



**St Clare's**  
Roman Catholic  
Church



# SOLEMN LITURGY OF THE LORD'S PASSION

GOOD FRIDAY, 10<sup>TH</sup> APRIL 2020

Today the church is in silence and darkness. We recall how “darkness covered the land” as Jesus died; we mourn with Our Lady and St John, who stood at the foot of the cross. The liturgy begins at 3pm, the time of Our Lord’s death.

Silence is an important part of the liturgy, which begins and ends without any words, music or bells. Often in the face of grief, people have no words, and choose to sit in silence, taking in what has happened to them. So it is with us: we are silent out of grief for the suffering of the Lord, and we use the silence to take in the greatness of the sacrifice He made for us.

The tabernacle is empty: the Lord is absent, as a sign of His death. And yet He has not left us abandoned, but goes to His death so that we can share in His risen life. Each Mass is a memorial of His sacrifice, a celebration and renewal of the new and eternal covenant sealed in His Blood. Today that Blood is poured out for us. In this liturgy we do not celebrate the Mass, but simply stand at the foot of the cross, alongside Our Lord as He gives His life for our salvation.

Jesus died because of our sins. The liturgy therefore expresses our repentance and our renewed desire to follow the Lord wherever He leads us. We are to unite our own sufferings with His, walking alongside Him as He carries the cross for our salvation.

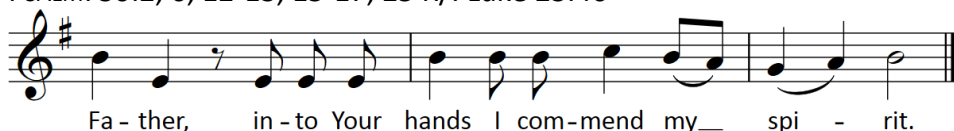
*The procession enters the church in silence. The priest prostrates himself as a sign of the Lord's complete abandonment to the will of His Father.*

## LITURGY OF THE WORD

FIRST READING: Isaiah 52:13-53:12

*He was pierced through for our faults.*

PSALM: 30:2, 6, 12-13, 15-17, 25 R/. Luke 23:46



SECOND READING: Hebrews 4:14-16; 5:7-9

*He learnt to obey through suffering and became for all who obey Him the source of eternal salvation.*

## ACCLAMATION

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 other names.

Praise to You, O Christ, King of Eternal Glory!

PASSION: John 18:1-19:42

*During the reading of the Passion, the whole congregation joins in the parts in bold. Those who are able stand throughout the Passion reading, but if you are not able or feel unwell, please do not hesitate to sit down.*

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,

'Are You the king of the Jews?' he asked.

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?’

‘It is you who say it,’

answered Jesus.

‘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 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,

**‘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.

*We kneel and pause in silence, as a sign of love for our crucified Lord.*

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.



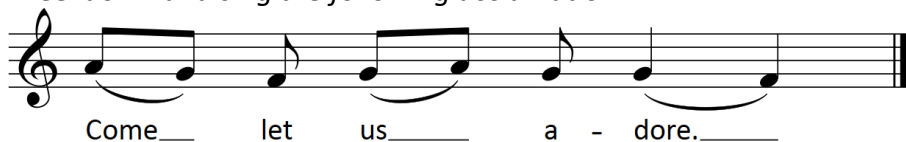
HOMILY

GENERAL INTERCESSIONS

*On this day when God showed His unfailing love for us, we pray that the grace of our Lord's suffering and death may flow over the whole world.*

## VENERATION OF THE CROSS

*The cross is brought into the church and unveiled. At each unveiling, we kneel down and sing the following acclamation:*



*Fr Andrew venerates the crucifix, acting on behalf of the entire parish community, showing our love for the crucified Lord. We then spend a short time in prayer before the Lord's cross, and then the 'Reproaches' are sung. In this ancient text for Good Friday, the Lord asks us why we turned from Him, encouraging us to leave behind sin and live for love.*

## HYMN

My song is love unknown, my Saviour's love to me,  
Love to the loveless shown that they might lovely be.  
O who am I that for my sake  
My Lord should take frail flesh and die?

He came from His blest throne, salvation to bestow,  
But men made strange, and none the longed-for Christ would know.  
But O my friend, my friend indeed,  
Who at my need His life did spend.

Sometimes they strew His way, and His sweet praises sing,  
Resounding all the day "Hosannas" to their King.  
Then "Crucify!" is all their breath,  
And for His death they thirst and cry.

Why, what hath my Lord done? What makes this rage and spite?  
He made the lame to run, He gave the blind their sight.  
Sweet injuries! Yet they at these  
Themselves displease, and 'gainst Him rise.

They rise, and needs will have my dear Lord made away;  
A murderer they save, the Prince of Life they slay.  
Yet cheerful He to suffering goes,  
That He His foes from thence might free.

In life, no house, no home, my Lord on earth might have;  
In death, no friendly tomb but what a stranger gave.  
What may I say? Heaven was His home,  
But mine the tomb wherein He lay.

Here might I stay and sing no story so divine:  
Never was love, dear King, never was grief like Thine.  
This is my friend, in whose sweet praise  
I all my days could gladly spend.

#### ACT OF SPIRITUAL COMMUNION

*Although Mass is not celebrated on Good Friday, we usually receive Holy Communion, showing our desire to unite our own sufferings with those of the Lord. On this day, we pray the act of Spiritual Communion:*

My Jesus, I believe that You are present in the Most Holy Sacrament.  
I love You above all things, and I desire to receive You into my soul.  
Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You.  
Amen.

*After the concluding prayer, a blessing is granted to all those who have taken part in this liturgy, including by praying at home whilst watching online. The liturgy ends in silence.*

## **Tonight (livestreamed):**

Reflective prayer around the Cross  
ending with Compline (night prayer)

7pm

## **Tomorrow: Holy Saturday (livestreamed):**

Office of Readings and Morning Prayer

10am

## **The Paschal Vigil and first Mass of Easter**

8:30pm



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