

CELEBRATION OF THE PASSION OF THE LORD

SILENT ENTRANCE

KNEEL

COLLECT

STAND

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. **Amen.**

Or: O God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord. **Amen.**

FIRST READING

SIT

A reading from the prophet Isaiah 6:1-3, 6, 8-9

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds 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 suffering, 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 all of us. 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. If 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.

The word of the Lord. **R. Thanks be to God.**

PSALM Ps 30: 2, 6, 12-13, 15-17, 25. **R.** Lk 23:46

R. 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. **(R.)**

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

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. **(R.)**

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.
(R.)

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. **(R.)**

SECOND READING

A reading from the book of Hebrews 1:5-8

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.

The word of the Lord. **R. Thanks be to God.**

GOSPEL ACCLAMATION

STAND

Praise to you, O Christ, king of eternal glory!

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.

Praise to you, O Christ, king of eternal glory!

NARRATION OF THE PASSION

*No response or sign of the Cross at beginning.
Kneel after the words "he gave up his spirit."*

- N The Passion of our Lord Jesus Christ
according to John.
(no response is made)
- N Jesus left with his disciples and crossed
the Kedron valley. There was a garden
there, and he went into it with his
disciples. Judas the traitor knew the
place well, since Jesus had often met his
disciples there, and he brought the
cohort to this place together with a
detachment of guards sent by the chief
priests and the Pharisees, all with
lanterns and torches and weapons.
Knowing everything that was going to
happen to him, Jesus then came
forward and said,
- + Who are you looking for?
- N They answered,
- C Jesus the Nazarene.
- N He said,
- + I am he.
- N Now Judas the traitor was standing
among them. When Jesus said, 'I am
he', they moved back and fell to the
ground. He asked them a second time,
- + Who are you looking for?
- N They said,
- C Jesus the Nazarene.
- N Jesus replied,
- + I have told you that I am he. If I am the
one you are looking for, let these others
go.
- N This was to fulfil the words he had
spoken, 'Not one of those you gave me
have I lost.'
- Simon Peter, who carried a sword, drew
it and wounded the high priest's servant,

cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

+ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

N The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

O Aren't you another of that man's disciples?

N He answered,

O I am not.

N Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

+ I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

N At these words, one of the guards standing by gave Jesus a slap in the face, saying,

O Is that the way to answer the high priest?

N Jesus replied,

+ If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

N Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him,

O Aren't you another of his disciples?

N He denied it, saying,

O I am not.

N One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

O Didn't I see you in the garden with him?

N Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

O What charge do you bring against this man?

N They replied,

C If he were not a criminal, we should not be handing him over to you.

N Pilate said,

O Take him yourselves, and try him by your own Law.

N The Jews answered,

C We are not allowed to put a man to death.

N This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

O Are you the king of the Jews?

N Jesus replied,

+ Do you ask this of your own accord, or have others spoken to you about me?

N Pilate answered,

O Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

N Jesus replied,

+ Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.

N Pilate said,

O So you are a king, then?

N Jesus answered,

+ It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.

N Pilate said,

O Truth? What is that?

N and with that he went out again to the Jews and said,

O I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

N At this they shouted:

C Not this man, but Barabbas.

N Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

C Hail, king of the Jews!

N and they slapped him in the face.

Pilate came outside again and said to them,

O Look, I am going to bring him out to you to let you see that I find no case.

N Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

O Here is the man.

N When they saw him the chief priests and the guards shouted,

C Crucify him! Crucify him!

N Pilate said,

O Take him yourselves and crucify him: I can find no case against him.

N The Jews replied,

C We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.

N When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus

O Where do you come from?

N But Jesus made no answer. Pilate then said to him,

O Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

N Jesus replied,

+ You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

N From that moment Pilate was anxious to set him free, but the Jews shouted,

C If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

N Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the

Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

O Here is your king.

N They said,

C Take him away, take him away! Crucify him!

N Pilate said,

O Do you want me to crucify your king?

N The chief priests answered,

C We have no king except Caesar.

N So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.'

This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

C You should not write 'King of the Jews,' but 'This man said: "I am King of the Jews."'

N Pilate answered,

O What I have written, I have written.

N When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

C Instead of tearing it, let's throw dice to decide who is to have it.

N In this way the words of scripture were fulfilled:

They shared out my clothing among them.

They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

+ Woman, this is your son.

N Then to the disciple he said,

+ This is your mother.

N And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

+ I am thirsty.

N A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

+ It is accomplished;

N and bowing his head he gave up his spirit.

Here all kneel and pause for a short time.

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy

evidence, and he knows he speaks the truth – and he gives it so that you may believe as well.

Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken;
and again, in another place scripture says:

They will look on the one whom
they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

(The Book is not kissed)

SOLEMN INTERCESSIONS

STAND

A priest sings the intention, followed by the invitation Let us bow our heads in prayer. All bow their heads or kneel for silent prayer, then the priest sings Let us rise and Bishop sings the Collect, to which all respond Amen

VENERATION OF THE CROSS

The veiled Cross is carried to the Bishop. The Bishop sings three times:

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

Each time, all reply:

Come, let us adore, and then all kneel briefly.

Then the veneration of the Cross takes place. First the Bishop, followed by priests and some faithful, venerate the Cross. In the meantime, the choir sings:

*Cantor, then all: O my people, what have I
done to you? Or how have I grieved you?
Answer me. Kyrie eleison.*

Cantor sings verses:

1. I scourged Egypt for your sake with its
firstborn sons,
and you scourged me and handed me
over.
2. I delivered you from Egypt as Pharoah lay
sunk in the Red Sea,
and you delivered me to the chief priests.
3. I opened up the sea before you,
and you opened my side with a lance.
4. I led you through the desert in a pillar of
cloud,
and you led me into Pilate's palace.
5. I rained manna on you in the desert,
and on me you rained blows and lashes.
6. I gave you saving water from the rock to
drink,
and for drink you gave me gall and vinegar
7. I struck down for you the kings of the
Canaanites,
and you struck my head with a reed.

8. I put in your hand a royal scepter,
and you put on my head a crown of thorns.
9. I exalted you with great power,
and you hung me on the scaffold of the Cross.

After the individual veneration is ended, the Bishop comes back to the center. He then raises the Cross for all to venerate. The choir may continue with the previous text or sing:

Adoramus te Christe, et benedicimus tibi.
Quia per sanctam Crucem tuam redemisti
mundum

Or:

Holy God! Holy Mighty One! Holy Immortal
One! Have mercy on us.

*Then the Bishop carries the Cross in procession
so that all the people gathered may see and
venerate it. Meanwhile the choir sings:*

*Behold, behold the wood of the cross
On which is hung our salvation
Come, let us adore*

1. Unless a grain of wheat shall fall
Upon the ground and die
It shall remain but a single grain
And not give life
2. And when my hour of glory comes
As all was meant to be
You will see me lifted up
Upon a tree
3. For there can be no greater love,
Shown upon this land,
Than in the one who came to die
That we might live.

*The song is sung until the Bishop returns with
the Cross to the sanctuary. Then all wait in
silence.*

COMMUNION RITE

*The Bl. Sacrament is brought to the altar in
silence. The Bishop goes to the altar and then
says:*

At the Savior's command and formed by
divine teaching, we dare to say:

**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.**

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days, 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 Savior, Jesus Christ.

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

Then the Bishop says quietly:

KNEEL

May the receiving of your Body and Blood, Lord
Jesus Christ, not bring me to judgment and
condemnation, but through your loving mercy be for
me protection in mind and body and a healing
remedy.

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.

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

COMMUNION HYMNS

1. O Sacred Head surrounded
By crown of piercing thorn!
O bleeding Head, so wounded,
Reviled and put to scorn!
Death's pallid hue comes o'er Thee,
The glow of life decays,
Yet angel hosts adore Thee
And tremble as they gaze.

2. I see Thy strength and vigor
All fading in the strife,
And death, with cruel rigor,
Bereaving Thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O turn Thy face on me!

3. In this Thy bitter Passion,
Good Shepherd, think of me,
With Thy most sweet compassion,
Unworthy though I be;
Beneath Thy Cross abiding,
'Forever would I rest,
In Thy dear love confiding,
And with Thy presence blest.

* * * * *

1. Glory be to Jesus,
who in bitter pains
poured for me the lifeblood
from his sacred veins.
2. Grace and life eternal
in that blood I find;
blest be his compassion,
infinitely kind.
3. Blest through endless ages
be the precious stream
which from endless torment
did the world redeem.
4. Here our weary spirits
drink of life our fill;
here, as in a fountain,
souls are cleansed from ill.

5. Abel's blood for vengeance
pleaded to the skies,
but the blood of Jesus
for our pardon cries.

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

7. Oft as earth exulting
lifts its praise on high,
angel hosts rejoicing
make their glad reply.

8. Lift we, then, our voices,
swell the mighty flood;
louder still and louder
praise the precious blood!

* * * * *

1. Ah, holy Jesus, how have you
offended,
that we to judge you have in hate
pretended?
By foes derided, by your own
rejected,
O most afflicted.

2. Who was the guilty? Who brought
this upon you?
alas, my treason, Jesus, has undone
you;
'Twas, I, Lord Jesus, I it was denied
you;
I crucified you.

3. Lo, the good shepherd for the sheep
is offered;
the slave has sinned, and the Son
has suffered;
for our atonement, we nothing
heeded,
God interceded.

4. For me, kind Jesus, was your
incarnation,
your mortal sorrow, and your life's
oblation,
your death of anguish and your

bitter passion,
for my salvation.

5. Therefore, kind Jesus, since I cannot
pay you,
I do adore you, and will ever pray
you,
think of your pity and your love
unswerving,
not my deserving.

* * * * *

1. With devotion I adore
You, O God concealed;
Hidden under figures here,
yet by faith revealed.
Even prayer is silent now.
All my heart bows low.
Deepest truth is present here,
More than minds can know.
2. On the cross You only hid
Your divinity.
Here You also have concealed
Your humanity.
Yet I still believe in both,
and this faith I say,
And the prayer the good thief
prayed,
this I also pray.
3. O memorial of the death
of my living Lord,
Living Bread whose saving health
Human life restored.
Let me find my life in You,
Ever-living food.
Let me ever taste of You,
Knowing You are good.
4. Pelican, so full of love,
Jesus, gracious Lord,
Wash me, cleanse me of my sins
in Your blood outpoured.
All the sins in all the world
that have ever been—
Just one drop is blood enough:
all may be made clean.

5. Jesus, hidden from my eyes,
Bring me to that place
Where your saints in endless joy
See you face to face.
How I long to gaze on you
Through eternity.
Blest are they who trust in you
And your glory see. Amen.

* * * * * (tune: Draw nigh and take) * * * * *

1. Drop, drop, slow tears,
and bathe those beauteous feet,
which brought from heaven the news
and Prince of Peace.
2. Cease not, wet eyes,
his mercies to entreat;
to cry for vengeance
sin doth never cease.
3. In your deep floods
drown all my faults and fears;
nor let his eye see sin,
but through my tears.

* * * * *

1. Soul of my Saviour, sanctify my
breast;
Body of Christ, be thou my saving
guest;
Blood of my Saviour, bathe me in thy
tide,
Wash me with water flowing from
thy side.
2. Strength and protection may thy
Passion be;
Blessed Jesus, hear and answer me;
deep in thy wounds, Lord, hide and
shelter me;
so shall I never, never part from
thee.
3. Guard and defend me from the foe
malign;
in death's dread moments make me
only thine;
call me, and bid me come to thee on
high, where I may praise thee with
thy saints for aye

* * * * *

Body of our Lord, we hail thee
Of the Virgin Mary born.
On the cross O sacred Body
Thou for us with nails wast torn.
Cleanse us by the blood and water
Streaming from thy pierced side.
Be for us a taste of glory
In death's hour, then be our guide.

* * * * *

Worthy, worthy is the Lamb, worthy is the
Lamb, worthy is the Lamb that was slain (x2)

to receive power and riches, wisdom, and
strength, honour and glory and blessing (x2)

Worthy, worthy is the Lamb, worthy is the
Lamb, worthy is the Lamb that was slain (x2)

Worthy is the Lamb of God.

* * * * *

*It is recommended that one of these two be the
song sung just as Communion concludes. The
first is preferred.*

In manus tuas Pater, commendo spiritum
meum.
Into your hands, O Father, I now commend
my spirit.

OR

Jesus, remember me,
when you come into your kingdom.

PRAYER AFTER COMMUNION

Let us pray.

STAND

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, partaking of
this mystery, we may have a life

unceasingly devoted to you. Through Christ
our Lord. **Amen.**

PRAYER OVER THE PEOPLE

Bow down for the blessing.

May abundant blessing, O Lord, we pray,
descend upon your people, who have honored
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. **Amen.**

All leave in silence.

*After the Good Friday service is ended, and the
Bishop has reached the sacristy, a devotional
kissing of individual Crosses may take place before
people leave.*

*During the kissing any suitable hymn such as On a
hill far away or Behold, behold the wood or O
Sacred Head or Ah, holy Jesus or Glory be to
Jesus or When I survey the wondrous Cross may
be sung.*

1. On a hill far away stood an old rugged cross,
the emblem of suffering and shame;
and I loved that old cross where the dearest and
best
for a world of lost sinners was slain.
*So I'll cherish the old rugged cross,
till my trophies at last I lay down;
I will cling to the old rugged cross,
and exchange it some day for a crown.*
2. O that old rugged cross, despised by the world,
has a wondrous attraction for me;
for the dear Lamb of God left his glory above
to bear it to dark Calvary.
3. In that old rugged cross, stained with blood so
divine,
a wondrous beauty I see,
for 'twas on that old cross Jesus suffered and
died,
to pardon and sanctify me.

* * * * *

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.