

ST THOMAS THE APOSTLE
BOSTON ROAD, HANWELL, W7 2AD



18th April 2025

The Solemn Liturgy of

Good Friday

The Celebration of the Lord's Passion

WELCOME to St Thomas the Apostle Church, Hanwell.



We hope you enjoy your time with us.

Please do take this service booklet away with you for your own prayers & reflections this week.

1. **Silence:** Silence is a significant part of the observance of Good Friday, and silence at the points indicated is integral to the service.
2. **The Reproaches:** It is important to remember that Jesus' words in The Reproaches are to be understood as applying to the present Church, rather than to his own contemporaries. Here, 'Israel' and 'my people' stand for the Church, and we are to hear the Reproaches as directed to our own hardness of heart and failure of discipleship and not directed to one nation.
3. **The Service:** follows the following sequence. Hymns are unannounced. The Hymn numbers are printed within this Order of Service and the words can be found in the Green New English Hymnal Books.

The Gathering

The Choir move to their stalls in silence.

The Priest, and Sanctuary Party, then, enter in silence, and gather at the Chancel Step.

All, who can, kneel for a time of silent prayer. All remain kneeling for the opening:

First Hymn: O Sacred head sore wounded.

1. 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!

3. 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 thee.

2. Thy beauty, long-desiréd,
Hath vanished from our sight;
thy power is all expiréd,
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.

4. 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-beloved,
Yet thank thee for thy death.

5. 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.

All **Stand.**

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.

All: Amen

The Liturgy of the Word

The Old Testament Reading: Isaiah 52. 13 – end of Chapter 53.

(Reading is read by Stephen Brooks)

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.

This is the word of the Lord. **All: Thanks be to God.**

All stay **Seated** and **Sing** the **R Responses to Psalm 31.**

R Fa - ther, in - to your hands I com - mend my spi - rit.

All: R Father, into your hands I commend my spirit.

In you, O Lord, | I take refuge; let me never be | put to shame.

In your justice, | set me free. It is you who will re | deem me, Lord. **All: R**

In the face of | all my foes; I am | a reproach; an object of scorn | to my neighbours;
and of fear | to my friends. **All: R**

Those who see me | in the street; run | far away from me.

I am like the dead, forgot | ten by all, like a thing | thrown away. **All: R**

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. **All: R**

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. **All: R**

The New Testament Reading: Hebrews 4. 14-16, 5. 7-9.. (*Reading is read by Caroline Lumb*)

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

This is the word of the Lord. **All: Thanks be to God.**

Gradual Hymn: There is a green hill far away.

- 1. There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.**
- 2. 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.**
- 3. 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.**
- 4. There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.**
- 5. O dearly, dearly has He loved!
And we must love Him too,
And trust in His redeeming blood,
And try His works to do.**

The Passion Narrative in Dramatis Personae

The Passion of our Lord Jesus Christ according to S. 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, Whom are you looking for? They answered, Jesus of Nazareth. Jesus replied, I am he. 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, Whom are you looking for? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he. So if you are looking for me, let these men go. This was to fulfil 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, Put your sword back into its sheath. Am I not to drink

the cup that the Father has given me? 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, You are not also one of this man's disciples, are you? Peter said, I am not. 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, 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. When he had said this, one of the police standing nearby struck Jesus on the face, saying, Is that how you answer the high priest? Jesus answered, If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me? Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, You are not also one of his disciples, are you? Peter denied it and said, I am not. One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, Did I not see you in the garden with him? 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, What accusation do you bring against this man? They answered, If this man were not a criminal, we would not have handed him over to you. Pilate said to them, Take him yourselves and judge him according to your law. The Jews replied, We are not permitted to put anyone to death. (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, Are you the King of the Jews? Jesus answered, Do you ask this on your own, or did others tell you about me? Pilate replied, I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done? Jesus answered, 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. Pilate asked him, So you are a king? Jesus answered, 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. Pilate asked him, What is truth? After he had said this, he went out to the Jews again and told them, 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? They shouted in reply, Not this man, but Barabbas! 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, Hail, King of the Jews! and striking him on the face. Pilate went out again and said to them, Look, I am bringing him out to you to let you know that I find no case against him. So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, Here is the man! When the chief priests and the police saw him, they shouted, Crucify him! Crucify him! Pilate said to them, Take him yourselves and crucify him; I find no case against him. The Jews answered him, We have a law, and according to that law he ought to die because he has claimed to be the Son of God. Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, Where are you from? But Jesus gave him no answer. Pilate therefore said to him, Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you? Jesus answered him, 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. From then on Pilate tried to release him, but the Jews cried out, If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor. 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, Here is your King! They cried out, Away with him! Away with him! Crucify him! Pilate asked them, Shall I crucify your King? The chief priests answered, We have no king but the emperor. 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, Chief Priests: Do not write, 'The 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 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, Let us not tear it, but cast lots for it to see who will get it. 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, Woman, here is your son. Then he said to the disciple, Here is your mother. 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), I am thirsty. 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, It is finished. 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.

This is the Passion of the Lord. *No Response is made.*

The Sermon *or Homily* is given

Hymn: When I survey.

1. 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.
2. 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.
3. 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?
4. His dying crimson like a robe
Spreads o'er his body on the Tree;
Then I am dead to all the globe,
And all the globe is dead to me.
5. Were the whole realm of nature mine,
That were a offering far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

*Please turn and face the Cross held by the Priest, and, or by a member of the Altar Party at the Font.
The procession of the Proclamation proceeds, stopping three times. (Font, in the Nave, and at the Chancel steps)
The priest says at each devotional stop:*

Behold the wood of the cross, on which hung the Saviour of the world.

All: Come, let us worship.

The Altar Party, followed by the people are invited to come to the cross in silence, up the centre aisle, stop before the cross, bow, make the sign of the cross and return silently to their seats via the side aisles.

During the Proclamation of the Cross **The Reproaches** *are intoned.*

The **℟ Response is Sung by All.**

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

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

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.

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

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.

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

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.

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

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.

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

*Words by: Michael Foster
Tune: Finlandia by J. Sibelius*

Prayers of Intercession

Please Kneel or Sit for the Prayers of Intercession. *(Led by The Reverend Julia Palmer)*

Lord, hear us **All: Lord, graciously hear us.**

Offertory Hymn: My song is love unknown.

My song is love unknown;
My Saviour's love to me;
Love to the loveless shown,
That they may lovely be.

O, who am I,
That for my sake,
My Lord should take
Frail flesh, and die?

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.

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.

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!

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.

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?
Heav'n 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.

*During the singing of the Hymn the Altar is covered with a fair linen cloth.
The consecrated elements from the Altar of Repose are placed upon it.*

Standing at the foot of the Cross, let us pray with confidence as our Saviour has taught us:

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

✠ Jesus is the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

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

The Priest, Altar Party, Choir and the People all receive communion.

If you are baptised and receive communion in your own church, you are welcome to receive communion here.

You are welcome to receive a blessing instead of communion.

If you wish to receive a blessing, please keep your head bowed.

Prayers after Communion

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: grant that by faith in him who suffered on the cross we may triumph in the power of his victory; through Jesus Christ your Son our Lord.

All: Amen.

The Conclusion

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.

The Altar Party, Choir and People depart in silence