


Christ Church  North Adelaide



Good Friday

The Liturgy of the Cross

Friday 2 April 2021

10.00am



The Rector Writes

Welcome to Christ Church on this Good Friday, and a special welcome to any visitors with us today. Please join us for morning tea in the parish hall following the service as we leave the church in silence and then can have conversations in the Hall. Please respect the silence for others.

In the first centuries of the church, the Christian Passover (Pasch) was not divided into separate 'packages', independent services spread from Thursday to Sunday. Rather, it was seen as a unity, commemorating of Christ's triumph over death, celebrating both his passage from death to life and the Christian's own share in that victory through baptism.

In this context, as part of the larger celebration of the Paschal Mystery, the liturgy of Good Friday provides an opportunity for meditation on the passion and cross of Jesus, as well as solemn prayer for the church and the world for which he died. Today's worship is a continuation of last night's and it continues into tomorrow. Today we celebrate the Lord's triumph on the cross – an event that can only be understood from the viewpoint of Easter.

So, as we move through today, do not hold what we are doing in isolation; this is the church's celebration of all that Jesus has done.

Blessings,

Stephen

COLLECTION GIVING

Due to COVID-19 regulations, the normal routine of circulating collection bags is not undertaken. Instead, a collection bowl is located adjacent the centre aisle at the rear of the church.

HEARING AID USERS

This church is fitted with a hearing aid loop (Tele coil system). If your hearing aid is fitted with a tele coil setting you may wish to try this feature.

The Priest and Sanctuary Party enter the church in silence.

All pray in silence for a time.

The Priest alone then stands before the altar, and the rest of the Sanctuary Party kneel.

The Priest alone says these Collects:

LMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon thine ancient people the Jews, and upon all who have not known thee, or who deny the faith of Christ crucified; take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

Then shall the people stand to sing the Hymn

Then the People sit for the Epistle.

The Epistle is written in the tenth chapter of the Epistle to the Hebrews, beginning at the first verse

OR the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshippers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come—in the volume of the book it is written of Me—to do Your will, O God.' " Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after He had said before, "This is the covenant that I will

make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,” then He adds, “Their sins and their lawless deeds I will remember no more.” Now where there is remission of these, there is no longer an offering for sin. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Here endeth the Epistle.



Please stand to sing Psalm 88: 1-9

O LORD God of my salvation, I have cried day and | night be|fore thee :
O let my prayer enter into thy presence, incline thine | ear | unto my |
calling.

2. For my soul is | full of | trouble :

and my life draweth | nigh | unto | hell.

3. I am counted as one of them that go down | into the | pit :

and I have been even as a | man that | hath no | strength.

4. Free among the dead, like unto them that are wounded and | lie in the |
grave :

who are out of remembrance, and are | cut a|way from thy | hand.

5. Thou hast laid me in the | lowest | pit :
in a place of | darkness and | in the | deep.
6. Thine indignation lieth | hard up|on me :
and thou hast | vexed me with | all thy | storms.
7. Thou hast put away mine acquaintance | far | from me :
and made me to | be ab|hor-red | of them.
- *8. I am so | fast in | prison || that I | cannot | get | forth.
- Second part* 9. My sight faileth for | very | trouble :
Lord I have called daily upon thee, I have stretched forth my | hands |
unto | thee.

All then stand or sit for the reading of the Passion of our Lord Jesus Christ according to John.

Glory be to thee, O Lord.

When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?" They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none." Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

Then the detachment of troops and the captain and the officers of the Jews

arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, "You are not also one of this Man's disciples, are you?" He said, "I am not." Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself. The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?" Then Annas sent Him bound to Caiaphas the high priest. Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also one of His disciples, are you?" He denied it and said, "I am not!" One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter then denied again; and immediately a rooster crowed. Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."

Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to

death,” that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?” Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all. But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber. So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, “Hail, King of the Jews!” And they struck Him with their hands. Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.” Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the Man!” Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!” Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.” The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.” Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer. Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the

greater sin.”

From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.” When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” But they cried out, “Away with Him, away with Him! Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” Then he delivered Him to them to be crucified. Then they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the 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 each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says: “they divided My garments among them, and for my clothing they cast lots.” Therefore the soldiers did these things.

Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the

Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." And again another Scripture says, "They shall look on Him whom they pierced."

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

Then shall the People sit for the Sermon.

After the Sermon the Priest says these Solemn Prayers.

Silence is kept for a time after each petition.

THE SOLEMN PRAYERS

For the Holy Church



EARLY beloved brethren, let us pray for the holy Church of God: that the Lord our God may preserve it throughout all the world in unity, peace and safety: making subject unto it all principalities and powers: and that he may grant unto us to dwell in such quiet and tranquility that we may duly shew forth the glory of God the Father Almighty. **Amen.**

For the Chief Bishop

ET us pray likewise for Geoffrey our Bishop: that like as the Lord our God hath appointed him to the office of a bishopric, so he may preserve him in all peace and safety for the governance of the holy people of God. **Amen.**

For Rulers and Governors

ET us pray for all who bear rule over the nations, and for all in any office and authority therein: that the Lord our God would direct their hearts and minds according to his will, to the preservation of our perpetual peace. **Amen.**

For Catechumens

ET us pray likewise for all them that are catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of Christ Jesus our Lord. **Amen.**

For the Needs of the Faithful



EARLY beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine: to open all prisons: and to set free them that are in captivity: granting unto pilgrims a safe return: to the sick healing: and to them that travel by sea to attain unto the haven that they desire. **Amen.**

For the Unity of the Church

ET us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy mother the Catholic and Apostolic Church. **Amen.**

For the Conversion of all who know not Christ, and all who have not yet responded to his love

ET us pray likewise for all who know not Christ : that God Almighty may take away the iniquity of their hearts; that they may turn away from their idols to the true and living God and to his only begotten Son Jesus Christ our Lord and God. **Amen.**

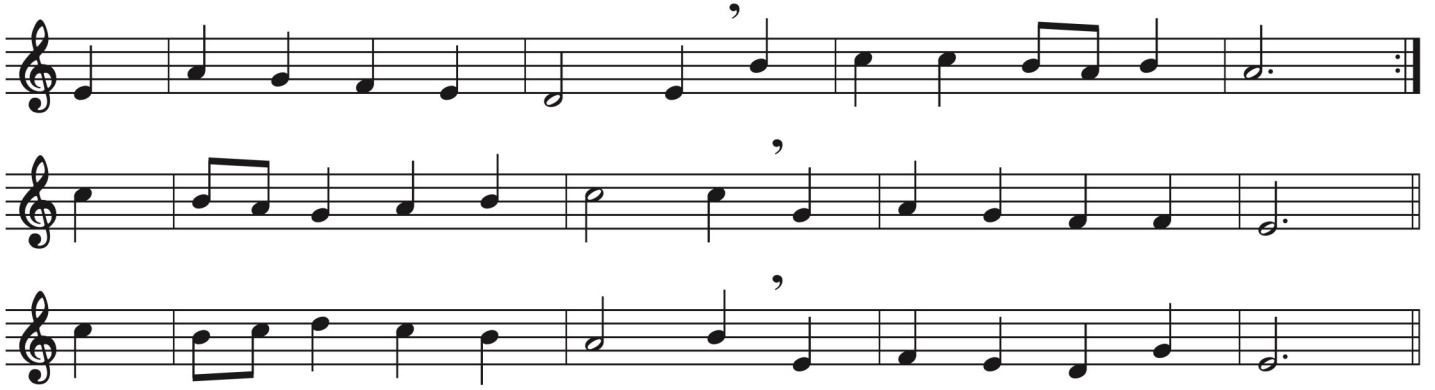
The Offertory Hymn : 90 O sacred head, sore wounded Passion Chorale

PASSION CHORALE

Traditional secular melody in H. L. Hassler's *Lustgarten* 1601



**O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore.**



**Thy beauty, long-desired,
hath vanished from our sight;
thy power is all expired,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.**

**In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the Cross to die.
Ah, keep my heart thus movèd
to stand thy Cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.**

**My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour:
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the Cross of life.**

*Paul Gerhardt (1607–1676), from a 14th century Latin hymn,
trans. Robert Bridges (1844–1930)*

At the conclusion of the offertory hymn, all kneel. A Crucifix is carried into the church in procession. Three times it is said.

*Ÿ Behold the wood of the Cross,
✠ on which was hung the world's salvation.
O come let us worship.*

The Veneration of the Cross then follows.

You are invited to come forward and spare a moment with our Lord at the foot of the cross and pray in recognition of His sacrificial love for us.

During the Veneration of the Cross the choir will sing:

O vos omnes Pablo Casals

*O vos omnes, qui transitis per viam, attendite, et videte
si est dolor similis sicut dolor meus.*

*O all you who pass by, behold and consider
if there is any sorrow like my sorrow.*

(Lamentations 1:12)

At the conclusion of the Veneration of the Cross the Blessed Sacrament is carried back to the high altar in silence. The Priest says:

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to pray:

UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

The Priest continues:



BELIVER us, O Lord, we beseech thee, from all evils, past, present and to come: and graciously grant us peace in all our days: that by thine availing mercy we may ever both be free from sin and safe from all distress. Through the same Jesus Christ, thy Son, our Lord: Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, for ever and ever. **Amen.**

The Congregation receives the Sacrament in silence.

Then shall be sung the Communion Hymn:

305 Soul of my Saviour, sanctify my breast *Anima Christi*

ANIMA CHRISTI

William Maher



**Soul of my Saviour, sanctify my breast,
body of Christ, be thou my saving guest,
blood of my Saviour, bathe me in thy tide,
wash me with water flowing from thy side.**

**Strength and protection may thy passion be,
O blessed Jesu, hear and answer me;
deep in thy wounds, Lord, hide and shelter me,
so shall I never, never part from thee.**

**Guard and defend me from the foe malign,
in death's dread moments make me only thine;
call me and bid me come to thee on high
where I may praise thee with thy saints for ay.**

Latin, 14th century. Trans. Anon.

ALL to remembrance, O Lord, thy tender mercies, and through thine everlasting protection sanctify thy servants, for whom Christ thy Son did by the shedding of his Blood institute this paschal sacrament. Through the same Christ our Lord. **Amen.**

Then shall be sung the Final Hymn:

At the conclusion of the service we leave the church in silence.

Please join us for morning tea and hot cross buns in the Parish Hall.

2021 HOLY WEEK AND EASTER SERVICES

Friday 2 April; Good Friday

10:00am Liturgy of the Cross

Saturday 3 April; Holy Saturday

7:00pm Lighting of the New Fire and the First Eucharist of Easter

Sunday 4 April; Easter Day

8:00am Holy Eucharist

10.00am Choral Eucharist (*No Litany or Evensong*)
