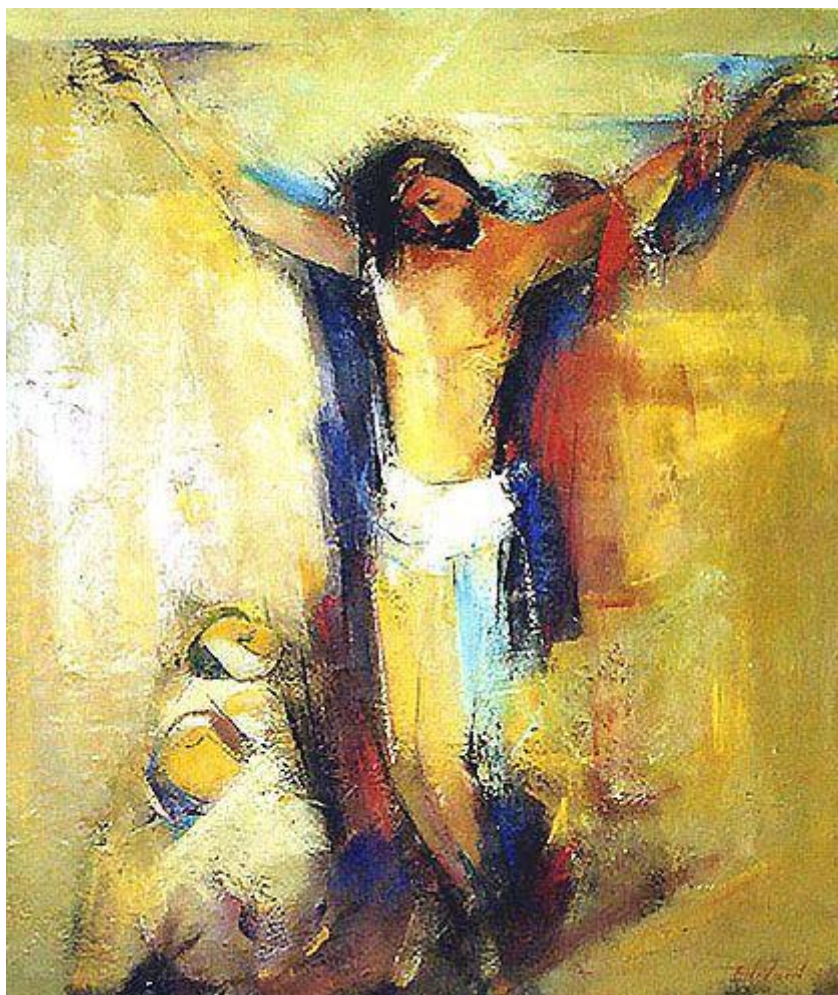


Parish Church of St. Alphege, Solihull



Good Friday Liturgy at the Foot of the Cross

Image: "Crucifixion" – Edvard Vardanian

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

The president says:

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.

All Amen.

Please be seated.

The Liturgy of the Word

Old Testament Reading

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.

(Isaiah 52.13- end of 53)

This is the word of the Lord.

All Thanks be to God.

Silence is kept.

NEH 92

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

**There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all.**

**We may not know, we cannot tell
What pains He had to bear,
But we believe it was for us
He hung and suffered there.**

**He died that we might be forgiv'n,
He died to make us good,
That we might go at last to heav'n,
Saved by His precious blood.**

**There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heav'n and let us in.**

**Oh, dearly, dearly has He loved!
And we must love Him too
And trust in His redeeming blood
And try His works to do**

Words: Frances Alexander; Tune: HORSLEY

Please be seated.

The Passion Gospel

The Passion of Christ according to The Gospel of St. John

(Chapter 18 – Chapter 19 verse 37)

The Betrayal and Arrest of Jesus

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. 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, 'For whom are you looking?'

They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' 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, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' 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, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

Jesus before the High Priest

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.

Peter Denies Jesus

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, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

The High Priest Questions Jesus

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, '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.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong.

But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

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

Jesus before Pilate

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, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (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, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, '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 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 Jews. But as it is, my kingdom is not from here.' 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.' Pilate asked him, 'What is truth?'

Jesus Sentenced to Death

After he had said this, he went out to the Jews again and told them, '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?' They shouted in reply, 'Not this man, but Barabbas!' 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, 'Hail, King of the Jews!' and striking him on the face. 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.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews 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.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. 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?' 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.' From then on Pilate tried to release him, but the Jews 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.'

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, 'Here is your King!' 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.' Then he handed him over to them to be crucified.

The Crucifixion of Jesus (Please stand)

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, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.”’ Pilate answered, ‘What I have written I have written.’

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, ‘Let us not tear it, but cast lots for it to see who will get it.’ 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, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ 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), ‘I am thirsty.’ 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, ‘It is finished.’ Then he bowed his head and gave up his spirit.

Jesus’ Side Is Pierced

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.’

Silence is kept.

As we take time to reflect on what Christ's cross and passion means to us, the choir sings Crucifixus by 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.*

First Reflection: Betrayal and Arrest – Revd Sue Chandler

The Reproaches

*The choir sings The Reproaches, set to music by John Sanders (1933-2003).
Short reflections are offered after each section.*

*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.

Second Reflection: Jesus before the High Priest and Peter's denial – Revd Roy Murray

*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.

Third Reflection: Jesus before Pilate – Revd Simon Marshall

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.

Fourth Reflection: Sentenced to death – Revd Nick Parker

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!

Fifth Reflection: Crucifixion – Stephen Linstead

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!

Sixth Reflection: Jesus' side is pierced – Revd Anne Haselhurst

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!

The Veneration 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.

NEH 95 (omit v4)

1.
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.

2.
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.

3.
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?

4.
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

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

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

All: Come, let us worship.

Silence.

The President invites the congregation to come to the foot of the cross for their own act of devotion. During this time the choir sings two choruses from Handel's Messiah: 'Surely he hath borne our griefs' and 'And with his stripes'.

Surely he hath borne our griefs and carried our sorrows.

He was wounded for our transgressions, He was bruised for our iniquities;
the chastisement of our peace was upon Him.

And with his stripes we are healed.

And the Lord hath laid on him the iniquity of us all.

(Isaiah 53.4-6)

The Prayers of Intercession

We kneel or sit.

The following response is used:

Lord, hear us,

All: Lord, graciously hear us.

We stand to sing the offertory hymn.

NEH 90 (omit v3)

1.
O sacred head, sore wounded,
Defiled and put to scorn:
O kingly head, surrounded
With mocking crown of thorn;
What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
The hosts of heaven adore!
2.
Thy beauty, long desired,
Hath vanished from our sight:
Thy power is all expired,
And quenched the light of light.
Ah me! for whom thou diest,
Hide not so far thy grace:
Show me, O Love most highest,
The brightness of thy face.
3.
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.
4.
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.

Words: Robert Bridges; tune: Hassler, harm. J.S. Bac

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

We kneel.

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

The president says this invitation to 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 (which has been previously blest).

The following words of distribution are used:

The body of Christ, broken for you.

All: Amen.

During the distribution, the choir sings:

*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.*

Music: Orlando Gibbons (1583-1625)

Organ music: O Mensch beweine dein Sünde gross – Bach
(*Translation: O man, weep for your great sins.*)

The Conclusion

Please stand. The president says:

O Lord Jesus Christ
Son of the Living God,
Set your passion, cross and death
Between your judgement and our souls.
Now and in the hour of our death.
Grant mercy and grace to the living,
Rest to the departed,
To your Church peace and concord
And to us sinners forgiveness,
And everlasting life and glory;
For, with the Father and the Holy Spirit,
You are alive and reign,
God, now and for ever.
Amen.

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

**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.**

**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.**

**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.**

**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:**

**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.**

Words: Thomas Kelly; Music: Sydney Nicholson (Bow Brickhill)

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. 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.

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.

The service ends in silence. Please leave quietly. 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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