



THE CELEBRATION OF THE PASSION OF THE LORD

Principal Celebrants:

10.00 am Fr Slawomir Witon
Administrator

12.00 pm Cardinal Vincent Nichols
Archbishop of Westminster

3.00 pm Bishop Nicholas Hudson
Auxiliary Bishop of Westminster

Sung by members of the
Choir of Westminster Cathedral

GOOD FRIDAY

2 April 2021

ORDER OF SERVICE

All stand as the Celebrant processes to the Sanctuary in silence.

All kneel in silent prayer as the Celebrant prostrates before the Altar.

All stand when the Celebrant rises and goes to the Presider's chair.

PRAYER

Celebrant: O God, who by the Passion of Christ your Son, our Lord,
abolished the death inherited from ancient sin
by every succeeding generation,
grant that just as, being conformed to him,
we have borne by the law of nature
the image of the man of earth,
so by the sanctification of grace
we may bear the image of the Man of heaven.
Through Christ our Lord.
Amen.

All sit.

THE LITURGY OF THE WORD

FIRST READING Isaiah 52:13-53:12

A reading from the prophet Isaiah.

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.

The word of the Lord.

Thanks be to God.

TRACT

Psalm 101:2-5, 11

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. Ƶ Qui cogitavérunt malítias in corde: tota die constituébant prælia. Ƶ Acuérunt linguas suas sicut serpéntes: venénum áspidum sub lábiis eórum. Ƶ Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me.

Rescue me, Lord, from evil men; from the violent keep me safe, from those who plan evil in their hearts and stir up strife every day; who sharpen their tongue like an adder's, with the poison of viper on their lips. Lord, guard me from the hands of the wicked; from the violent keep me safe.

Plainsong Responsory

SECOND READING

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

A reading from the letter to the Hebrews.

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.

The word of the Lord.

Thanks be to God.

GRADUAL

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Christ was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name that is above all names.

Plainsong

All stand.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN John 18:1-19:42

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 the 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 this the way to answer the high priest?' Jesus replied, 'If there is something wrong in what I say, 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 had been 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 me 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 my 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 the 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 that 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 greatest 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, 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 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 read: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place that 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 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 the spirit.

All kneel and pause for a moment

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 at hand, they laid Jesus there.

All sit.

HOMILY

THE SOLEMN INTERCESSIONS

Celebrant: Let us kneel.

All kneel.

FOR HOLY CHURCH

Reader: Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty.

All pray silently.

Celebrant: Almighty ever-living God,
who in Christ revealed your glory to all the nations,
watch over the works of your mercy,
that your Church, spread throughout all the world,
may persevere with steadfast faith in confessing your name.
Through Christ our Lord.
Amen.

FOR THE POPE

Reader: Let us pray also for our most Holy Father Pope Francis, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

All pray silently.

Celebrant: Almighty ever-living God,
by whose decree all things are founded,
look with favour on our prayers
and in your kindness protect the Pope chosen for us,
that, under him, the Christian people,
governed by you their maker,
may grow in merit by reason of their faith.
Through Christ our Lord.
Amen.

FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

Reader: Let us pray also for our Bishop Vincent,
for all Bishops, Priests, and Deacons of the Church
and for the whole of the faithful people.

All pray silently.

Celebrant: Almighty ever-living God,
by whose Spirit the whole body of the Church
is sanctified and governed,
hear our humble prayer for your ministers,
that, by the gift of your grace,
all may serve you faithfully.
Through Christ our Lord.
Amen.

FOR CATECHUMENS

Reader: Let us pray also for catechumens,
that our God and Lord
may open wide the ears of their inmost hearts
and unlock the gates of his mercy,
that, having received forgiveness of all their sins
through the waters of rebirth,
they, too, may be one with Christ Jesus our Lord.

All pray silently.

Celebrant: Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of catechumens,
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.
Amen.

FOR THE UNITY OF CHRISTIANS

Reader: Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased,
as they live the truth,
to gather them together and keep them in his one Church.

All pray silently.

Celebrant: Almighty ever-living God,
who gather what is scattered
and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated
may be joined together by integrity of faith
and united in the bond of charity.
Through Christ our Lord.
Amen.

FOR THE JEWISH PEOPLE

Reader: Let us pray also for the Jewish people,
to whom the Lord our God spoke first,
that he may grant them to advance in love of his name
and in faithfulness to his covenant.

All pray silently.

Celebrant: Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
graciously hear the prayers of your Church,
that the people you first made your own
may attain the fullness of redemption.
Through Christ our Lord.
Amen.

FOR THOSE WHO DO NOT BELIEVE IN CHRIST

Reader: Let us pray also for those who do not believe in Christ,
that, enlightened by the Holy Spirit,
they, too, may enter on the way of salvation.

All pray silently.

Celebrant: Almighty ever-living God,
grant to those who do not confess Christ
that, by walking before you with a sincere heart,
they may find the truth,
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord.
Amen.

FOR THOSE WHO DO NOT BELIEVE IN GOD

Reader: Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

All pray silently.

Celebrant: Almighty ever-living God,
who created all people
to seek you always by desiring you
and, by finding you, come to rest,
grant, we pray,
that, despite every harmful obstacle,
all may recognize the signs of your fatherly love
and the witness of the good works
done by those who believe in you,
and so in gladness confess you,
the one true God and Father of our human race.
Through Christ our Lord.

Amen.

FOR THOSE IN PUBLIC OFFICE

Reader: Let us pray also for those in public office,
that our God and Lord
may direct their minds and hearts according to his will
for the true peace and freedom of all.

All pray silently.

Celebrant: Almighty ever-living God,
in whose hand lies every human heart
and the rights of peoples,
look with favour, we pray,
on those who govern with authority over us,
that throughout the whole world,
the prosperity of peoples,
the assurance of peace,
and freedom of religion
may through your gift be made secure.
Through Christ our Lord.

Amen.

FOR THE AFFLICTED IN TIME OF PANDEMIC

Reader: Let us pray also for all those who suffer the consequences of the current pandemic,
that God the Father may grant health to the sick,
strength to those who care for them,
comfort to families
and salvation to all the victims who have died.

All pray silently.

Celebrant: Almighty ever-living God,
only support of our human weakness,
look with compassion upon the sorrowful condition
of your children who suffer because of this pandemic;
relieve the pain of the sick,
give strength to those who care for them,
welcome into your peace those who have died
and, throughout this time of tribulation,
grant that we may all find comfort in your merciful love.
Through Christ our Lord.

Amen.

FOR THOSE IN TRIBULATION

Reader: Let us pray, dearly beloved,
to God the Father almighty,
that he may cleanse the world of all errors,
banish disease, drive out hunger,
unlock prisons, loosen fetters,
granting to travellers safety, to pilgrims return,
health to the sick, and salvation to the dying.

All pray silently.

Celebrant: Almighty ever-living God,
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation
come before you,
that all may rejoice,
because in their hour of need
your mercy was at hand.
Through Christ our Lord.

Amen.

Let us stand.

All stand.

THE ADORATION OF THE HOLY CROSS

This rite owes its origins to the fourth century custom in Jerusalem of venerating the wood of the true Cross on Good Friday, while the Reproaches (Improperia) spoken by Christ to his people, whom he had always treated with such kindness, were sung.

THE SHOWING OF THE HOLY CROSS

As the Cross is unveiled a priest says:

Priest: Behold the wood of the Cross, on which hung the salvation of the world.

All: **Come, let us adore.**

All kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised. After a short while, all stand.

Behold the wood of the Cross...

All kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised. After a short while, all stand.

Behold the wood of the Cross...

All kneel and remain kneeling in adoration.

THE ADORATION OF THE HOLY CROSS

The Celebrant venerates the Holy Cross.

All continue to kneel as the Celebrant holds up the Cross which is venerated as the choir sing the following:

ADORATION HYMN

When I survey the wondrous Cross
(sung by Choir only)

Isaac Watts (1674-1748)

Rockingham
Second Supplement to Psalmody c.1780
adapted Edward Miller (1731-1807)

HOLY COMMUNION

All stand as the Blessed Sacrament is brought to the Altar.

Celebrant: At the Saviour's command
and formed by divine teaching,
we dare to say:

All: **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, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

**For the kingdom, the power and the glory are yours
now and for ever.**

All kneel.

Celebrant: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

Please follow the instructions of the stewards for Holy Communion. Please remove your face covering before reaching the Priest, receive Holy Communion in front of the priest and then replace your face covering before returning to your place via the side aisles.

Those who are not Roman Catholic or do not wish to receive Holy Communion are welcome to come forward for a blessing. Please cross your arms across your chest to indicate to the Priest that you wish to receive a blessing.

COMMUNION CHANT

Crux fidelis, inter omnes Arbor una nóbilis: Nulla silva talem profert, fronde, flore, gérmine: Dulce lignum, dulces clavos, dulce pondus sústinet.

Faithful Cross, among all others one noble Tree: No wood produces any such either in leaf, in flower, or in shoot: what sweet wood, what sweet nails, what a sweet burden it bears.

Plainsong

All stand.

PRAYER AFTER COMMUNION

Celebrant: Let us pray.
Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord.
Amen.

PRAYER OVER THE PEOPLE

Celebrant: Bow down for the blessing.
May abundant blessing, O Lord, we pray,
descend upon your people,
who have honoured the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord.
Amen.

The Celebrant genuflects to the Cross and returns to the Sacristy in silence.

By tradition a collection is taken on this day for the upkeep of the Holy Places in Jerusalem. Please leave your donation with the collectors at the end of the service.

You can also continue to support the Cathedral via the collection boxes or through the donation button on our website
www.westminstercathedral.org.uk

Please take this Order of Service away with you when you leave.