

The Liturgy of Good Friday

29 March 2024 at 10 am

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 Kaurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kaurna 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.

Responsorial Psalm

Psalm 22:8-9, 17-20, 23-24

℟. My God, my God, why have you abandoned me?

All who see me deride me;
they curl their lips, they toss their heads:
“He trusted in the Lord, let him save him;
let him release him, for in him he delights.” **℟.**

For dogs have surrounded me;
a band of the wicked bests me.
They tear holes in my hands and my feet;
I can count every one of my bones.
They stare and gloat over me. **℟.**

They divide my clothing among them,
they cast lots for my robe.

But you, O Lord, do not stay afar off;
my strength, make haste to help me! **℟.**

I will tell of your name to my kin,
and praise you in the midst of the assembly.

“You who fear the Lord, give him praise;
all descendants of Jacob, give him glory;
revere him, all you descendants of Israel.” **℟.**

Second Reading

Hebrews 4.14–16; 5.7–9

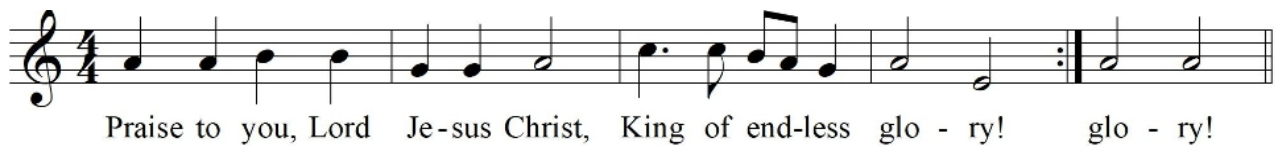
A reading from the letter to the Hebrews.

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



The St John Passion

John 19.1–42

When the passion is read in dramatic form, the following parts are needed

Narrator
Jesus
Reader 1 Pilate, Soldiers, Priests
Reader 2 Soldiers, Priests

The whole congregation is invited to join in the parts printed in **bold type**

NARRATOR The Passion of our Lord Jesus Christ according to John.
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,
ALL ‘**Hail, King of the Jews!**’
NARRATOR 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.’
NARRATOR So Jesus came out,
wearing the crown of thorns and the purple robe.
Pilate said to them,
PILATE ‘Here is the man!’
NARRATOR When the chief priests and the police saw him,
they shouted,
ALL ‘**Crucify him! Crucify him!**’
NARRATOR Pilate said to them,
PILATE ‘Take him yourselves and crucify him;
I find no case against him.’
NARRATOR The Jews answered him,
ALL ‘**We have a law,**
and according to that law he ought to die
because he has claimed to be the Son of God.’
NARRATOR Now when Pilate heard this, he was more afraid than ever.
He entered his headquarters again and asked Jesus,
PILATE ‘Where are you from?’
NARRATOR 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?’

NARRATOR

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.’

NARRATOR

From then on Pilate tried to release him, but the Jews cried out,

ALL

‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

NARRATOR

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,

PILATE

‘Here is your King!’

NARRATOR

They cried out,

ALL

‘Away with him! Away with him! Crucify him!’

NARRATOR

Pilate asked them,

PILATE

‘Shall I crucify your King?’

NARRATOR

The chief priests answered,

PRIESTS

‘We have no king but the emperor.’

NARRATOR

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,

PRIESTS

‘Do not write, “The King of the Jews,”

but, “This man said, I am King of the Jews.”’

NARRATOR

Pilate answered,

PILATE

‘What I have written I have written.’

NARRATOR

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.

SOLDIERS
NARRATOR

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
NARRATOR
JESUS
NARRATOR

‘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.’

JESUS
NARRATOR

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
NARRATOR

‘It is finished.’
Then he bowed his head and gave up his spirit.

Silence is kept for a space

NARRATOR

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 is kept for a time. 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 another 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

During the chant, preparations are made for the Adoration of the Holy Cross

Adoramus te Domine (We adore you, Lord)

Musical notation for the chant "Adoramus te Domine". It consists of two staves: a treble clef staff and a bass clef staff, both in 4/4 time and G major. The treble staff begins with a whole note chord (G4, B4, D5) followed by a half note (G4), then a whole note chord (G4, B4, D5). The bass staff begins with a whole note chord (G2, B2, D3) followed by a half note (G2), then a whole note chord (G2, B2, D3). The lyrics are: (hum) ——— A-do-ra-mus te, Do-mi - ne.

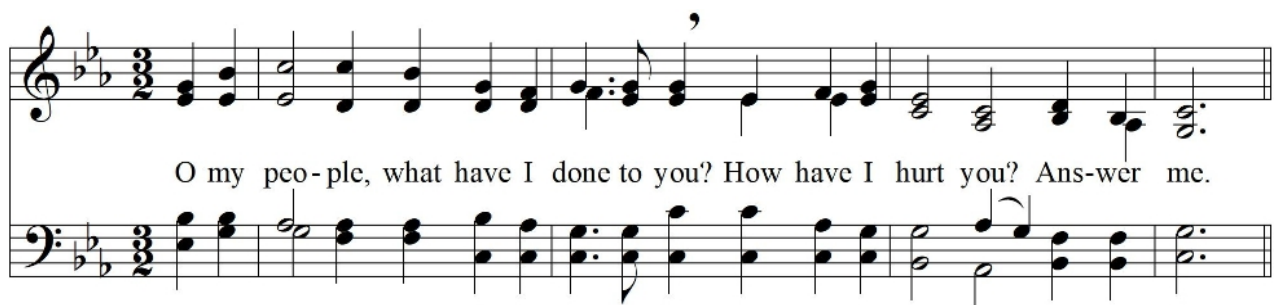
A veiled cross is brought into the Church. It may be accompanied by lighted candles. The cross is shown to the people three times, each time further unveiled, as it is carried in procession through the Church to the sanctuary. Each time, all sing

Musical notation for the response. It consists of two staves: a treble clef staff and a bass clef staff, both in 4/4 time and G major. The treble staff begins with a whole note (G4), followed by a dotted half note (B4), then a whole note (D5), then a dotted half note (G4), then a whole note (B4), then a whole note (D5), then a whole note (G4), then a whole note (B4), then a whole note (D5). The bass staff begins with a whole note (G2), followed by a dotted half note (B2), then a whole note (D3), then a dotted half note (G2), then a whole note (B2), then a whole note (D3), then a whole note (G2), then a whole note (B2), then a whole note (D3). The lyrics are: Be - hold, be - hold the wood of the cross on which is hung our sal - va - tion. O come, let us a - dore.

After each response, the people bow or kneel and venerate the cross briefly in silence. Then the cross and candles are placed at the entrance to the sanctuary or another place that is accessible to the people.

Veneration of the Cross

The celebrant, clergy and people approach to venerate the cross. During the veneration, the Reproaches are sung.



O my peo-ple, what have I done to you? How have I hurt you? Ans-wer me.

CANTOR I am your Creator, Lord of the universe; I have entrusted this world to you, but you have created the means to destroy it. I made you in my image, but you have degraded body and spirit and marred the image of your God. You have deserted me and turned your backs on me.

REFRAIN **O my people ...**

CANTOR I filled the earth with all that you need, so that you might serve and care for one another, as I have cared for you; but you have cared only to serve your own wealth and power. I made my children of one blood to live in families rejoicing in one another; but you have embittered the races and divided the nations. I commanded you to love your neighbour as yourself, to love and forgive even your enemies; but you have made vengeance your rule and hate your guide.

REFRAIN **O my people ...**

CANTOR In the fullness of time I sent you my Son, that in him you might know me, and through him find life and peace; but you put him to death on the cross. Through the living Christ, I called you into my Church to be my servants to the world, but you have grasped at privilege and forgotten my will.

REFRAIN **O my people ...**

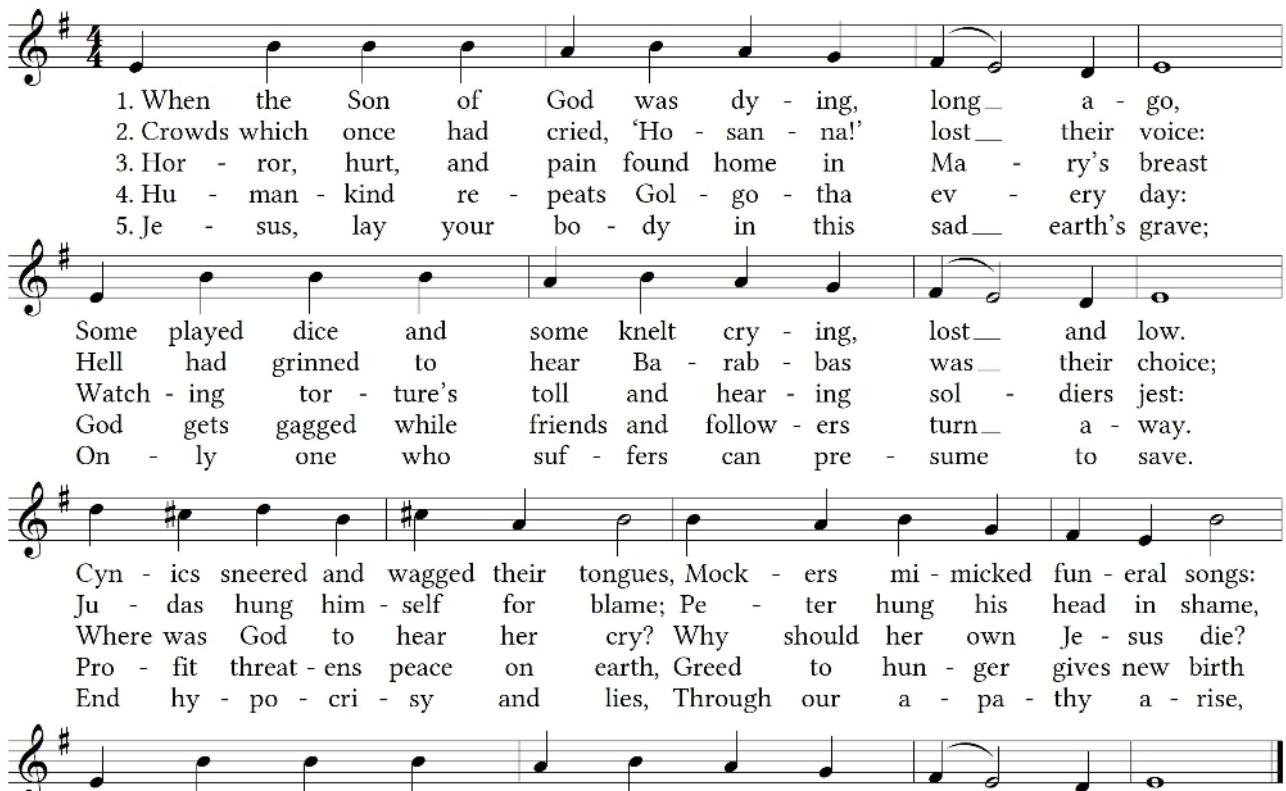
CANTOR I have given you a heavenly gift and a share in the Holy Spirit; I have given you the spiritual energies of the age to come; but you have turned away and crucified the Son of God afresh. I have consecrated you in the truth; I have made you to be one in the unity of the Father and the Son, by the power of the Spirit; but you have divided my Church and shrouded my truth.

REFRAIN **O my people ...**

All who have venerated the cross return to their places and sit.

After the veneration, the cross is taken to the altar.

Then the following hymn is sung while preparations are made for Holy Communion.



1. When the Son of God was dy - ing, long a - go,
2. Crowds which once had cried, 'Ho - san - na!' lost their voice:
3. Hor - ror, hurt, and pain found home in Ma - ry's breast
4. Hu - man - kind re - peats Gol - go - tha ev - ery day:
5. Je - sus, lay your bo - dy in this sad earth's grave;

Some played dice and some knelt cry - ing, lost and low.
Hell had grinned to hear Ba - rab - bas was their choice;
Watch - ing tor - ture's toll and hear - ing sol - diers jest:
God gets gagged while friends and follow - ers turn a - way.
On - ly one who suf - fers can pre - sume to save.

Cyn - ics sneered and wagged their tongues, Mock - ers mi - micked fun - eral songs:
Ju - das hung him - self for blame; Pe - ter hung his head in shame,
Where was God to hear her cry? Why should her own Je - sus die?
Pro - fit threat - ens peace on earth, Greed to hun - ger gives new birth
End hy - po - cri - sy and lies, Through our a - pa - thy a - rise,

This, while God's own Son was dy - ing long a - go.
While the crowds which cried, 'Ho - san - na!' lost their voice.
Grief and a - go - ny found home in Ma - ry's breast.
As the world re - peat Gol - go - tha ev - ery day.
Bring us the sal - va - tion which our spi - rits crave.

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.

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.



CHRIST IS RISEN!



THE ANGLICAN PARISH OF
ST MARY MAGDALENE
MOORE STREET, ADELAIDE | FOUNDED 1886

EASTER EVE
30 March 2024

8 pm The Paschal Vigil
THE REVD DR STEVEN OGDEN
THE REVD SR JULIANA SI

EASTER SUNDAY
31 March 2024

10 am Procession & Pontifical Mass

THE RIGHT REVD DENISE FERGUSON
THE REVD DR STEVEN OGDEN
THE REVD CAMERON BURR