

O Jesus crucified: for us you suffered, for us you died, on the Cross.

Good Friday is the most solemn day of the Triduum. We remember and enact the events leading up to Jesus' Crucifixion, His death on the cross and His entombment.

Various styles of service commemorate the Passion of the Lord in the Anglican tradition. In the morning, there may be a reflective service known as the **Stations of the Cross**, in which fourteen scenes from the Passion are placed around the walls of the church or in an outside space such as a park. Jesus' journey to the Cross through the streets of Jerusalem is poignantly enacted with readings from the Passion and prayers accompanying each station. At each station the following prayer is said:

We adore you O Christ and we bless you, because by your holy Cross you have redeemed the world.

Later in the day, traditionally at midday or at 3.00pm a **traditional liturgy** in three parts recalls the events of the Passion. This liturgy is quite lengthy and is divided into three parts: The Liturgy of the Word, the

Veneration of the Cross and Holy Communion with Reserved Sacrament.

The Liturgy of the Word comprises passages from the prophet Isaiah and the Psalms preceding the proclamation of the Passion according to St John. The Passion is generally dramatised using various voices, with the congregation often taking the part of the crowd. In this way we are powerfully reminded of the fickleness of human nature. The crowd which hailed Jesus with Hosannas and palm fronds on Palm Sunday quickly turned ugly and bayed for His blood: *Crucify Him, crucify Him*. It is a stark reminder to us that we continue to 'crucify' Him with our rejection of Him through sin. The Passion is followed by a series of **prayers** for the church and the world. These are followed by the **Veneration of the Cross**. A large cross or crucifix, veiled in purple is ceremonially carried through the church to the chancel step by the deacon. It is received by the priest and is unveiled with these words: *Behold the wood of the Cross on which hung the Saviour of the World*. The congregation responds *Come, let us worship*. These words are said or sung three times as the cross is unveiled. The priest, deacon and altar servers may venerate the

Cross before acolytes hold it up for the congregation to venerate. Those who wish may come forward and venerate the cross or you may choose to remain in your seats for a period of silent adoration, during which a Taize chant or the traditional Reproaches are sung. Veneration concludes with the hymn Faithful Cross. The final part of the Liturgy is the reception of **Holy Communion**. Eucharist is never celebrated on Good Friday. Communion is received from the Sacrament consecrated on Maundy Thursday and reserved. Following communion, the clergy and servers depart in silence.

A briefer version of the Liturgy without Holy Communion may be substituted according to pastoral need.

Burial of the Cross: In those churches which retain a medieval Easter Sepulchre, the rite of Burial of the Cross may be enacted in the early evening prior to Compline. A modern adaptation of the old Sarum rite is used. Holy Week ceremonies show the power of liturgical drama to enact, make immediate and draw us into the unfolding events of the Passion narrative and this simple ceremony is no different.

Easter Sepulchres ranged in style from a simple wall niche or table top tomb to the elaborate late 14th century sepulchre at the north side of the altar in St Andrew's Northwold. Traditionally, at the end of Vespers, the clergy placed a crucifix and a pyx containing the Blessed Sacrament in the sepulchre, censed it and closed it, thus enacting the placing of Jesus' body in the tomb.

Modern Rite: A crucifix is wrapped in a plain white cloth and reverently carried to the Easter Sepulchre by the priest around sunset on Good Friday. A series of versicles and responses is said or sung as the cross is placed in the Sepulchre along with the altar linens to be used on the altar at the Easter Vigil. The priest censes the sepulchre as a sign of the divinity of Christ. The sepulchre is then covered with a purple veil. Flowers and candles may be placed at or near the Sepulchre.

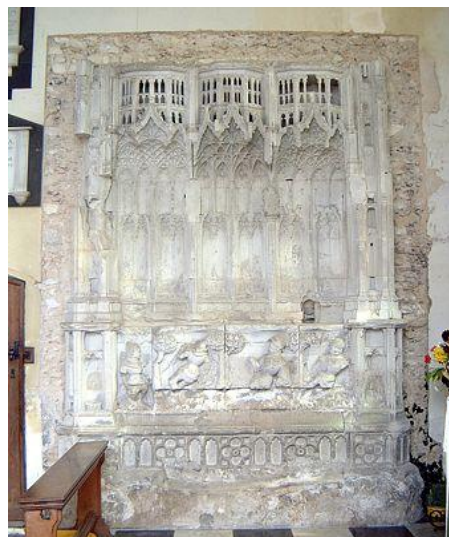
The Burial of the Cross is followed by Compline and Readings and Reflections at the Sepulchre. The latter are chosen by members of the congregation to reflect their thoughts and feelings about the death of the Lord or His time in the tomb. A time of silence follows the readings to reflect on

the grief and confusion of those who loved Jesus. We enter into the silence of the tomb...that profound silence...a silence unlike any other. Silence is kept at departure.

The **liturgical colour** for Good Friday is **red** symbolizing the shedding of Christ's blood on the Cross. Some Anglo-Catholic churches also use black for mourning during part of the Liturgy.

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Easter Sepulchre St Andrew's Northwold



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