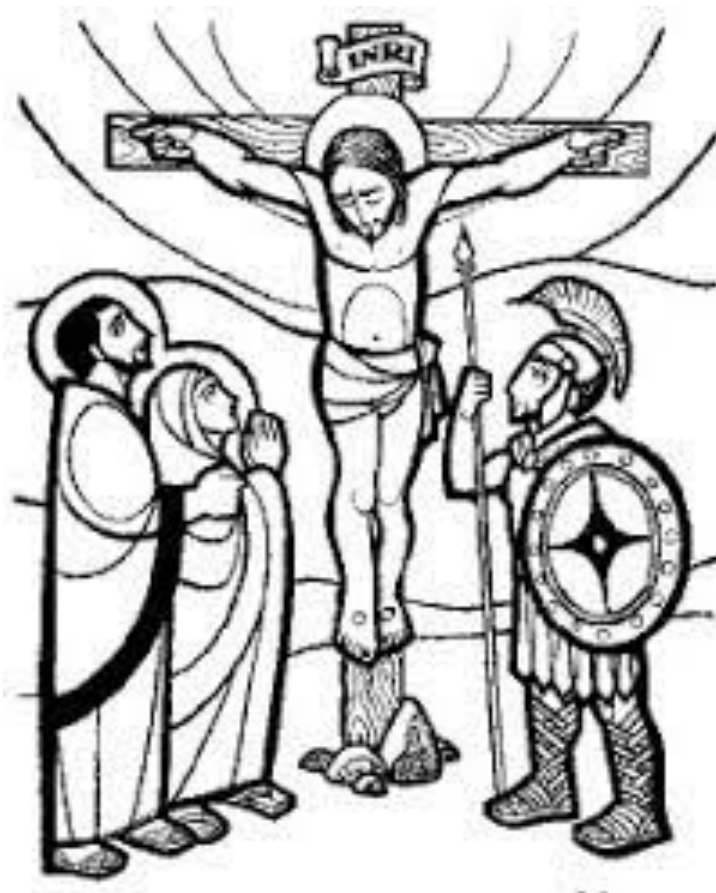


ST NICOLAS'  
PARISH CHURCH



*Good Friday 2025*

## *The Triduum*

The Great Three Days has now begun.

There was no formal ending to our service on Maundy Thursday, since yesterday, today and tomorrow, Easter Eve, are one continuous service as we journey with Jesus to the Cross and to the Empty Tomb.

### **Silence**

Silence is a significant part of the observance of Good Friday in particular, and silence at the points indicated is integral to the service.

You will notice that the organ is played only to accompany singing.

The silence is broken at the end of today's service with a crashing sound as the Missal is crashed ceremoniously onto the Altar symbolising that 'It is finished.'

The red vestments are flung onto the altar representing the blood of Jesus shed for us. The ministers and choir depart in silence and without ceremony, symbolising the desolation felt at the death of Jesus Christ.

### *Liturgical Colour*

It is traditional for the altars are bare and all hangings are removed. The statues are all covered. Where a liturgical colour is present, it is the colour of the Passion, red, calling to mind the precious blood of The Lord.

### *The Sacrament*

Since ancient times the desolation of the Cross has been made manifest in the absence of the Lord in the Sacrament: the reserve which was the focus of our adoration on the Altar of Repose has been reverently consumed before today's devotion and the Aumbry lies open and bereft of the sacred elements. This 'real absence' together with the veiled ornaments of the church mark the stark reality of 3 o'clock when we hear from the Gospel those timeless words from John:

**Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.**

# Good Friday

*From 1pm-2pm*

Luke 23: 32-34

Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. Jesus said, “Father, forgive them, for they do not know what they are doing.

Reflection with Fr Neil

Silence

*Hymn 90 O Sacred head sore wounded*

John 19: 28-29

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” 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 with Fr Ali

Silence

*Hymn 86 My song is love unknown*

## Luke 23:39-43

One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? 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, “Truly I tell you, today you will be with me in paradise.”

Reflection with The Revd Wayne Hawkins, Guildford URC Minister

Silence

Hymn 93 *Were you there when they crucified my Lord?*

*At 2pm*

## The Collect

¶ *All STAND as the president stands to pray the Collect*

*Priest* 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.

*All* Amen.

## The Liturgy of the Word

¶ Please SIT

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.

*Choir: Psalm 22*

A reading from the Letter called Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

## 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. 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?'

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, '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

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.

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.

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?'

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. 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. 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.

This is the Passion of the Lord.

**Silence** is kept.

Hymn 92: *There is a green hill far away*

## The Proclamation of the Cross

*A crucifix is brought into the church and placed in the sight of the people. As the cross is carried in, the procession stops three times and this response is said:*

*Priest* This is the wood of the cross,  
on which hung the Saviour of the world.

**All** Come, let us worship.

*When the Cross is in place, the President kneels before the Cross. As the **The Reproaches** (Kiolbassa) are sung the congregation pay homage.*

# MY PEOPLE, WHAT HAVE I DONE TO YOU?

## *The Reproaches*

Tr. *The Roman Missal*, 2010

Jeremy J. Kiolbassa

### Refrain

The musical score is written for two voices (Soprano and Bass) in a 2/2 time signature. The key signature has two sharps (F# and C#). The lyrics are: "My peo-ple, my peo-ple, what have I done to you? Or how have I grieved you? An - swer me!"

### All: **Refrain**

Choir: I scourged Egypt for your sake with firstborn sons,  
and you scourged me and handed me over.

### All: **Refrain**

Choir: I led you out from Egypt as Pharoah lay sunk in the Red  
Sea, and you handed me over to the chief priests.

### All: **Refrain**

Choir: I opened up the sea before you,  
and you opened my side with a lance.

### All: **Refrain**

Choir: I went before you in a pillar of cloud,  
and you led me into Pilate's palace.

### All: **Refrain**

Choir: I fed you with manna in the desert,  
and on me you rained blows and lashes.

### All: **Refrain**

Choir: I gave you water from the rock to drink,  
and for drink you gave me gall and vinegar.

All: **Refrain**

Choir: I struck down for you the kings of the Canaanites,  
and you struck my head with a reed.

All: **Refrain**

Choir: I put in your hand a royal sceptre,  
and you put on my head a crown of thorns.

All: **Refrain**

Choir: I exalted you with great power,  
and you hung me on the scaffold of the Cross.

All **Final refrain:**

**Final Refrain**

Ho - ly is God, Ho - ly and Might - y,  
Ho - ly and Im - mor - tal One, have  
mer - cy on us.

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*At the end of the Adoration:*

**Choir** We adore you, O Christ, and we bless you,  
because by your holy cross  
you have redeemed the world.

**All** This is the wood of the cross,  
on which hung the Saviour of the world.  
Come, let us worship.

Choir Anthem: *God so loved the world* Stainer

*During the anthem, the Cross is processed to behind the High Altar by the servers. The clergy follow and kneel at the High Altar during the hymn:*

**Hymn 95: When I survey the wondrous cross**

## The Intercessions

God sent his Son into the world,  
not to condemn the world,  
but that the world might be saved through him.  
Therefore we pray to our heavenly Father  
for people everywhere according to their needs.

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, for Andrew 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.

**All** Lord, graciously hear us.

Let us pray for the nations of the world and their leaders: for Charles our King and Governor and the Parliaments of this land; our Commonwealth, the forces of the Crown and for all 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.

**All** 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.  
**All** 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.

**All** Lord, graciously hear us.

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.

**All** 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.

**All**      **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.

Lord, hear us.

**All**      **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,

**All**      **Amen.**

## Hymn 83: Glory be to Jesus

*The President processes to the Lady Chapel, vests in a red cope to process to the Altar of Repose and consumes the Blessed Sacrament from the Tabernacle.*

*A minister leads us in prayer.*

## The Conclusion

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.

**All** Amen.

*The President processes from the Chapel of St George to the High Altar and slams the Missal onto the Altar symbolising that 'It is finished'.*

*The red cope and stole are flung onto the altar representing the blood of Jesus shed for us. The ministers and choir depart in silence and without ceremony, in disarray, symbolising the desolation felt at the death of Jesus Christ.*