



Good Friday

15TH APRIL 2022

**10:00AM THE LITURGY OF
GOOD FRIDAY**

The Most Reverend Geoffrey Smith, Archbishop of Adelaide
The Right Rev'd Chris McLeod, Dean
The Rev'd Canon Jenny Wilson, Canon Precentor

Music Setting: Sarum Plainsong
Choir: St Peter's Cathedral Choir
Director of Music: Anthony Hunt
Organist: David Heah



Hymns: 181, 157

Please stand as the Clergy enter in silence.

Please kneel/sit while the Choir sings the Introit.

John IV, King of Portugal (1604-1656) - *Crux Fidelis*

Crux fidelis, inter omnes, arbor una nobilis:

Nulla silva talem profert, fronde, flore, germine :

Dulce lignum, dulces clavos, Dulce pondus sustinet.

Faithful cross, above all other, one and only noble tree:

None in foliage, none in blossom, none in fruit thy peer may be.

Sweetest wood and sweetest iron, sweetest weight is hung on thee!

The Collect for Good Friday

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

Please sit for the Old Testament Reading: Isaiah 52:13-53:12 (read by Pauline Brooks)

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.

The Choir sings Psalm 22:1-22 (Chants: C.S. Lang / R. Walker)

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 Israel.

In you our forebears 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.

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.
Deliver my body from the sword:
my life from the power of the dogs;
O save me from the lion's mouth:
and my afflicted soul from the horns of the wild oxen.

New Testament Reading: 1 Corinthians 1:18-31 (read by Francis Brooks)

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

Please stand to sing the Gradual Hymn (masks must be worn while singing)

Hymn: #181

O Sacred Head

- 1. O sacred head, surrounded
by crown of piercing thorn!
O bleeding head, so wounded,
so shamed and put to scorn!
Death's pallid hue comes o'er thee,
the glow of life decays;
yet angel-hosts adore thee,
and tremble as they gaze.**
- 2. Thy comeliness and vigour
is withered up and gone,
and in thy wasted figure
I see death drawing on.
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
turn thou thy face on me.**
- 3. In this thy bitter passion,
good Shepherd, think of me
with thy most sweet compassion,
unworthy though I be:
beneath thy cross abiding
for ever would I rest,
in thy dear love confiding,
and with thy presence blest.**

Tune: PASSION CHORALE, Traditional secular melody, J. S. Bach (1685-1750)

Words: P. Gerhard (1607-1676)

Please sit for The Passion Gospel according to St John: 18:1-19:42 (Read by Cathedral Clergy)

After Jesus had spoken these words, he 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 round 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 Jews 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.

Please stand

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.

A short period of silence is observed.

Please be seated for the remainder of the Passion Gospel

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.

The Choir sings the Motet:

Spiritual, arr. Bob Chilcott (b. 1955) - *Were you there?*

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 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?

Please remain seated for the Sermon: The Rev'd Canon Jenny Wilson

Silence may follow

THE SOLEMN PRAYERS

Please kneel/sit

God sent his Son into the world, not to condemn the world, but 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.

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)

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. **Amen.**

I ask you to pray for all God's people in their vocation and ministry, for all bishops, priests and deacons, for Geoff our Archbishop and Primate, Denise, Tim and Chris our Bishops, and for all who are preparing for baptism and confirmation.

(Pause for silent prayer)

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. **Amen.**

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

(Pause for silent prayer)

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. **Amen.**

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

(Pause for silent prayer)

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. **Amen.**

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

(Pause for silent prayer)

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. **Amen.**

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

(Pause for silent prayer)

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. **Amen.**

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.

(Pause for silent prayer)

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 down hearted, and show mercy to all who are in trouble. **Amen.**

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.**

THE VENERATION OF THE CROSS

Let us pray that the cross of our Lord and Saviour may change our lives:

The Cross stands at the heart of Good Friday. As the Choir sings the motet, you are invited to use the Cross as a focus for your reflection and prayers. You may choose to come forward to stand or kneel at the foot of the cross or you may wish simply to remain in your place.

William Byrd (c.1540 – 1623) - *Miserere mei, Deus*

Miserere mei, Deus, secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.	<i>Have mercy upon me, O God, after thy great goodness. According to the multitude of thy mercies do away mine offences.</i>
--	--

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.

Please stand

During the hymn, the elements consecrated and reserved during the Liturgy of Maundy Thursday are brought to the High Altar from the Altar of Repose in the Lady Chapel (masks must be worn while singing).

Hymn: #157

When I survey the wondrous Cross

- | | |
|---|---|
| 1. 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. | 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? |
| 2. Forbid it, Lord, that I should boast
save in the Cross of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood. | 4. His dying crimson, like a robe,
spreads o'er his body on the tree:
then am I dead to all the globe,
and all the globe is dead to me. |
| 5. Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all. | |

Tune: ROCKINGHAM, Melody *Tunbridge* from *A Second Supplement to Psalmody in Miniature* c. 1780 adapted by E. Miller (1731-1807)
Words: I. Watts (1674-1748) *Galatians* 6.14

THE LITURGY OF THE SACRAMENT

Please kneel/sit

God shows great love for us in that while we were still sinners Christ died for us.
Let us confess our sins.

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.

The Absolution is pronounced

We have turned our hearts to God in repentance and our sins are laid bare before the cross of Jesus Christ. In the name of the living God, your sins are forgiven. **Amen.**

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.

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.

The words of administration are said for all to hear, after which those who wish to communicate come to the High Altar and receive the Sacrament in silence.

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

The Choir sings the Agnus Dei

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, you take away sin of world, have mercy on us.

Lamb of God, you take away sin of world, grant us your peace.

When the communion is ended, all stand

Jesus said, "It is finished"; and he bowed his head and gave up his spirit.

The candle is extinguished

The choir and ministers depart in silence

All are asked to leave the Cathedral precinct quietly

A retiring collection will be taken.

***All proceeds go to Anglican Board of Mission's Good Friday Gift,
enabling Australian Anglicans to join in God's mission in the Church of Jerusalem.***

Copyright: NRSV: The Scripture quotations contained herein are from the New Revised Standard Version Bible, copyright © 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., and are used by permission. All rights reserved. Copyright © 1995, the Anglican Church of Australia Trust Corporation. From the text of A Prayer Book for Australia, published under the imprint of Broughton Books. Reproduced with permission.