

The Anglican Parish of St John the Evangelist, Adelaide



GOOD FRIDAY

THE SOLEMN LITURGY
OF THE PASSION AND DEATH
OF OUR LORD JESUS CHRIST

The priest and other ministers enter in silence.

All kneel for a time of silent prayer.

¶ **Sentence**

The priest says:

Jesus said: Now is the judgement of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all people to myself. ^{Jn 12.31}

Silence

In penitence and faith let us confess our sins to God.

**Merciful God,
our maker and our judge,
we have sinned against you
in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent and are sorry for all our sins.
Father, forgive us.
strengthen us to love and obey you
in newness of life;
through Jesus Christ our Lord. Amen.**

¶ **Absolution**

Almighty God, who has promised forgiveness
to all who turn to him in faith:
✠ pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

¶ Collect

Loving God,
look with mercy on this your family,
for whom our Lord Jesus Christ was willing to be betrayed
and to be given into the hands of sinners,
and to suffer death upon the cross;
who now lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

THE MINISTRY OF THE WORD

¶ First Reading – Isaiah 52.13 – 53.12

A reading from the book of the prophet Isaiah.

¹³ See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

¹⁴ 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 – ¹⁵ 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.

¹ Who has believed what we have heard? And to whom has the arm of the LORD been revealed? ² 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. ³ 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.

⁴ Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵ 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.

⁶ 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. ⁷ 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.

⁸ 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. ⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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.

For the word of the Lord.

Thanks be to God.

¶ **Psalm 22.1-11, 14-18, 26-30** – *We say alternate verses*

¹ My God, my God, why have you forsaken me?
and are so far from my cry and from the words of my distress?

² **O my God, I cry in the daytime,
but you do not answer; by night as well, but I find no rest.**

³ Yet you are the Holy One,
enthroned upon the praises of Israel.

⁴ **Our forebears put their trust in you;
they trusted and you delivered them.**

⁵ They cried out to you and were delivered;
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 deliver him;
let him rescue him, if he delights in him.’**

⁹ Yet you are he who took me out of the womb,
and kept me safe upon my mother’s breast.

¹⁰ **I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.**

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

¹⁴ **I am poured out like water; all my bones are out of joint;
my heart within my breast is melting 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.

¹⁶ **Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet; I can count all my bones.**

¹⁷They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.

¹⁸**Be not far away, O Lord;
you are my strength; hasten to help me.**

²⁶All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.

²⁷**For kingship belongs to the Lord;
he rules over the nations.**

²⁸To him alone, all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.

²⁹**My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.**

³⁰They shall come and make known to a people yet unborn
the saving deeds that he has done.

¶ 2nd Reading – 1 Corinthians 1.18-31

A reading from the first letter of St Paul to the Corinthians.

¹⁸ The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹ For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.'

²⁰ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹ For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe.

²² For Jews demand signs and Greeks desire wisdom, ²³ but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, ²⁴ but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom

of God. ²⁵ For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

²⁶ Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth.

²⁷ But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;

²⁸ God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, ²⁹ so that no one might boast in the presence of God.

³⁰ He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, ³¹ in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

For the word of the Lord.

Thanks be to God.

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.

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.

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?

Were the whole realm of nature mine,
 that were a present far too small:
 love so amazing, so divine
 Demands my soul, my life, my all.

¶ The Passion – John 18.1–19.42

The passion of Our Lord Jesus Christ according to 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, 'For whom are you looking?' 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, 'For whom are you looking?' 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?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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?' He 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. He 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, '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 fulfil 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 fulfil 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.

Silence

THE PROCLAMATION OF THE CROSS

The priest indicates the crucifix in place and says:

Behold the wood of the Cross on which was hung the Saviour of the world.
Come let us worship.

After a further period of silent reflection, the Reproaches are sung.

The Reproaches

Cantor O my people, what have I done unto thee,
or wherein have I wearied thee?
Testify against me because I brought thee forth from the land of
Egypt thou preparedst a Cross for thy Saviour.
*Holy God, Holy, Mighty,
Holy and Immortal, have mercy upon us.*

Cantor Because I led thee through the desert forty years,
and fed thee with manna, and brought thee into a land exceeding
good, thou preparedst a Cross for thy Saviour.
Holy God ...

Cantor What more could I have done unto thee that I have not done?
I in sooth did plant thee, O my vineyard, with goodly clusters,
and thou hast become exceedingly bitter unto me:
for vinegar, mingled with gall, thou didst give me when thirsty,
and hast pierced with a spear the side of thy Saviour.

Holy God ...

During the hymn – the Passion Chorale – all are invited, if we wish, to pray before the cross, or to offer another sign of devotion.

¶ Hymn

TiS 339

O sacred head sore wounded,
with grief and shame weighed down;
O kingly head surrounded
with thorns your only crown;
death's shadows rise before you,
the glow of life decays;
yet hosts of heaven adore you
and tremble as they gaze.

²What language shall I borrow
to praise you, heavenly friend,
for this your dying sorrow,
your mercy without end?
Such agony and dying!
Such love to sinners free!
O Christ, all grace supplying,
turn now your face on me.

³In this your bitter Passion,
good Shepherd, think of me,
look on me with compassion,
unworthy though I be:
beneath your cross abiding
for ever would I rest,
in your dear love confiding,
and with your presence blessed.

⁴Lord, be my consolation,
my shield when death is near;
remind me of your Passion,
be with me when I fear.
My eyes shall then behold you,
upon your cross shall dwell,
my heart by faith enfold you;
and who dies thus, dies well.

At the conclusion of the Veneration of the Cross, the priest says:

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

Faithful Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit, thy peer may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

THE GREAT INTERCESSIONS

The priest introduces the prayers:

God sent his son into the world not to condemn the world,
but that the world might be saved through him.
Therefore we pray for people everywhere according to their needs.

A minister prays:

1. For the Church

In peace let us pray for the Holy Church of God throughout the world,
that God the almighty Father will guide us,
and gather us together as one, in peace and tranquillity.

All pray silently for a time.

God of compassion,
you have shown your glory to all nations in Christ your Son:
guide the work of your Church. By your Holy Spirit you teach us;
help us to persevere in faith, to proclaim your name,
and to bring your salvation to all people.

Loving God, in your kindness, **hear our prayer.**

2. For the clergy and laity of the Church

Let us pray for Geoffrey our Primate, for Denise, Tim and Chris our bishops,
for all bishops, priests and deacons,
for all women, men and children in their ministries in the church,
for those preparing for baptism and confirmation, and for all God's people.

Silence.

God of compassion, by your Holy Spirit you teach your Church and make us
holy: help each of us to do your work more faithfully.

Loving God, in your kindness, **hear our prayer.**

3. For the unity of Christians

Let us pray for all who share our faith in Christ, that God may gather and
keep together in one community all those who sincerely seek the truth.

Silence.

God of compassion, by our baptism
you have made us one with Christ in the life of his Church:
make us one with each other in faith, and love, and service.

Loving God, in your kindness, **hear our prayer.**

4. For those who do not know God

Let us pray for all who do not know God,
that in their seeking, they may find the one true God.

Silence.

God of compassion, you created woman and man in your own image:
may all who long to find you do so, and in you find their peace;
may they come to acknowledge you as the maker and redeemer of us all.

Loving God, in your kindness, **hear our prayer.**

5. For those who do not know Christ

Let us pray for those who cannot believe in Christ, that the light of the Holy Spirit may show them the way to salvation.

Silence.

God of compassion whose Son was lifted up from the earth to draw all people to himself: enable all those who do not acknowledge Christ to find the truth and to share in Christ's mercy and grace.

Loving God, in your kindness, **hear our prayer.**

6. For all in public office

Let us pray for all who serve in public office, that God may guide their minds and hearts so that all may live in peace and freedom with justice.

Silence.

God of compassion, you know the longings of our hearts and you desire justice for all; guide those in authority, that people everywhere may enjoy, and rightly use freedom, security, equity and peace.

Loving God, in your kindness, **hear our prayer.**

7. For those in special need

Let us pray that in our time, the God from whom all tenderness and healing flow may heal the sick, comfort the dying, give safety to all, free all wrongly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Silence.

Loving God, in your kindness, **hear our prayer.**

As our Saviour Christ has taught us, we dare to pray

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

The priest concludes the prayers:

Let us commit ourselves to God, and pray for the grace of a holy life, that together with all who have departed this world and have died in the peace of Christ, and with those whose faith is known to God alone, we may be counted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. We make our prayer through Jesus Christ our Lord. **Amen.**

THE CONCLUSION

The priest or another minister says:

If while we were sinners we were reconciled to God by the death of his Son, much more surely, now that we are reconciled, shall we be saved by his life.

Rom 5.10

Following a further period of reflection, the priest says the following prayer.

Let us pray.

**Most merciful God,
by the death and resurrection of your Son Jesus Christ,
you have delivered and saved all peoples of the world;
grant that, by faith in him who suffered on the cross,
we may triumph in the power of his victory over sin and death,
and live in newness of life ;
through Jesus Christ, our Lord. Amen.**

The priest, other ministers and people leave the church in silence.