

The Solemn Liturgy of Good Friday

7 April 2023 at 3 pm

St Mary Magdalene's
Anglican Church

Founded 1886



Acknowledgement of Country. As a community, we recognise that the church is built and our worship is offered on the traditional lands of the Kurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kurna people today. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

The people gather in silence.

The celebrant and ministers go to the altar, which is completely bare, without cloths, candles or cross. There they make a prostration or another reverence and all pray silently for a while.

Then the celebrant, standing and facing the people, says the following prayer,

Almighty 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.**

PART I – LITURGY OF THE WORD

First Reading

Isaiah 52.13 – 53.12

A reading from the book of the prophet Isaiah.

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.

For the word of the Lord,
thanks be to God.

Psalm

from Psalm 22

- 7 All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,
8 He trusted in God, that he would deliver him :
let him deliver him, if he will have him.
16 For many dogs are come about me :
and the council of the wicked layeth siege against me.
17 They pierced my hands and my feet; I may tell all my bones :
they stand staring and looking upon me.
18 They part my garments among them :
and casts lots upon my vesture.
19 But be not thou far from me, O Lord :
thou art my succour, haste thee to help me.
22 I will declare thy Name unto my brethren :
in the midst of the congregation will I praise thee.
23 O praise the Lord ye that fear him :
magnify him, all ye of the seed of Jacob, and fear him all ye seed of Israel.

Second Reading

Hebrews 4.14–16; 5.7–9

A reading from the letter to the Hebrews.

Since 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 sympathise 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.

For the word of the Lord,
thanks be to God.

Gospel Acclamation

Christus factus est

Glory and praise to you, O Christ!

Christ became obedient for us even to death, dying on the Cross.

Therefore God raised him on high and gave him a name above all other names.

Glory and praise to you, O Christ!

Pilate took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

All stand.

And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my raiment among them,
and for my vesture they did cast lots.

These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a

sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

All bow or genuflect and pause a moment.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Silence is kept for a time, and a homily may be preached.

THE SOLEMN PRAYERS

The celebrant says

God sent the Son into the world, not to condemn the world,
but so that the world might be saved through him.
So let us bring the needs of the whole world
to the foot of the cross of Christ.

The biddings and collects are led by different people: the collects by the celebrant or a minister, the biddings by one or more members of the community.

- 1 I ask you to pray for the Church of God throughout the world,
that God the almighty, eternal One will guide it,
and gather it in unity and peace.

(pause for silent prayer, which is observed hereafter)

Lord, in your mercy
hear our prayer.

Holy God,
you have shown your glory to all nations
in Christ your Son:
guide the work of your Church,
help it to keep the faith,
proclaim your Name,
and bring your salvation to all people.

- 2 I ask you to pray for all God's people in their vocation and ministry,
for all bishops, priests and deacons,
for Geoffrey our bishop and Primate,
and for all who are preparing for baptism and confirmation.

Lord, in your mercy
hear our prayer.

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

- 3 I ask you to pray for all who confess Christ crucified,
that God will heal our divisions.

Lord, in your mercy
hear our prayer.

Holy God,
in baptism you make us one in Christ:
help us to persevere in faith,
and make us one in love and service.

- 4 I ask you to pray for the peace of Jerusalem,
and for the Jewish people, the first to hear the word of God.

Lord, in your mercy
hear our prayer.

Holy God,
long ago you gave your promise to Abraham and Sarah.
Bless the people you first made your own:
keep them in the love of your Name,
and in faithfulness to your covenant.

- 5 I ask you to pray for all who do not look to Christ as Saviour,
and all who do not believe in God.

Lord, in your mercy
hear our prayer.

Holy God,
you created man and woman in your image:
draw all people to yourself,
that they may acknowledge you as the maker and redeemer of all,
and know Christ's mercy and grace.

- 6 I ask you to pray for the peace of the world,
for those in authority,
and for all who shape our common life.

Lord, in your mercy
hear our prayer.

Holy God,
you desire justice for all the earth:
guide our leaders and guard all peoples
in the way of righteousness, freedom and peace.

- 7 I ask you to pray for the sick, the dying and all in need;
for the homeless, the hungry and the oppressed;
for those in darkness and despair.

Lord, in your mercy
hear our prayer.

Holy God,
all tenderness and healing flow from you:
give strength to the weary
and courage to the downhearted,
and show mercy to all who are in trouble.

The celebrant concludes the prayers,

Most merciful God,
we commit ourselves to you
and pray for the grace of a holy life,
that, with all who have died
and are alive in Christ,
we may come to the fullness of eternal life,
and the joy of the resurrection
in Jesus Christ our Lord. **Amen.**

PART II – ADORATION OF THE HOLY CROSS

All stand to sing the following hymn, during which preparations are made for the Adoration of the Holy Cross.

ROCKINGHAM



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 am I dead to all the globe,
And all the globe is dead to me.

5 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.

Isaac Watts 1674–1748

PART II – THE ADORATION OF THE HOLY CROSS

The Showing of the Holy Cross

The deacon (or the celebrant), accompanied by ministers, goes to the door of the church and receives the Cross: the ministers may take lighted candles. Then the procession sets off through the church to the sanctuary. Near the door, in the middle of the church and before the entrance of the sanctuary, the one who carries the Cross elevates it, and the verse Behold the wood of the Cross is sung.

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

and all respond

Come, let us worship.

After each response, all bow or kneel for a brief moment and adore in silence.

Adoration of the Holy Cross

The celebrant, ministers and faithful approach, moving as if in procession, and showing reverence to the Cross by a bow or genuflection, or spending a moment in silent contemplation. Please note that the Cross is not to be touched physically.

While the adoration of the Holy Cross is taking place, the Reproaches are sung, during which all who have already adored the Cross remain seated.

The Reproaches

O my people, what have I done to thee? Or wherein have I wearied thee? Answer me.

Because I brought thee out of the land of Egypt,
thou hast prepared a Cross for thy Saviour.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Because I led thee through the wilderness forty years,
and fed thee with manna, and brought thee into a land exceeding good,
thou hast prepared a Cross for thy Saviour.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

What more could I have done for thee that I have not done?

I planted thee indeed my fairest vine, and thou hast become exceeding bitter unto Me;
for when I was thirsty thou gavest me vinegar to drink,
and piercedst with a spear the side of thy saviour.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Music by Healey Willan 1880–1968

One or more verses of the hymn *Crux fidelis* (Faithful Cross) may also be sung.

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.

Venantius Fortunatus 530-609

Music attrib. John of Portugal 1604-66

When the adoration has been concluded the Cross is carried to its place on the High Altar. Lighted candles may be placed around or on the Altar, or near the Cross.

PART III – HOLY COMMUNION

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

**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.**

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. Amen.**

Showing the Blessed Sacrament to the people, the celebrant says

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 to receive you,
but only say the word, and I shall be healed.**

All receive Holy Communion. Communicants are asked to approach in single file, maintaining physical distance, returning to their places via the side aisles.

During Communion, the choir will sing

God so loved the world that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.
For God sent not his Son into the world to condemn the world,
but that the world, through him, might be saved.

John Stainer 1840-1901

After Communion, the Blessed Sacrament is returned to the Altar of Repose; the linens are removed and the candles extinguished. Then the celebrant says

Almighty, ever-living God,
you have restored us to life
by the blessed Death and Resurrection of your Christ;
preserve us in 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.**

The liturgy concludes with this Prayer over the People

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 ministers and people depart in silence.