



The

Parish

Church

Of

Saint

Matthew

~

Big Lamp

~

Newcastle

The

Solemn Liturgy

of the Passion

on

Good Friday

- **To our visitors:**

Welcome to Saint Matthew's Parish Church.

- **The Solemn Liturgy of the Passion:**

This Liturgy is the second of the great liturgies of the Triduum (= three days) and is associated with the events of the Crucifixion. The atmosphere is solemn with ritual and music reduced to a minimum. Unnecessary talking, also, should be avoided today.

The Liturgy of the Word is dominated by the Proclamation of S John's account of the Passion and Death of Christ (which is very long and those who feel weary should sit down).

The Solemn Intercessions, following the ancient pattern, pray for the Church and the world.

A crucifix is then unveiled so that we can come and venerate not the artefact itself, but the reality of Christ's Self-offering, which it represents. It is, as it were, our moment at Calvary.

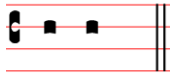
By long tradition, the Mass is not celebrated on Good Friday. However, following the teaching of Saint Paul that Holy Communion is the proclamation of the Lord's Death until He comes, we reserve consecrated Hosts from the Mass of the Lord's Supper. Usually, at this Mass of the Presanctified, Holy Communion is received only in one kind and there are no blessings. Amongst other things, Holy Communion is a sign of the unity of Christ's people with one another and with Christ Himself. In Holy Communion we unite ourselves with one another and with Him at the foot of the Cross.

Before the service, please be quiet; on this day of all days, it is right that we should not be chattering. The priest and those with him enter the church in silence and lie before the High Altar for a time in prayer; all KNEEL.

The priest sings a prayer that gathers together some of the thoughts in this Liturgy:

Let us pray:

THE COLLECT



Amen.

We now SIT to listen to readings from the Bible.

THE FIRST READING

This is the Word of the Lord.
Thanks be to God.

THE PSALM

THE SECOND READING

This is the Word of the Lord.
Thanks be to God.

STAND

The Choir sings the GRADUAL RESPONSE and them all repeat it:



Praise to You, O Christ, King of et-ernal glo-ry.

Christ was humbler, yet, even to accepting Death, Death on a cross; but God raised Him on high and gave Him the Name, which is above all names.

R.\ Praise to You, O Christ, King of eternal glory.

Those who are going to read the account of the Passion take their places. Traditionally, incense is not used at the proclamation of the Passion.

The Passion of our Lord Jesus Christ according to John.

When Jesus had spoken these words, He went forth with His disciples across the Kidron Valley, where there was a garden which He and His disciples entered. Now Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall Him, came forward and said to them:

Whom do you seek?

Jesus of Nazareth.

I am He.

Judas, who betrayed Him was standing with them. When He said, "I am He", they drew back and fell to the ground. Again He asked them:

Whom do you seek?

(continued over the page)

Jesus of Nazareth.

I told you that I am He; so, if you seek me, let these go.

This was to fulfil the word which He had spoken, "Of those whom you gave me, I lost not one". Then Simon Peter, having a sword, drew it and 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 into its sheath; shall I not drink the cup which the Father has given me?

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound Him. First they led Him to Annas; for he was father-in-law of Caiaphas, who was high priest for that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the High Priest, he entered the court of the High Priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the High Priest, went out and spoke to the maid who kept the door, and brought in Peter. The maid who kept the door said to Peter:

Are you not also one of this Man's disciples?

I am not.

Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The High Priest then questioned Jesus about His disciples and His teaching. Jesus answered:

I have spoken openly to the world; I have always taught in the synagogues and in the Temple, where all the Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

When He had said this, one of the officers standing by struck Jesus with his hand, saying:

Is that how you answer the High Priest?

If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

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Annas then sent Him bound to Caiaphas the High Priest. Now Simon Peter was standing and warming himself. They said to him:

Are you not also one of His disciples?

I am not.

One of the servants of the High Priest, a kinsman of the man whose ear Peter had cut off, said:

Did I not see you in the garden with Him?

Peter again denied it; and at once the cock crew. Then they led Jesus from the house of Caiaphas to the Praetorium. It was early. They themselves did not enter the Praetorium, so that they might not be defiled, but eat the Passover. So Pilate went out to them and said:

What accusation do you bring against this man?

If this man were not an evil-doer, we would not have handed Him over to you.

Take Him yourselves and judge Him by your own law.

It is not lawful for us to put any man to death.

This was to fulfil the word which Jesus had spoken to show by what death He was to die. Pilate entered the Praetorium again and called Jesus to him:

Are you the King of the Jews?

Do you say this of your own accord, or did others say it about me?

Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?

My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.

So you are a king?

(continued over the page)

You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.

What is truth?

After he had said this, he went out to the Jews again, and told them:

I find no crime in Him. But you have a custom that I should release one man for you at the passover; will you have me release for you the King of the Jews?

Not this man, but Barabbas.

Now Barabbas was a robber. Then Pilate took Jesus and scourged Him. And the soldiers plaited a crown of thorns and put it on His head, and arrayed Him in a purple robe; they came up to Him, saying:

Hail, King of the Jews!

Pilate went out again and said to the Jews:

Behold, I am bringing Him out to you, that you may know that I find no crime in Him.

So Jesus came out, wearing the crown of thorns and the purple robe.

Here is the man!

When the chief priests and the officers saw Him, they cried out:

Crucify Him! Crucify Him!

Take Him yourselves and crucify Him, for I find no crime in Him.

We have a law, and by that law He ought to die, because He has made Himself the Son of God.

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:

Where are you from?

(continued over the page)

But Jesus gave no answer.

Will you not speak to me? Do you not know that I have power to release you, and power to crucify you?

You would have no power over me unless it had been given to you from above; therefore, He who delivered me to you has the greater sin.

Upon this, Pilate sought to release Him, but the Jews cried out:

If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.

When Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of the preparation for the Passover, it was about the sixth hour. He said to the Jews:

Here is your King!

Away with Him, away with Him, crucify Him!

Shall I crucify your King?

We have no king but Caesar.

Then he handed Jesus over to them to be crucified. So they took Jesus, and He went out, bearing His own Cross, to the place called the Skull, which is called in Hebrew Golgotha. There they crucified Him, and with Him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the Cross; it read, "Jesus of Nazareth, the King of the Jews". Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin and in Greek. The chief priests then said to Pilate.

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

What I have written, I have written.

When the soldiers had crucified Jesus, they took His garments and made four parts, one for each soldier. But His tunic was without seam, woven from top to bottom; so they said to one another:

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Let us not tear it, but cast lots to see whose it shall be.

This was to fulfil the Scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. Standing by 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 near, He said to His Mother:

Woman, behold your son.

Then He said to the disciple:

Behold your Mother.

And from that hour, the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture):

I thirst.

A bowl of vinegar stood there; so they put a sponge full of vinegar on a hyssop and held it to His mouth. When Jesus had received the vinegar, He said:

It is finished.

And He bowed His head and gave up His Spirit.

KNEEL - a short pause follows ...

STAND

Since it was the day of preparation, in order to prevent the bodies from remaining on the Cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced His side with a spear, and at once there came out Blood and Water.

(continued over the page)

He who saw it has borne witness - his testimony is true, and he knows that he tells the truth: that you may also believe. For these things took place that the Scripture might be fulfilled, "Not a bone of Him shall be broken". And again another Scripture says, "They shall look on Him whom they have pierced."

After this, Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the Body of Jesus, and Pilate gave him leave. So he came and took away His Body. Nicodemus also, who had at first come by night, came bringing a mixture of Myrrh and aloes, about a hundred pounds' weight. They took the Body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

SIT

THE SERMON

STAND

THE SOLEMN INTERESSIONS

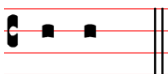
For every petition:

Let us pray for ...

KNEEL - *a moment of private prayer follows ...*

STAND

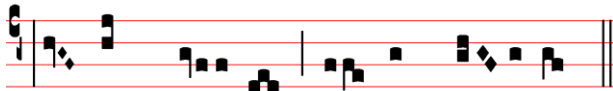
. we ask this through Christ our Lord:



Amen.

The Deacon and servers then go to the back of the church and a crucifix is carried to the Altar. Three times, the procession pauses; at every station:

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



O come, -- -- let us wor- ship.

KNEEL - a moment of reflexion follows ...

STAND

*The Cross is venerated by the priest and servers and then held for the congregation to venerate. Traditionally, one genuflects on approaching the Crucifix, then kneels and kisses it (as a sign of love, devotion and gratitude to and for Christ, Who died on this day), before returning to one's seat. Please remember that through this rite we venerate **THE CROSS** on which Christ hung, and **CHRIST HIMSELF**. The Crucifix is a sacramental sign of the reality, which is, or should be, the object of our devotion.*

*During the Veneration, the choir sings the **REPROACHES**.*

O my people what have I done to thee? Or wherein have I wearied thee? Answer me. Because I brought thee out of the land of Egypt, thou hast prepared a Cross for thy Saviour.

Holy God, Holy and mighty, Holy and immortal, have mercy upon us.

Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land of exceeding good, thou hast prepared a cross for thy Saviour.

Holy God &c

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What could I do more for thee that I have not done? I planted thee my choicest vine, and thou hast become exceeding bitter unto me. For when thou gavest me vinegar to drink mingled with gall; and hast pierced with a spear the side of thy Saviour.

Holy God &c

We venerate Thy Cross, O Lord, and praise and glorify Thy holy Resurrection: for by virtue of the Cross, joy has come to the whole world.

At the end of the veneration, the Cross is placed above the High Altar and all STAND.

At the end of the Reproaches, all sing:

When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the Cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to His Blood.

See from His Head, His Hands, His Feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson like a robe,
Spreads o'er His Body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.

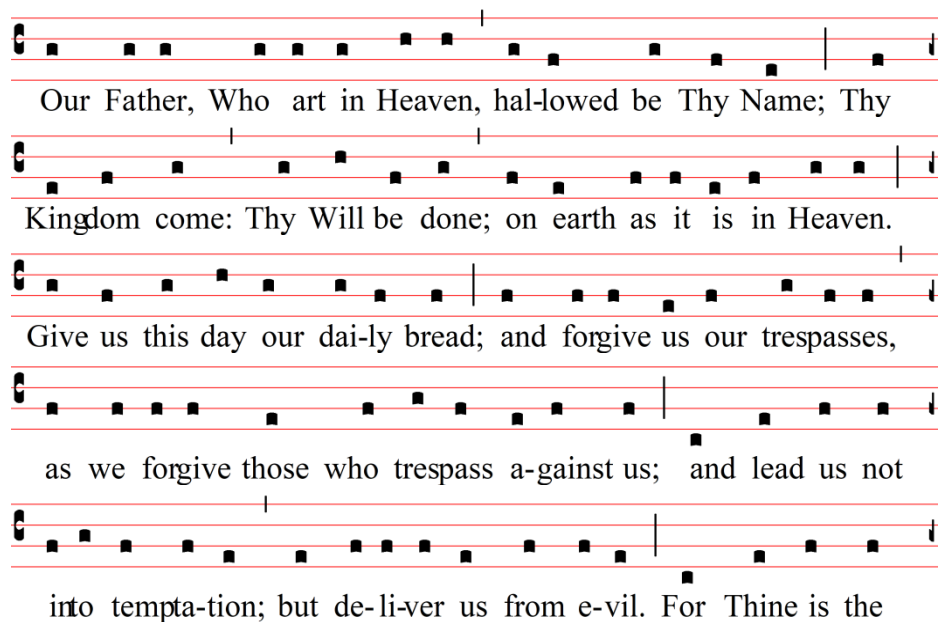
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Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

To Christ, Who won for sinners grace
By bitter grief and anguish sore,
By praise from all the ransomed race
For ever and for evermore.

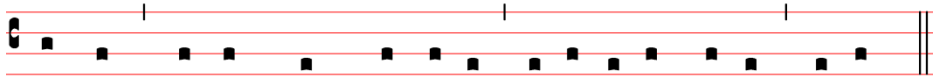
In silence, the Blessed Sacrament, reserved after Mass last evening, is brought to the Altar. As the Sacrament passes, all KNEEL.

As our Saviour has taught us, so we pray:



Our Father, Who art in Heaven, hal-lowed be Thy Name; Thy
Kingdom come: Thy Will be done; on earth as it is in Heaven.
Give us this day our dai-ly bread; and forgive us our trespasses,
as we forgive those who trespass a-gainst us; and lead us not
into tempta-tion; but de-li-ver us from e-vil. For Thine is the

(continued over the page)



Kingdom, the power and the glo-ry, for e-ver and e-ver. Amen.

We break this bread to share in the Body of Christ.



R.\ Though we are ma-ny we are one Body,



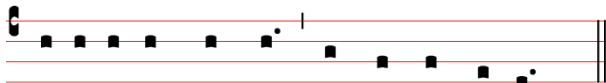
be-cause we all share in one Bread.

The priest holds up the consecrated bread and shows it to the congregation and invite them to receive Holy Communion:

Behold the Lamb of God; behold Him Who takes away the sins of the world; blessed are they who are called to His Supper.



R.\ Lord, I am not worthy to re-ceive You;



but only say the Word and I shall be healed.

*By tradition, only the Host (consecrated bread) is offered in Communion at this Liturgy. The Host is offered with the words **The Body of Christ** the response is **Amen**.*

During Holy Communion, all sing:

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.

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.

I pray Thee, Jesus, own me,
Me, Shepherd good, for Thine;
Who to Thy fold hast won me,
And fed with truth divine.
Me guilty, me refuse not,
Incline Thy face to me,
This comfort that I lose not,
On earth to comfort Thee.

(continued over the page)

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 moved
To stand Thy Cross beneath,
To mourn Thee, well-beloved,
Yet thank Thee for Thy Death.

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.

At the end of Holy Communion:

Let us pray:

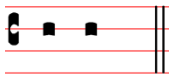
STAND

THE POSTCOMMUNION PRAYER



Amen.

THE CONCLUDING PRAYER



Amen.

*After the clergy and servers have left the Altar, all leave the church **in silence.***