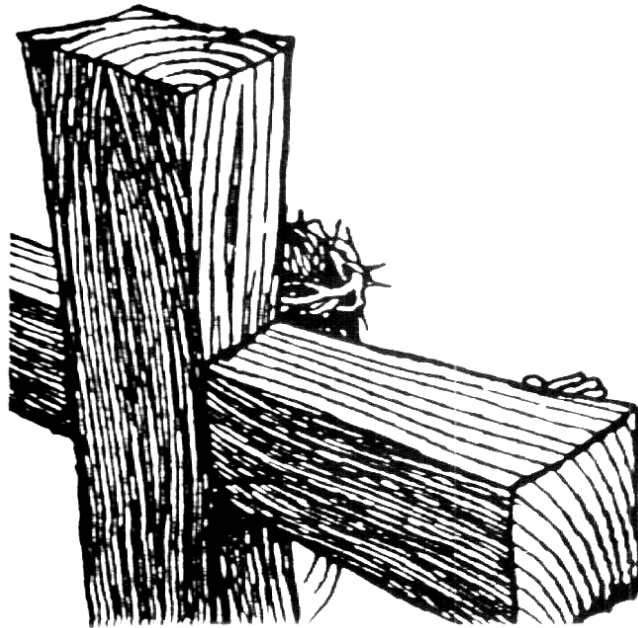


St Margaret of Antioch, Leigh

Serving West Leigh Since 1919



The Good Friday Liturgy

29th March 2024

On Good Friday Christians meet, by ancient custom, at the time of our Lord's death, to commemorate his death by the solemn reading of scripture; to mirror our Lord by praying for the needs of the world which crucified the Son of God; to worship him who died on the cross for our salvation; and to unite themselves with that sacrifice made for the whole world. The altar is completely bare without cloths candles or cross. People are encouraged to arrive early and pray in silence to await the beginning of the liturgy. According to ancient tradition the Eucharist is not celebrated today or on Holy Saturday until the mass of the resurrection at dawn on Easter Day.

The liturgy is divided into three parts:

- **The Liturgy of the Word.** *We hear from scripture how our Lord must die and the account of the passion story.*
- **The Veneration of the Cross.** *We pledge ourselves in his service to follow the way of the cross.*
- **The Communion.** *We unite ourselves with His sacrifice through the Sacrament of His Body made once for all upon the cross.*

We stand with the bell. The altar party enter in silence kneel and prostrate before the Altar we all kneel (if able) in silence.

Hymn

**There is a green hill far away,
without a city wall,
where the dear Lord was crucified,
who died to save us all.**

**We may not know, we cannot tell,
what pains he had to bear,
but we believe it was for us
he hung and suffered there.**

**He died that we might be forgiven,
he died to make us good,
that we might go at last to heaven,
saved by his precious blood.**

**There was no other good enough
to pay the price of sin;
he only could unlock the gate
of heaven, and let us in.**

**O dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.**

Opening Prayer

Eternal God, in the cross of Jesus we see the cost of our sin and the depth of your love: in humble hope and fear may we place at his feet all that we have and all that we are, through Jesus Christ our Lord. **Amen.**

Liturgy of the Word

First Reading

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 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.

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

Hymn

**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 through 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.**

Second Reading

A reading from 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.

Gospel Acclamation (Please stand if able)

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.

Gospel: The Passion of our Lord Jesus Christ according to John

Narrator 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,

Jesus Who are you looking for?

Narrator They answered,

All **Jesus the Nazarene.**

Narrator He said,

Jesus I am he.

Narrator 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,

Jesus Who are you looking for?

Narrator They said,

All **Jesus the Nazarene.**

Narrator Jesus replied,

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

Narrator 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,

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

- Narrator** 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'.
- Cantor** O sacred Head, now wounded,
with grief and shame weighed down,
now scornfully surrounded
with thorns, Thine only crown.
O sacred Head, what glory,
what bliss till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine.
- Narrator** 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,
- Maid** Aren't you another of that man's disciples?
- Narrator** He answered,
- Peter** I am not.
- Narrator** 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,
- Jesus** 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.
- Narrator** At these words, one of the guards standing by gave Jesus a slap in the face, saying,
- Guard** Is that the way to answer the high priest?
- Narrator** Jesus replied,
- Jesus** 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?

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

Bystander Aren't you another of his disciples?

Narrator He denied it saying,

Peter I am not.

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

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

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

Cantor What Thou, my Lord, hast suffered
was all for sinners' gain;
mine, mine was the transgression,
but Thine the deadly pain.
Lo, here I fall, my Saviour!
'Tis I deserve Thy place;
look on me with Thy favour,
vouchsafe to me Thy grace.

Narrator 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,

Pilate What charge do you bring against this man?

Narrator They replied,

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

Narrator Pilate said,

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

Narrator The Jews answered,

All **We are not allowed to put a man to death.**

Narrator 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,

Pilate Are you the king of the Jews?

Narrator Jesus replied,

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

Narrator Pilate answered,

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

Narrator Jesus replied,

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

Narrator Pilate said,

Pilate So you are a king then?

Narrator Jesus answered,

Jesus 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 my truth, and all who are on the side of truth listen to my voice.

Narrator Pilate said

Pilate Truth? What is that?

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

Pilate 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?

Narrator At this they shouted:

All Not this man, but Barabbas.

Narrator 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,

All Hail, king of the Jews!

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

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

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

Pilate Here is the man.

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

All Crucify him! Crucify him!

Narrator Pilate said,

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

Narrator The Jews replied,

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

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

Pilate Where do you come from?

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

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

Narrator Jesus replied

Jesus 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.

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

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

Narrator 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,

Pilate Here is your king.

Narrator They said,

All Take him away, take him away. Crucify him!

Narrator Pilate said,

Pilate Do you want me to crucify your king?

Narrator The chief priests answered,

All We have no king except Caesar.

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

Cantor What language shall I borrow
to thank Thee, dearest Friend,
for this, Thy dying sorrow,
Thy pity without end?
O make me Thine forever!
And should I fainting be,
Lord, let me never, never,
outlive my love for Thee.

Narrator 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,

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

Narrator Pilate answered,

Pilate What I have written, I have written.

Narrator 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,

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

Narrator 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,

Jesus Woman, this is your son.

Narrator Then to the disciple he said,

Jesus This is your mother.

Narrator 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,

Jesus I am thirsty.

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

Jesus It is accomplished;

Narrator and bowing his head he gave up the spirit. (Pause)

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 that 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.

This is the Passion of Christ.

Praise to Christ our Lord.

Cantor Be near when I am dying,
O show Thy cross to me!
And, for my succour flying,
come, Lord, to set me free.
These eyes, new faith receiving,
from Thee shall never move;
for he who dies believing
dies safely in Thy love.

Sermon (Please sit)

We stand or kneel (if able) for the solemn prayers. This is one of the oldest forms of intercessory prayer. After bidding us to pray there is a short silence before each collect.

1. The Church
2. Clergy and laity
3. For those preparing for baptism
4. For the unity of Christians
5. For the Jewish people
6. For those who do not believe in Christ
7. For those who do not believe in God
8. For those in public office
9. For those in special need

The Veneration of the Cross *(stand with the bell)*

*The Sacred Minister leaves to bring the cross into the church **IN SILENCE**. The minister stops three times lifts the cross and sings the invitation.*

Priest: This is the Wood of the Cross, on which hung the Saviour of the World,

Response: **Come let us Worship**

(We may kneel briefly after each response if able)

The priest only venerates the cross. Another is set up out of camera sight for people to lay a stone in the customary Jewish way for their visit and respect. Please approach in single file and after bowing to the cross, the foot of the cross may be kissed or kneel in a moments silence as a sign of love of our Lord and reverence for His Cross.

Music for meditation.

The Reproaches

**I give you love, and how do you repay?
When you were slaves I strove to set you free;
I led you out from under Pharaoh's yoke,
but you led out your Christ to Calvary.**

***My people, tell me, what is my offence?
What have I done to harm you? Answer me!***

**For forty years I was your constant guide.
I fed you with my manna from on high.
I led you out to live in hope and peace,
but you led out my only Son to die.**

**With cloud and fire I marked the desert way,
I heard your cries of rage and calmed your fear.
I opened up the sea and led you through,
but you have opened Christ with nail and spear.**

**When in distress you cried to me for food,
I sent you quails in answer to your call,
and saving water from the desert rock,
but to my Son you offered bitter gall.**

**I gave you joy when you were in despair,
with songs of hope, I set your hearts on fire;
crowned you with grace, the people of my choice,
but you have crowned my Christ with thorny briar.**

**When you were weak, exploited and oppressed,
I heard you cry and listened to your plea.
I raised you up to honour and renown,
but you have raised me on a shameful tree.**

Pie Jesu (Faure) – Solo

(Merciful Jesus, Lord, give them rest, give them rest, eternal rest.)

The Rite of Holy Communion

After the Veneration of the Cross, the altar is prepared for communion. A linen cloth is placed on the bare altar and the sacrament consecrated on Maundy Thursday is brought in and placed on the altar in silence.

The Chant sung three times

Jesus remember me when you come into your kingdom

So let us pray for the coming of the kingdom as Jesus has taught 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 that trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power and the glory for ever and ever. Amen.

Behold the Lamb of God who takes away the sin of the World.
Happy are those who are called to His supper.
Lord I am not worthy to receive you but only say the word and I shall be healed.

We receive communion, in one kind only, in the normal way. All who are baptised are welcome to receive communion if they normally do so. If you wish to receive a personal blessing it will be given in silence through the blessed sacrament if you hold your service sheet to your chest.

Musicians receive communion first.

Communion Hymn

**Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?**

**Were you there when they nailed Him to the tree?
Were you there when they nailed Him to the tree?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed Him to the tree?**

**Were you there when they laid Him in the tomb?
Were you there when they laid Him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid Him in the tomb?**

Please stand if able.

In place of a blessing and dismissal the liturgy is concluded with a prayer over the people and we depart in silence.

Lord, send down your abundant blessing 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 Jesus Christ our Lord. **Amen.**



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Holy Saturday

**09:00-12:00 Cleaning and preparation
of the church for Easter.**

Easter Day

**05:30 The Vigil Mass of the Resurrection
especially for family groups**

10.00 Sung Easter Mass of the Day.

