

SOLEMN LITURGY OF THE PASSION AND DEATH OF THE LORD

GOOD FRIDAY



ANGLICAN CHURCH OF THE ASCENSION
BURWOOD EAST

ORDER OF SERVICE

The people gather in silence.

The sanctuary party enters in silence and the people sit or kneel.

Fr. Anthony says

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.**

The ministry of the Word:

The 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.

Psalm 22:

My God, my God, why have you forsaken me:

**why are you so far from helping me
and from the words of my groaning?**

My God, I cry to you by day, but you do not answer:

and by night also I take no rest.

But you continue holy:

you that are the praise of srael.

In you our fathers trusted:

they trusted, and you delivered them;

To you they cried and they were saved:

they put their trust in you and were not confounded.

But as for me, I am a worm and no man:

the scorn of men and despised by the people.

All those that see me laugh me to scorn:

they shoot out their lips at me and wag their heads, saying,

‘He trusted in the Lord let him deliver him:

let him deliver him, if he delights in him.’

But you are he that took me out of the womb:

that brought me to lie at peace on my mother’s breast.

On you have I been cast since my birth:

you are my God, even from my mother’s womb.

O go not from me, for trouble is hard at hand:

and there is none to help.

Many oxen surround me:

fat bulls of Bashan close me in on every side.

They gape wide their mouths at me:

like lions that roar and rend.

I am poured out like water, and all my bones are out of joint:

my heart within my breast is like melting wax.

My mouth is dried up like a potsherd:

and my tongue clings to my gums.

My hands and my feet are withered:

and you lay me in the dust of death.

For many dogs are come about me:

and a band of evildoers hem me in.

I can count all my bones:

they stand staring and gazing upon me.

They part my garments among them:

and cast lots for my clothing.

O Lord, do not stand far off:

you are my helper, hasten to my aid.

The second reading: Hebrews 10: 16 - 25

‘This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their

minds'; he also adds, 'I will remember their sins and their lawless deeds no more.' Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain, (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Gradual hymn:

**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. Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.**

TIS 342 Isaac Watts

The Passion of Our Lord Jesus Christ
according to John, chapter 18, beginning at verse 1

*The congregation will read the part of the **PEOPLE**.*

Narrator: 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 officers 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,

Jesus: Whom are you looking for?

Narrator: They answered,

PEOPLE: Jesus of Nazareth.

Narrator: Jesus replied,

Jesus: I am he.

Narrator: 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,

Jesus: Whom do you seek?

Narrator: And they said,

PEOPLE: Jesus of Nazareth.

Narrator: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfill 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,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: So the soldiers, their officer, and the Jewish officers 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,

Maid: You are not also one of this man's disciples are you?

Narrator: Peter said,

Peter: I am not.

Narrator: Now the slaves and the officers 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,

Jesus: 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.

Narrator: When Jesus had said this, one of the officers standing nearby struck him on the face, saying,

PEOPLE: Is that how you answer the high priest?

Narrator: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

PEOPLE: You are not also one of his disciples, are you?

Narrator: Peter denied it and said,

Peter: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

A servant: Did I not see you in the garden with him?

Narrator: 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,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

PEOPLE: If this man were not a criminal, we would not have handed him over to you.

Narrator: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

Narrator: The Jews replied,

PEOPLE: We are not permitted to put anyone to death.

Narrator: (This was to fulfill 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,

Pilate: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Jesus: 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.

Narrator: Pilate asked him,

Pilate: So you are a king?

Narrator: Jesus answered,

Jesus: 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.

Narrator: Pilate asked him,

Pilate: What is truth?

Narrator: After he had said this, he went out to the Jews again and told them,

Pilate: 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?

Narrator: They shouted in reply,

PEOPLE: Not this man, but Barabbas!

Narrator: 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,

PEOPLE: 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 officers saw him, they shouted,

PEOPLE: 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,

PEOPLE: 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,

PEOPLE: 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. Pilate said to the Jews,

Pilate: Here is your King!

Narrator: They cried out,

PEOPLE: Away with him! Away with him! Crucify him!

Narrator: Pilate asked them,

Pilate: Shall I crucify your King?

Narrator: The chief priests answered,

PEOPLE: We have no king but Caesar.

Narrator: Then he handed Jesus 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,

PEOPLE: 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,

PEOPLE: Let us not tear it, but cast lots for it to see who will get it.

Narrator: This was to fulfill 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,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus saw that all was now finished, he said, (in order to fulfill the scripture),

Jesus: I am thirsty.

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: It is finished.

Narrator: . . . Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Silence is kept for a time

Sermon, followed by silence.

Invitation to Confession:

'God shows great love for us in that while we were still sinners Christ died for us'.

Let us confess our sins in penitence and faith.

Confession:

**O Christ, we are stripped bare by your suffering.
You see our dreams, our demons, and the
secrets we keep even from ourselves.**

**Forgive all that needs to be forgiven,
heal all that needs to be healed,
awaken all the good that sleeps in us,
banish all the fears that paralyse us.
Put the power of your cross into our lives for ever,
and clothe us with hope and love. Amen.**

Absolution:

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

Hymn:

**Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord ?**

**Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?**

**Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?**

**Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?**

**Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?**

TiS 345 Based on an African-American Spiritual

The Proclamation of the Cross

*The people remain standing.
A cross is brought into the church.*

The bearer stops three times, saying:

**Behold the wood of the cross on which was hung the Saviour of the world.
Come, let us worship him.**

Fr. Anthony says:

In recognition of God's sacrificial love made plain for us this day,
I invite you to come forward and spend a moment of prayer before the cross.

While the Solemn Prayers are being read, all are invited to come forward, keeping a Covid safe space to spend a moment of prayer before the cross, by either kneeling or standing. Families or households may come up together.

The Solemn prayers

The Prayers have been part of the Good Friday liturgy since earliest times. In these prayers the church holds up before God all for whom Christ died. The people sit or kneel for the prayers. Silence is part of the prayers.

*The response to "Lord, in your mercy" is **"hear our prayer."***

At the conclusion of the veneration of the cross, Fr. Anthony says:

O Saviour of the world by your cross and precious blood
you have redeemed us

**Save us, and help us,
we humbly beseech you, O Lord.**

Hymn:

**When his time was over,
the palms lay where they fell.
As they ate together,
he told his friends farewell.
Jesus, though you cried out
for some other end,
love could only choose a cross
when our life began again.**

**2. Secretly they planned it,
with money changing hands;
in the quiet garden
a kiss betrayed their man.
Priests and elders tried him,
soldiers crowned him king.
We were in the crowd that day
when our life began again.**

**3. Women wept to see him,
he said "Don't weep for me."
Many laughed and mocked him,
"Forgive them, they don't see"
Jesus, please forgive me,
you know what I am;
I was one who nailed your hands
when our life began again.**

**4. There was one who asked you,
"Remember me this day."
Jesus, when I'm dying,
remember me that way.
When my life is over,
be with me, my friend,
like the thief upon the cross
when our life began again.**

TIS 357 Robin Mann 1949-

The ministry of the sacrament:

*We use the Sacrament reserved from the Maundy Thursday Eucharist.
The people remain standing.*

As our Saviour Christ has taught us, we are confident to pray,

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

Invitation to Communion:

Unless a grain of wheat falls to the ground and dies,
it remains just a single grain;
but if it dies it bears much fruit.

If we have died with him, we shall live with him.

All those baptised into the Christian Church may share in the Communion.

When the administration of Communion is completed, silence is kept for a time.

Post communion hymn:

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

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

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

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

TIS 339 Paul Gerhardt 1607-76

The final prayer is said, all standing:

Lord Jesus Christ,
**The story of your suffering is written on our hearts,
and the salvation of the world is in your outstretched hands.
Keep your victory always before our eyes,
your praise on our lips,
your peace in our lives. Amen**



The people sit or kneel for a short time of reflection.

Fr Anthony and the people depart the church and narthex in silence

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*We acknowledge the traditional custodians of this land, the Wurundjeri people of the Kulin nation.
We pay our respects to their elders, past, present, and emerging.*

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