

**PARISH OF HUDDERSFIELD
ALL SAINTS AND ST THOMAS**

ST THOMAS'S CHURCH

Friday 02 April 2010

GOOD FRIDAY

**THE CELEBRATION
OF THE LORD'S PASSION**



THE CELEBRATION OF THE LORD'S PASSION

The priests and sacred ministers reverence the altar.

All kneel and pray in silence as the priests and sacred ministers prostrate themselves.



The opening prayer

The Liturgy of the Word

A reading from the prophet Isaiah

(52. 13-53, 12)

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 slaughterhouse, 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.

This is the word of the Lord.

Thanks be to God.

The responsorial psalm:

Father, into your hands I commend my spirit.

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.

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.

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.

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.

A reading from the letter to the Hebrews

(4. 14-16, 5, 7-9)

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.

This is the word of the Lord.

Thanks be to God.

The gospel acclamation

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

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

The Passion of Our Lord Jesus Christ according to John

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?'

They answered,

'Jesus the Nazarene.'

He said,

+ 'I am he.'

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?'

They said,

'Jesus the Nazarene.'

Jesus replied,

+ 'I have told you that I am he. If I am the one you are looking for, let these others go.'

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?'

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,

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

He answered,

'I am not.'

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.'

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

'Is that the way to answer the high priest?'

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?'
- Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood there warming himself, someone said to him,

'Aren't you another of his disciples?'

He denied it saying,

'I am not.'

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

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

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,

'What charge do you bring against this man?'

They replied,

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

Pilate said,

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

The Jews answered,

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

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,

'Are you the king of the Jews?'

Jesus replied,

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

Pilate answered,

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

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.'

Pilate said,

'So you are a king then?'

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.'

Pilate said,

'Truth? What is that?'

And with that he went out again to the Jews and said,
'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?'

At this they shouted:

'Not this man, but Barabbas.'

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,

'Hail, king of the Jews!';

and they slapped him in the face.
Pilate came outside again and said to them,

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

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

'Here is the man.'

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

'Crucify him! Crucify him!'

Pilate said,

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

The Jews replied

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

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

'Where do you come from?'

But Jesus made no answer. Pilate then said to him, 'Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?'

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.'

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

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

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,

'Here is your king.'

They said,

'Take him away, take him away! Crucify him!'

Pilate said,

'Do you want me to crucify your king?'

The chief priests answered,

'We have no king except Caesar.'

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 displayed not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

'You should not write "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 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,

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

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.'

Then to the disciple he said,

+ 'This is your mother.'

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.'

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,'

and bowing his head he gave up his spirit.

All kneel and pause a while

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 General Intercession

The Veneration of the Cross

The cross is carried to the altar.

Three times the cross is shown to the people.

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

All genuflect.

All are invited to venerate the cross.

**Sing my tongue the glorious battle,
sing the ending of the fray;
now above the Cross, the trophy,
sound the loud triumphant lay,
tell how Christ, the world's Redeemer,
as a victim won the day.**

***Faithful cross! above all other,
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.***

**God in pity saw us fallen,
shamed and sunk in misery,
when we fell on death by tasting
fruit of the forbidden tree;
then another tree was chosen
which the world from death should free.**

**Thirty years among us dwelling
his appointed time 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.**

He endured the nails, the spitting,
vinegar and spear and reed;
from that holy body broken
blood and water forth proceed:
earth, and stars, and sky, and ocean
by that flood from stain are freed.

Thou alone was counted worthy
this world's ransom to uphold;
for a ship-wrecked race preparing
harbour, like the ark of old;
with the sacred blood anointed
from the smitten Lamb that rolled.

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 death 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.

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.

Holy Communion

The Lord's Prayer

Let us pray with confidence to the Father
in the words our Saviour gave us.

**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 from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Saviour, Jesus Christ.
**For the kingdom, the power and the glory
are yours, now and for ever.**

This is the Lamb of God,
who takes away the sins of the world.
Happy are they who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

Those who receive Holy Communion receive communion now. Others may wish to come forward for a blessing.

**Ours were the sins you bore,
ours were the blows received.
You never said a word though treated harshly.
To be killed like a lamb,
like a sheep to be sheared;
you never said a word
as you died for us.**

**It was the Father's will
that you should suffer your death,
a sacrifice to bring forgiveness.
You will again know joy,
you did not die in vain;
it is for your sake
we will be forgiven**

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**O come and mourn with me awhile;
see Mary calls us to her side;
O come and let us mourn with her;
*Jesus our love, Jesus our love, is crucified.***

**Have we no tears to shed for him,
while soldiers scoff and men deride?
Ah! Look how patiently he hangs;**

**How fast his feet and hands are nailed,
his blessed tongue with thirst is tied;
his failing eyes are blind with blood;**

**Seven times he spoke, seven words of love,
and all three hours his silence cried
for mercy on the souls of men;**

**O break, O break, hard heart of mine;
thy weak self-love and guilty pride
his Pilate and his Judas were;**

**A broken heart, a fount of tears,
ask, and they will not be denied;
a broken heart, love's cradle is;**

**O love of God! O sin of man!
In this dread act your strength is tried;
and victory remains with love.**

Silent prayer

The Prayer after Communion



The prayer over the people

Send down your abundant blessing, Lord,
upon your people who have devoutly
recalled the death of your Son
in the sure hope of the resurrection.
Grant them pardon; bring them comfort.
May their faith grow stronger
and their eternal salvation be assured.
We ask this through Christ our Lord.
Amen.

All leave the church in silence

The Easter Vigil is at 8.30pm tomorrow

Mass on Easter Day is at 10.30am

HOLY SATURDAY	03 April 2010
Morning Prayer	09.30
THE EASTER VIGIL	20.30
	
EASTER DAY	04 April 2010
Morning Prayer	09.45
MASS AND RENEWAL OF BAPTISMAL PROMISES	10.30
	
EVENING PRAYER AND BENEDICTION	19.30

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