

The Ancient Mother Church of Brighton, St Nicholas of Myra



The Liturgy of The Passion – Good Friday, 18th April 2025

Welcome. St Nicholas' is the original church of Brightelmston village, and the Ancient Mother Church of Brighton: a haven of peace and prayerfulness in the heart of our city. We celebrate diversity, and believe that God's unconditional love is for all. Children are very welcome here.

The Eucharist is celebrated on most days of the week in this church. *See notices inside.*

Instruction in the Christian Faith

Holy Baptism for children and adults

Sacrament of Penance (Confession)

Holy Matrimony and **Thanksgiving after Civil Marriage**

} *by
arrangement
with
the Vicar*

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Parking is available at St Paul's School on St Nicholas' Road, for the 10.30am Parish Eucharist, from 8.45a.m. until 1.00pm.

If you would like to receive our **regular mailing**, please contact the Vicar.

Follow us online: www.stnicholasbrighton.org.uk / www.facebook.com/StNicsBrighton

Join us on Zoom: Meeting ID: 833 4639 2107 Passcode: 991506

<https://us06web.zoom.us/j/83346392107?pwd=T2lyRWtab1hHeVNHYjhCK3JLNzZsUT09>

You may like to use these as a help to your prayers before the Eucharist begins.

O Saviour of the World, who by thy cross and precious blood hast redeemed us.
Save us and help us, we humbly beseech Thee, O Lord. Amen

Salvator Mundi, medieval

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.

Gelasian Sacramentary, 9th Century

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

Collect for Ash Wednesday

Thanks be to thee, my Lord Jesus Christ,
for all the benefits thou hast given me,
for all the pains and insults thou hast borne for me.
O most merciful redeemer, friend and brother,
may I know thee more clearly,
love thee more dearly,
and follow thee more nearly.
Amen.

Prayer of St Richard of Chichester

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

Book of Common Prayer, Collect for Palm Sunday

THE LITURGY OF THE PASSION

We stand or kneel as the ministers enter in silence.

*We stand as the celebrant prays the Collect and we respond: **Amen.***

*We sit for the Old Testament Reading, Isaiah 52.13–53.12 read by Brian Ogilvie. At the end of the reading we respond: **Thanks be to God.***

We sing Psalm 22, led by the cantor.



1 (Cantor): *My God, my God, why have you for • sa • ken me?*
and are so far from my cry, and from the words of • my • dis • tress?

2 (All): **O my God, I cry in the daytime, but you do not • an • swer;**
by night as well, but I • find • no • rest.

3 Yet you are the • Ho • ly One;
enthroned upon the • praises • of • Israel.

4 **Our forefathers put their • trust • in you;**
they trusted, and you de • li • vered • them.

5 They cried out to you and were de • li • vered;
they trusted in you and were not • put • to • shame.

6 **But as for me, I am a worm and • no • man;**
scorned by all and despised • by • the • people.

7 All who see me • laugh • me to scorn;
they curl their lips and • wag their • heads, • saying,

8 **"He trusted in the LORD; let him de • li • ver him;**
let him rescue him, if he de • lights • in • him."

9 Yet you are he who took me • out • of the womb;
and kept me safe upon my • mo • ther's • breast.

10 **I have been entrusted to you ever since • I • was born;**
you were my God when I was still in my • mo • ther's • womb.

11 Be not far from me, for • trouble • is near;
and there is • none • to • help.

**12 Many young bulls en • cir • cle me;
strong bulls of • Bashan • sur • round me.**

13 They open wide their • jaws • at me;
like a ravening and a • roar • ing • lion.

**14 I am poured out like water, all my bones are • out • of joint;
my heart within my breast is • melt • ing • wax.**

15 My mouth is dried out like a pot-sherd, my tongue sticks to the • roof • of my
mouth;
and you have laid me in the • dust • of the • grave.

We stand and join in the acclamation before the reading of the Passion, John 18.1-19.42:

Praise to you, O Christ, King of eternal glory.

*Please join in with the congregational parts in **bold**.*

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

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,

a 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 **You are not also one of his disciples, are you?**

and Slaves:

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,

Chief 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,

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

John: (This was to fulfill 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,
Chief 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,

Chief Priests **Crucify him! Crucify him!**

and Soldiers:

John: Pilate said to them,

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

John: The Jews answered him,

Chief 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,

Chief 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,

Chief Priests: **Away with him! Away with him! Crucify him!**

John: Pilate asked them,

Pilate: Shall I crucify your King?

John: The chief priests answered,

Chief 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,

Chief 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.

Here all kneel or bow, and pause for a short time in silence.

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.

John: This is the Passion of the Lord.

We sit to listen to the homily.

If we are able, we stand for the Solemn Intercessions, led by Veronica Thomason.

*At the end of each bidding we respond: Lord, hear us. **Lord graciously hear us.***

*After each bidding the celebrant prays the Collect and we respond: **Amen.***

We stand to sing the hymn:

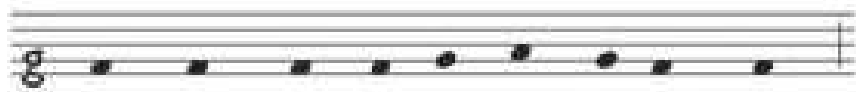
When I survey the wondrous cross

We remain standing as the cross is brought from the west end of the church. The procession stops three times.

We respond:



This is the wood of the cross,



on which hung the Sa-viour of the world.



Come, let us wor-ship.

We kneel or sit. The cantors & choir sing the Reproaches.

After the Reproaches, we are invited to come forward to venerate the Crucified, kneeling before the cross in silent prayer. You may wish to touch the wood, or lay your red cross on the floor by the Crucifix, as a sign of your prayer at the foot of the Cross.

Sing; my tongue, the glorious battle,

The Blessed Sacrament is brought from the place of reservation and placed on the altar in silence.

The celebrant introduces the Lord's Prayer.

**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.**

Celebrant: Behold the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

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

The celebrant and people receive Holy Communion. All who are baptised and normally receive Communion are welcome to do so here. If you prefer to receive a blessing, please come forward with this service booklet in your hands. If you are unable to stand, please wave your service sheet and communion will be brought to you.

During Communion the choir sing the anthem: God so loved the world (Stainer).

We remain seated to sing the hymn:

My song is love unknown,

*We stand for the post-communion prayer and respond: **Amen.***

We depart in silence.