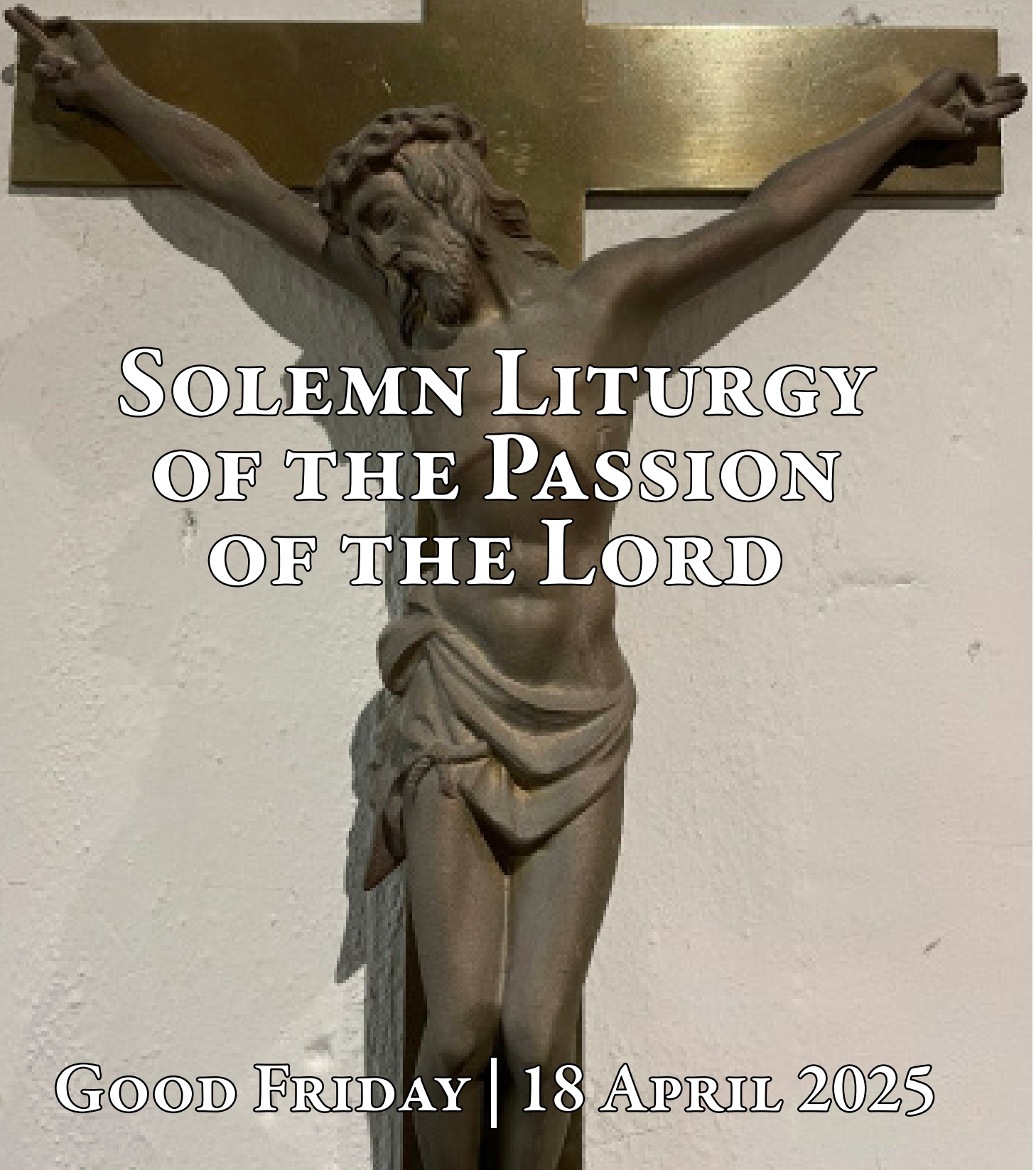


PARISH OF ALL SAINTS' CARSHALTON



SOLEMN LITURGY
OF THE PASSION
OF THE LORD

GOOD FRIDAY | 18 APRIL 2025

LITURGY OF THE WORD

The ministers enter in silence.

The clergy kneel before the Altar and the Collect for Good Friday is prayed:

Almighty Father,
look with mercy upon 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.
Amen.

Sit

An Old Testament Reading - *Isaiah 52. 13 – 53.*

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.

Psalm 22. 1-22 sung by the choir:

My God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint? O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest. And thou continuest holy : O thou worship of Israel. Our fathers hoped in thee : they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen : they put their trust in thee, and were not confounded. But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying, He trusted in God, that he would deliver him : let him deliver him, if he will have him. But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts. I have been left unto thee ever since I was born: thou art my God, even from my mother's womb. O go not from me, for trouble is hard at hand : and there is none to help me. Many oxen are come about me : fat bulls of Basan close me in on every side. They gape upon me with their mouths : as it were a ramping and a roaring lion. I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax. My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death. For many dogs are come about me : and the council of the wicked layeth siege against me. They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me. They part my garments among them : and cast lots upon my vesture. But be not thou far from me, O Lord : thou art my succour, haste thee to help me. Deliver my soul from the sword : my darling from the power of the dog. Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns. I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

A New Testament Reading - Hebrews 10:16–25

‘This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds’, he also adds, ‘I will remember their sins and their lawless deeds no more.’ Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

THE GOSPEL

Dramatis personæ:

John, Jesus, Peter, Pilate, a Soldier, a Slave

Soldiers, Slaves and Priests (the whole congregation)

John: Hear the passion of Our Lord Jesus Christ, according to John.

Jesus 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,

Jesus: Whom are you looking for?

John: They answered,

Soldiers: Jesus of Nazareth.

John: Jesus replied,

Jesus: I am he.

John: 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,

Jesus: Whom are you looking for?

John: And they said,
Soldiers: Jesus of Nazareth.
John: Jesus answered,
Jesus: I told you that I am he. So if you are looking for me, let these men go.
John: This was to fulfill 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,
Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?
John: 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,
Woman: You are not also one of this man's disciples, are you?
John: Peter said,
Peter: I am not.
John: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,
Jesus: 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.
John: When he had said this, one of the police standing nearby struck Jesus on the face, saying,
a Soldier: Is that how you answer the high priest?
John: Jesus answered,
Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?
John: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,
Soldiers and Slaves: You are not also one of his disciples, are you?
John: Peter denied it and said,

Peter: I am not.

John: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

a Slave: Did I not see you in the garden with him?

John: 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,

Pilate: What accusation do you bring against this man?

John: They answered,

Priests: If this man were not a criminal, we would not have handed him over to you.

John: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

John: The Jews replied,

Priests: We are not permitted to put anyone to death.

John: (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,

Pilate: Are you the King of the Jews?

John: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

John: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

John: Jesus answered,

Jesus: 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.

John: Pilate asked him,

Pilate: So you are a king?

John: Jesus answered,

Jesus: 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.

John: Pilate asked him,

Pilate: What is truth?

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

Pilate: 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?

John: They shouted in reply,
Priests: **Not this man, but Barabbas!**
John: 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,
Soldiers: **Hail, King of the Jews!**
John: and striking him on the face. Pilate went out again and said to them,
Pilate: Look, I am bringing him out to you to let you know that I find no case against him.
John: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
Pilate: Here is the man!
John: When the chief priests and the police saw him, they shouted,
Priests: **Crucify him! Crucify him!**
John: Pilate said to them,
Pilate: Take him yourselves and crucify him; I find no case against him.
John: The Jews answered him,
Priests: **We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**
John: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
Pilate: Where are you from?
John: But Jesus gave him no answer. Pilate therefore said to him,
Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?
John: Jesus answered him,
Jesus: 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.
John: From then on Pilate tried to release him, but the Jews cried out,
Priests: **If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**
John: 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. Pilate said to the Jews,
Pilate: Here is your King!
John: They cried out,
Priests: **Away with him! Away with him! Crucify him!**
John: Pilate asked them,
Pilate: Shall I crucify your King?

John: The chief priests answered,
Priests: **We have no king but the emperor.**
John: 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,
Priests: **Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'**
John: Pilate answered,
Pilate: What I have written I have written.
John: 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,
Soldiers: **Let us not tear it, but cast lots for it to see who will get it.**
John: This was to fulfill 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,
Jesus: Woman, here is your son.
John: Then he said to the disciple,
Jesus: Here is your mother.
John: 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 fulfill the scripture),
Jesus: I am thirsty.
John: 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,
Jesus: It is finished.
John: 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.

Please SIT for the sermon; the preacher is Fr David Fisher, Rector of Carshalton.

At the end, please STAND with the President.

VENERATION THE CROSS

The Reproaches are sung by the cantor and choir, during which the cross is brought to the Chancel steps.

All may approach and venerate the Cross.

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Holy God, holy and strong, holy and immortal, have mercy upon us.

O my people, what have I done to you, or in what have I offended you? Testify against me. I led you forth from the land of Egypt, and delivered you by the waters of baptism, but you have prepared a cross for your Saviour.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I led you through the desert forty years, and fed you with manna. I brought you through tribulation and penitence, and gave you my body, the bread of heaven, but you prepared a cross for your Saviour.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I went before you in a pillar of cloud, and you have led me to the judgment hall of Pilate. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked and beaten me. I gave you the water of salvation from the rock, but you have given me gall and left me to thirst.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I gave you a royal sceptre, and bestowed the keys of the kingdom, but you have given me a crown of thorns. I raised you on high with great power, but you have hanged me on the cross.

Holy God, holy and strong, holy and immortal, have mercy upon us.

My peace I gave, which the world cannot give, and washed your feet as a sign of my love, but you draw the sword to strike in my name, and seek high places in my kingdom. I offered you my body and blood, but you scatter and deny and abandon me.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I sent the Spirit of truth to guide you, and you close your hearts to the Counsellor. I pray that all may be one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

Holy God, holy and strong, holy and immortal, have mercy upon us.

I came to you as the least of your brothers and sisters; I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.

Holy God, holy and strong, holy and immortal, have mercy upon us.

The Reproaches, tone and refrain © John M Harper for Bangor Cathedral Choir 2014

When all who wish to have venerated the cross, one of the clergy says:

Jesus, Son of God,

you loved us and sacrificed yourself for us.

God forbid that we should boast in anything except your cross.

May we be crucified with you,

be set free from the narrow and selfish standards of the world,

and experience the liberty of the children of God.

THE SOLEMN INTERCESSION

Sit or kneel

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.

Between each bidding prayer:

Father, in your mercy.
Hear our prayer.

The prayers conclude:

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, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.
Amen.

Silent Prayer

HOLY COMMUNION

The President introduces the Lord's Prayer:

Standing at the foot of the cross, as our Saviour taught us, so we pray:

**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.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.**

The Blessed Sacrament, consecrated last night, is brought from the Altar of Repose, during which Agnus Dei is sung by the choir:

Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

[Lamb of God, you take away the sins of the world, have mercy upon us; Lamb of God, you take away the sins of the world, have mercy upon us; Lamb of God, you take away the sins of the world, grant us peace.]

from Mass XVIII

Draw near, and receive the Body of our Lord Jesus Christ, given for you, and feed on him in your hearts by faith with thanksgiving.

The Sacrament is administered using appropriate words.

The body of Christ, the bread of life.
Amen.

During the administration, we sing the following hymn:

**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-desirèd,
hath vanished from our sight;
Thy power is all expirèd,
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 me.**

**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-belovèd,
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.**

Words, Paul Gerhardt 1607-76 from a 14th c Latin hymn
trans Robert Bridges 1844-1930

Tune, *Passion Chorale*,
from Bach's *Passion according to St Matthew* 1729

From the throne of grace, O God of mercy,
at the hour your Son gave himself to death,
hear the devout prayer of your people.
As he is lifted high upon the cross,
draw into his exalted life
all who are reborn in the blood and water flowing from his side.
Amen.

We have celebrated the death of Christ. We await the Resurrection.

The ministers process out and the congregation leaves church in silence.



Do join us to mark the start of
the Great Fifty Days of Easter!

Holy Saturday, 19 April

8pm Lighting of the New Fire, Easter Vigil,
Baptism & First Mass of Easter,
followed by wine and nibbles
Harold Darke, Communion Service in F
Edward Bairstow, The day draws on with golden light

Easter Day, 20 April

10am Festal Mass and Baptism,
followed by Prosecco and Easter Eggs!
David Thorne, Mass of St Thomas
Samuel Scheidt, Surrexit Christus hodie

6.30pm Festal Evensong