

**4 I sometimes think about the cross,
and shut my eyes, and try to see
the cruel nails and crown of thorns,
and Jesus crucified for me.**

The Fourth Word: Mark 15:33-36

Reader 1: At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice

Reader 2: Eloi, Eloi, lama sabachthani?

Reader 1: which means, "My God, my God, why have you forsaken me?" When some of those standing near heard this, they said, "Listen, he's calling Elijah... Let's see if Elijah comes to take him down."

Reflection

**5 But even could I see Him die,
I could but see a little part
of that great love which, like a fire,
is always burning in His heart.**

The Fifth Word: John 19:28,29

Reader 1: Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said,

Reader 2: I am thirsty.

Reader 1: A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.

Reflection

**6 It is most wonderful to know
His love for me so free and sure;
but 'tis more wonderful to see
my love for Him so faint and poor.**

The Sixth Word: Luke 23:44-46a

Reader 1: It was now about noon and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out in a loud voice

Reader 2: Father, into your hands I commit my spirit.

Reflection

**7 And yet I want to love Thee, Lord;
O light the flame within my heart,
and I will love Thee more and more,
until I see Thee as Thou art.**

The Last Word: John 19:30

Reader 2: It is finished

Reader 1: When he had said this, he breathed his last.

Reflection

The choir sings Crucifixus – Antonio Lotti

*Crucifixus etiam pro nobis
sub Pontio Pilato,
passus et sepultus est.*

*He was crucified for us
under Pontius Pilate.
He suffered, died, and was buried.*

The Proclamation of the Cross

We stand.

The President introduces the Liturgy of the Cross.

President: The cross of Christ.

All: **The cross on which the Saviour of the world was hung.**

HYMN

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?

Were you there when they nailed Him to the tree?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed Him to the tree?

Were you there when they pierced him in the side?

Were you there when they pierced him in the side?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they pierced him in the side?

Were you there when they laid Him in the tomb?

Were you there when they laid Him in the tomb?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid Him in the tomb?

The President processes with the cross from the back of church, proclaiming the cross three times using the following words:

President: This is the wood of the cross, on which hung the Saviour of the world.

All: **Come, let us worship.**

Silence

The President invites people to come to the foot of the cross for their own act of devotion.

The Choir will sing The Reproaches by John Sanders and Remember Not by Henry Purcell.

*O my people, what have I done to you? How have I offended you? Answer me!
I led you out of Egypt, from slavery to freedom, but you led your Saviour to the cross.*

*O my people, what have I done to you? How have I offended you? Answer me!
Holy is God! Holy and strong! Holy immortal One, have mercy on us.*

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Saviour to the cross.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour's side with a lance.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

I opened the sea before you, but you opened my side with a spear.

I led you on your way in a pillar of cloud, but you led me to Pilate's court.

*O my people, what have I done to you? How have I offended you? Answer me!
I bore you up with manna in the desert, but you struck me down and scourged me.*

I gave you saving water from the rock, but you gave me gall and vinegar to drink.

*O my people, what have I done to you? How have I offended you? Answer me!
I gave you a royal sceptre, but you gave me a crown of thorns.*

I raised you to the height of majesty, but you have raised me high on a cross.

O my people, what have I done to you? How have I offended you? Answer me!

*Remember not, Lord our offences,
nor th'offences of our forefathers
neither take thou vengeance of our sins, good Lord
But spare us, good Lord.*

*Spare thy people, whom thou hast redeem'd
with thy most precious blood;
and be not angry with us forever.
Spare us, good Lord.*

Following your own act of devotion, you may find it appropriate to pray the following:

Lord Jesus Christ,
we thank you for all the benefits you have won for us,
for all the pains and insults you have borne for us.
Most merciful redeemer, friend and brother,
may we know you more clearly,
love you more dearly,
and follow you more nearly, day by day. Amen.

Prayer of St Richard of Chichester

The Prayers of Intercession

The following response is used:

Lord, hear us,

All: Lord, graciously hear us.

HYMN

During this hymn the President moves to the Altar of Repose.

We kneel.

**1 O dearest Lord, thy sacred head
with thorns was pierced for me;
O pour thy blessing on my head
that I may think for thee.**

- 2 O dearest Lord, thy sacred hands
with nails were pierced for me;
O shed thy blessing on my hands
that they may work for thee.**
- 3 O dearest Lord, thy sacred feet
with nails were pierced for me;
O pour thy blessing on my feet
that they may follow thee.**
- 4 O dearest Lord, thy sacred heart
with spear was pierced for me;
O pour thy Spirit in my heart
that I may live for thee.**

THE LITURGY OF THE SACRAMENT

The Lord's Prayer

Standing at the foot of the cross,
let us pray with confidence as our Saviour has taught us

**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.**

Giving of Communion from the Reserved Sacrament

The President invites us to receive Holy Communion.

Jesus 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.
The following words of distribution are used:*

The body of Christ, broken for you.
Amen.

During the distribution, the Choir will sing Drop slow tears by Orlando Gibbons.

*Drop, drop, slow tears,
And bathe those beauteous feet
Which brought from Heaven
The news and Prince of Peace.*

*Cease not, wet eyes,
His mercies to entreat;
To cry for vengeance
Sin doth never cease.*

*In your deep floods
Drown all my faults and fears;
Nor let His eye
See sin, but through my tears.*

THE CONCLUSION

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.

HYMN

We stand.

During the last verse of this hymn, the cross is carried to the door of the church. We turn to face the cross.

- 1 We sing the praise of him who died,
of him who died upon the cross;
the sinner's hope let men deride,
for this we count the world but loss.**

- 2 Inscribed upon the cross we see
in shining letters, 'God is love';
he bears our sins upon the tree;
he brings us mercy from above.**

- 3 The cross! It takes our guilt away:
it holds the fainting spirit up;
it cheers with hope the gloomy day,
and sweetens every bitter cup.**

**4 It makes the coward spirit brave,
and nerves the feeble arm for fight;
it takes its terror from the grave,
and gilds the bed of death with light:**

**5 The balm of life, the cure of woe,
the measure and the pledge of love,
the sinner's refuge here below,
the angels' theme in heaven above.**

Gospel of the Burial of Christ

(John 19: 38-42)

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.³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.⁴¹Now 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.⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Acclamation

This is how we know what love is:

All: Jesus Christ laid down his life for us.

We adore you, O Christ, and we bless you,

All: because by your holy cross you have redeemed the world.

As you leave, you may like to touch the spikes of the crown of thorns and remember Jesus' suffering for you.

Growing Disciples, Building Community, Transforming Lives

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