



St Mary Magdalene's Anglican Church

A Welcoming, Open and Inclusive Community
in the Heart of the City of Adelaide

Good Friday The Solemn Liturgy

10 April 2020

According to the Church's ancient tradition, the sacraments are not celebrated today or tomorrow.

The celebration consists of three parts: the Liturgy of the Word; the Adoration of the Holy Cross; and Holy Communion.

Entrance and Introduction

The Priest goes to the altar, which is completely bare, without cloths, candles or cross. There the Priest makes a prostration or another reverence and prays silently for a while.

Then the Priest says the following prayer,

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever. **Amen.**

PART I – THE LITURGY OF THE WORD

First Reading

Isaiah 52.13 – 53.12

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

from Psalm 22

R. My God, my God, why have you forsaken me?

- 1 All they that see me laugh me to scorn;
they shoot out their lips and wag their heads, saying,
'He trusted in the Lord; let him deliver him;
let him deliver him, if he delights in him.' **R.**
- 2 For many dogs are come about me,
and a band of evildoers close me in;
they pierce my hands and my feet;
I can count all my bones. **R.**
- 3 They part my garments among them;
and cast lots for my clothing.
Be not far from me, O Lord;
you are my strength; hasten to help me. **R.**
- 4 I will declare your name to my companions;
in the midst of the congregation I will praise you.
Praise the Lord, you that fear him;
magnify him, O offspring of Israel;
all you of Jacob's line, give glory. **R.**

Second Reading

Hebrews 4.14–16; 5.7–9

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

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!

The Passion of our Lord Jesus Christ according to John

John 18.1–19.42

Hear the passion of our Lord Jesus Christ according to John.

After they had eaten the supper, 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 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, '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 Jewish leaders 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.

A setting, in German, of the final part of the Passion.

<https://www.youtube.com/watch?v=AyAnLR34DI8>

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.

All genuflect and pause a while.

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.

Reflection

Fr Philip Carter

A few years ago I read the autobiography of the great Protestant theologian Jürgen Moltmann. He was a POW in Scotland in 1945: he and his fellow prisoners had just been shown photographs of the horrors of the concentration camps, and were dealing with the nightmare realization that they had been fighting for a regime responsible for unimaginable atrocity. Moltmann had little Christian background and no theological education, but when an army chaplain distributed copies of the bible, “I read Mark’s Gospel as a whole and came to the story of the passion; when I heard Jesus’ death cry, ‘My God, my God, why have you forsaken me?’ I felt growing within me the conviction: this is someone who understands you completely, who is with you in your cry to God and has felt the same forsakenness you are living in now ... I summoned up the courage to live again”.

Almost fifty years ago, when I was in my early twenties, wrestling with issues around faith, God and growing up, I heard, as if for the first time, this same searing cry of abandonment. A little later, sometime in 1972, I saw, along with the rest of the world, that heart-wrenching and intimate photo of a little naked Vietnamese girl, in terror, running away from a napalm bomb. It was at that moment I knew, though I couldn’t have put it in such words, that this Jesus was not offering us a particular way of being religious, but a universal way of being human.

No wonder that Moltmann could write these words in *The Crucified God*: “When the crucified Jesus is called the ‘image of the invisible God’, the meaning is that this is God, and God is like this. God is not greater than he is in this humiliation. God is not more glorious than he is in this self-surrender. God is not more powerful than he is in this helplessness. God is not more divine than he is in this humanity”.

We live in a very wounded and wounding world, a visibly untransformed world, where it is not obvious that God is in charge. And each of us carries wounds: wounds that are deeply personal, relational, societal and global. And to find some meaning and hope we must “gather all the fragments” of our lives, however painful, negative, or shameful they might be. For “the goal of Christian life is not enlightenment but wholeness – an acceptance of this complicated and muddled bundle of experiences as a possible theatre for God’s creative

work". It is as if Jesus says: "I come to wound you and to heal the wound". The Cross of Jesus wounds us, questioning, judging, and stripping us naked, allowing us to see that this crucified man is actually the breakthrough inviting us to experience, as he did, even in our worst moments, a God who is a "cherishing presence that sets us free".

Perhaps we need to say that Jesus died not so much for our sins, but because of them. At the heart of our faith is this bitter place of rejection, betrayal and alienation: we are victims, and we are the maker of victims. But Jesus comes to us as the forgiving victim, offering us a freedom that tells us that we are in the right place when we are poor, not knowing and powerless. Far from passively accepting what is, we discover our inherent capacity to meet the pain and anguish of life through acceptance and hope, and in this struggle grow into a new humanness, "more capable both of pain and love". This new "human-ness" is not a possession, but simply a new life, opening up for us new possibilities. It is not an assured accomplishment, but rather a learned day-by-day way of being and living with what is so often absurd, bitter, contradictory. Here we stand defence-less and unprotected: our only security is this weak, vulnerable, impotent man on a cross. In the poet Rupert Brooke's memorable words, forged in the nightmare of World War One: "Safe though all safety's lost".

Good Friday says to us that God is nothing less than self-emptying, self-communicating, self-giving love for the sake of the other, "an ongoing exodus out of the closed, inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God". This is the truth of God and it is our truth too: like God, we flourish when we give ourselves away. Good Friday calls us into a school of love, a workshop for the new humanity, where we wake up to and accept our inherent capacity as human beings for self-transcendence. Our only hope is to fall in love with love. But there is a cost. "If you love, you will be crucified: if you do not, then you are dead already".

The world is not as it should be. The church is not as it should be. But hope asks us to get in touch with this "dangerous memory" of Jesus and the Cross, and become the change we want in our world. Hope dares us to connect with something that is radically beyond human control: God's self-disclosure in history, a God who is helpless and weak, but a God who is with us in the solidarity of love. This is the way God is: this is the way the universe is structured: this is who we are. The Cross says to us that what we are experiencing now is not the final word but a call to resistance, protest and lament. Here, in our wounds and woundings, the one thing which cannot be taken away is our freedom to choose. It all depends on God. It all depends on us! God is most fully God when we are most fully human and alive. In this wounded and wounding world, "Love remains the goal, but faith is the process of getting there, and hope is the willingness to live without resolution or closure."

The Solemn Intercessions

The Liturgy of the Word concludes with the Solemn Intercessions. A minister sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest sings or says the prayer.

I. For Holy Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty.

Almighty ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name.

Through Christ our Lord.

Amen.

II. For all orders and degrees of the faithful

Let us pray also for our Bishop Geoff, Denise his Assistant, for all bishops, priests and deacons of the Church and for the whole of the faithful people.

Almighty ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully.

Through Christ our Lord.

Amen.

III. For those preparing for baptism and confirmation

Let us pray also for catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

Almighty ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children.

Through Christ our Lord.

Amen.

IV. For the unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

Almighty ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity.

Through Christ our Lord.

Amen.

V. For the Jewish people

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

Almighty ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption.

Through Christ our Lord.

Amen.

VI. For those who do not believe in Christ

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world.

Through Christ our Lord.

Amen.

VII. For those who do not believe in God

Let us pray also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

Almighty ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognise the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race.

Through Christ our Lord.

Amen.

VIII. For those in public office

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure.

Through Christ our Lord.

Amen.

IX. For those in tribulation

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

Almighty ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand.

Through Christ our Lord.

Amen.

X. For an end to the pandemic

Let us pray, dear friends, for a swift end to the coronavirus pandemic that afflicts our world, that our God and Father will heal the sick, strengthen those who care for them, and help us all to persevere in faith.

Almighty and eternal God, source of all life, health and healing, look with compassion on our world, brought low by disease; protect us in the midst of the grave challenges that assail us and in your fatherly providence grant recovery to the stricken, strength to those who care for them, and success to those working to eradicate this scourge.

Through Christ our Lord.

Amen.

PART II – THE ADORATION OF THE HOLY CROSS

The Showing of the Holy Cross

The Priest, standing before the altar, receives the Cross, and says.

Behold the wood of the Cross, on which hung the salvation of the world.

And all respond:

Come, let us adore.

Adoration of the Holy Cross

For the Adoration of the Cross, the Priest alone shows reverence to the Cross by a simple genuflection or some other appropriate sign. Then the Cross is carried to its place at the altar.

The Reproaches, by John Sanders

<https://www.youtube.com/watch?v=uc7z7goVWH4>

PART III – HOLY COMMUNION

A cloth is spread on the altar, and two lighted candles, a corporal and the Missal put in place. Then the Priest goes to the place of reservation and brings the Blessed Sacrament to the altar.

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.**

Invitation to Communion

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.**

Act of Spiritual Communion

St Alphonsus Liguori

My Jesus, I believe that you are present in the most Blessed Sacrament. I love You above all things and I desire to receive You into my soul. Since I cannot now receive You sacramentally, come spiritually into my heart. I embrace You as if You were already there, and unite myself wholly to You. Never permit me to be separated from You. Amen.

After Communion, the Blessed Sacrament is taken to a place of reservation, or it may be consumed.

After Communion, the Priest 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.**

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.**

All depart in silence.

After the celebration, the altar is stripped, but the Cross remains on the altar with candlesticks.

Evening Prayer is not celebrated by those who have been present at the solemn liturgical celebration.