

ST GEORGE, BICKLEY



GOOD FRIDAY

**THE ORDER FOR THE SOLEMN LITURGY OF THE
PASSION OF THE LORD**

FRIDAY 29th MARCH 2024 3.00pm

Welcome to St George's! This booklet contains words, music and instructions for today's Liturgy of the Lord's Passion. We hope you will find this service easy to follow, but please also do not be afraid to ask if you are unsure what to do at any point. The building is fitted with an Induction Loop - please sit away from the pillars for best results!

A toilet is at the back of church behind the screen. After the service, hot drinks and hot cross buns will be served in the Hall. Please join us.

Before the service, please try to maintain an atmosphere of quiet prayer.

Please stand. The clergy, servers and choir enter in silence. The priests prostrate themselves before the altar in silent prayer, before rising to say the Opening Prayer,

Priest Remember your mercies, O Lord, and with your eternal protection sanctify your servants, for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever.

People **Amen.**

Please sit to listen to the First Reading.

ISAIAH 52; 13-53;12

Reader A reading from the prophet Isaiah.

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowd were appalled on seeing him - so disfigured did he look that he seemed no longer human - so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: ' Who could believe what we have heard, and to whom has the power of the Lord been revealed?' Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with sufferings, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But

we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of us all. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. He offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

Reader This is the Word of the Lord.

People **Thanks be to God**

The Psalm follows. Remain seated to sing.

Choir Father, into your hands I commend my spirit.

People **Father, into your hands I commend my spirit.**

In you, O Lord, I take refuge.

Let me never be put to shame.

In your justice, set me free,

Into your hands I commend my spirit.

It is you who will redeem me, Lord.

People **Father, into your hands I commend my spirit.**

In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends.

People **Father, into your hands I commend my spirit.**

Those who see me in the street
run far away from me.

I am like a dead man, forgotten in men's hearts,
like a thing thrown away.

People **Father, into your hands I commend my spirit.**

But as for me, I trust in you, Lord;
I say: 'You are my God.

My life is in your hands, deliver me
from the hands of those who hate me.

People **Father, into your hands I commend my spirit.**

Let your face shine on your servant.
Save me in your love.'

Be strong, let your heart take courage,
all who hope in the Lord.

People **Father, into your hands I commend my spirit.**

The Second Reading follows.

HEBREWS 4; 14-16 & 5; 7-9.

Reader A reading from the letter to the Hebrews.

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made

perfect, he became for all who obey him the source of eternal salvation.

Reader This is the Word of the Lord.

People **Thanks be to God.**

Please stand for the Gospel Acclamation.

Choir Praise and honour to you, Lord Jesus Christ!

People **Praise and honour to you, Lord Jesus Christ!**

Choir Christ was humbler yet, even to accepting death, death on a cross.

But God raised him high and gave him the name which is above all names.

People **Praise and honour to you, Lord Jesus Christ!**

Remain standing if you are able to listen to the solemn proclamation of the Passion Gospel according to John. Kneel at the mention of the Lord's death.

Cantor The Passion of our Lord Jesus Christ according to John.

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. ² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' ⁵ They answered, 'Jesus of Nazareth.'[Ⓜ] Jesus replied, 'I am he.'[Ⓜ] Judas, who betrayed him, was standing with them. ⁶ When Jesus[Ⓜ] said to them, 'I am he',[Ⓜ] they stepped back and fell to the ground. ⁷ Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.'[Ⓜ] ⁸ Jesus answered, 'I told you that I am he.[Ⓜ] So if you are looking for me, let these men go.' ⁹ This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' ¹⁰ 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. ¹¹ Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵ 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, ¹⁶ 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. ¹⁷ The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' ¹⁸ 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.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ 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. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said.' ²² 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?' ²³ Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' ²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ 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.' ²⁶ 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?' ²⁷ Again Peter denied it, and at that moment the cock crowed.

²⁸ Then they took Jesus from Caiaphas to Pilate's headquarters.^(a) It was early in the morning. They themselves did not enter the headquarters,^(b) so as to avoid ritual defilement and to be able to eat the Passover. ²⁹ So Pilate went out to them and said, 'What accusation do you bring against this man?' ³⁰ They answered, 'If this man were not a criminal, we would not have handed him over to you.' ³¹ 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.' ³² (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

³³ Then Pilate entered the headquarters^(c) again, summoned Jesus, and asked him, 'Are you the King of the Jews?' ³⁴ Jesus answered, 'Do you ask this on your own, or did others tell you about me?' ³⁵ 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?' ³⁶ 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.' ³⁷ 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.' ³⁸ Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him. ³⁹ 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?' ⁴⁰ They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. ⁴ 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.' ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' ⁶ 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.' ⁷ 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.'

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters^[a] again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. ¹⁰ 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?' ¹¹ 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.' ¹² 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.'

¹³ When Pilate heard these words, he brought Jesus outside and sat^[b] on the judge's bench at a place called The Stone Pavement, or in Hebrew^[c] Gabbatha. ¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' ¹⁵ 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.' ¹⁶ Then he handed him over to them to be crucified.

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew^[d] is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth,^[e] the King of the Jews.' ²⁰ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew,^[f] in Latin, and in

Greek. ²¹ 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."' ²² Pilate answered, 'What I have written I have written.' ²³ 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. ²⁴ 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.'

²⁵ 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. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷ Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' ²⁹ 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. ³⁰ When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

³¹ 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. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows^a that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' ³⁷ And again another passage of scripture says, 'They will look on the one whom they have pierced.'

Then sit to listen to the homily.

*Stand for the Solemn Intercessions. Each intercession includes a bidding (given by a reader), followed by a period of silence, and a collect (said by the priest), to which the response is **Amen**.*

The Intercessions are for:

The Church

The leaders of the Church

All orders and degrees of the faithful

Those preparing for baptism

The unity of Christians

The Jewish people

Those who do not believe in Christ

Those who do not believe in God

Those in public office

Those in tribulation

Remain standing for the procession and unveiling of the Cross.

The cross is brought to the sanctuary, and then the priest unveils it three times, and each time the following is sung, and all kneel,

Cantor Behold the wood of the Cross, on which hung the
salvation of the world.

People **Come, let us adore.**

The Cross is placed in the sanctuary, and, following the example of the priest, the people come forward to venerate it.

You may venerate the cross by a profound bow, or by genuflecting before it, or by coming forward to kiss it (the Cross will be sanitised between each person).

The choir sings the Reproaches.

Afterwards all sing, the hymn (NEH 517)

*Choir Faithful Cross, above all other
Only One and only noble Tree!*

*None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.*

**Sing, my tongue, the glorious battle,
Sing the ending of the fray,
O'er the Cross, the victor's trophy,
Sound the loud triumphant lay:
Tell how Christ, the world's Redeemer,
As a Victim won the day.**

- 2. God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then another tree was chosen
Which the world from death should free.**
- 3. Therefore when the appointed fulness
Of the holy time was come,
He was sent who maketh all things
Forth from God's eternal home:
Thus he came to earth, incarnate,
Offspring of a maiden's womb.**
- 4. Thirty years among us dwelling,
Now at length his hour fulfilled,
Born for this, he meets his Passion,
For that this he freely willed,
On the Cross the Lamb is lifted,
Where his life-blood shall be spilled.**

5. **Bend thy boughs, O Tree of Glory,
Thy too rigid sinews bend;
For awhile the ancient rigour
That thy birth bestowed, suspend,
And the King of heavenly beauty
On thy bosom gently tend.**

6. **Thou alone wast counted worthy
This world's Ransom to sustain,
That a shipwrecked race might ever
Thus a port of refuge gain,
With the sacred blood anointed
From the Lamb for sinners slain.**

7. **He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy Body piercèd
Blood and water forth proceed:
Earth and stars and sky and ocean
By that flood from stain are freed.**

8. **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. Amen.**

Venantius Fortunatus (530-609) tr JM Neale (1818-66) & P Dearmer (1867-1936)

The altar is prepared for the Liturgy of the Sacrament: the priest brings to the altar the ciborium containing the hosts consecrated at the evening Mass of Maundy Thursday.

Remain standing for the Lord's Prayer,

Priest At the Saviour's command, and formed by divine teaching, we dare to say,

People **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.**

Priest Deliver us, Lord, we pray, from every evil, graciously grant peace in our day, that by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

People **For the kingdom, the power, and the glory are yours now and for ever. Amen.**

Please kneel

Priest Behold the Lamb of God. Behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

People **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

*The people come forward to receive communion (in one kind only).
If you have **not** been baptised and confirmed, please come forward
for a blessing instead of communion, carrying this Order of Service.*

*After communion the following hymn is sung, for which all remain
seated or kneeling, (NEH 83)*

**Glory be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From his sacred veins.**

**Grace and life eternal
In that Blood I find;
Blest be his compassion,
Infinitely kind.**

**Blest through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.**

**Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.**

**Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.**

**Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.**

**Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood.**

E Caswall (1814-78)

Remain kneeling in silent prayer.

The Prayer after Communion is said, for which all stand,

Priest Let us pray.
Almighty ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord.

People **Amen.**

Priest The Lord be with you.

People **And also with you.**

Priest Bow down for the blessing.
May abundant blessing, O Lord, we pray, descend upon your people, who have honoured the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, and everlasting redemption be made secure. Through Christ our Lord.

People **Amen.**

All depart in silence. It is customary to genuflect to the Cross, which remains exposed at the altar.

Hot cross buns will be served in the Hall.

Scan this QR code to donate to St George's.



MASS TIMES

Holy Saturday

Vigil & First Mass of Easter, 7pm
followed by fireworks and feasting

Easter Day

Low Mass, 8.00am.
Sung Mass, 10.30am
and Easter egg hunt.

