

The Solemn Liturgy of Good Friday

18 April 2025 at 10 am

St Peter's Cathedral resides on the lands of the Kaurna people. We give thanks for their ancestors and acknowledge the ongoing right and responsibility of their elders to care for this Country. We are committed to work and pray towards a more just settlement for all Indigenous people and pay our respect to First Nations people with us.

**St Peter's Cathedral is a Christ-centred, sacramental,
inclusive, thinking, mission-oriented faith community.**

Presider & Preacher:

The Most Reverend Geoffrey Smith, Archbishop of Adelaide

Dean: The Right Reverend Chris McLeod

Canon Precentor: The Reverend Canon Jenny Wilson

Readers: Wendy Dawes, Phil Daughtry

Choir: The Choir of St Peter's Cathedral

Conductor: Anthony Hunt

Organist: Andrew Georg

Hymns: 181, 157

Welcome to St Peter's Cathedral.

Today we celebrate the second day of the Paschal Triduum – the Great Three Days.

We first hear the Word of God, and meditate on the Passion and Cross of Jesus.

We pray for the church and the world for which Jesus died.

We venerate the Cross on which Jesus died, the symbol of his crucifixion, and of the redeeming benefits of his passion and death.

And we gather to receive the Eucharist consecrated on Maundy Thursday, over which we have kept vigil.

Please join us in saying the words in bold. All indications for sitting, kneeling, and standing are a guide only. Please do whatever is most comfortable for you.

Please kneel as the clergy enter in silence. The choir sings

INTROIT

*Crux fidelis, inter omnes,
arbor una nobilis:
Nulla silva talem profert,
fronde, flore, germine:
Dulce lignum, dulces clavos,
Dulce pondus sustinet.*

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

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.

Please sit

FIRST READING

ISAIAH 52:13-53:12

A reading from the Prophet Isaiah

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,
stricken for the transgression of my people.

They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.

When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

For the word of the Lord,

Thanks be to God.

Remain seated, the choir sings

PSALM 22:1-22

Chant: Matthew Camidge (1764-1844)

*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.*

SECOND READING

HEBREWS 10:16-25

A reading from the letter to the Hebrews

*'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.

For the word of the Lord,
Thanks be to God.

Please stand

HYMN 181 – O SACRED HEAD SURROUNDED (PASSION CHORALE)

- 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!
Jesu, 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.**

Please sit

GOSPEL READING

JOHN 18:1-19:42

The Passion of our Lord Jesus Christ according to John.

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 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 period of silence is observed.

Please sit

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.

Remain seated while the choir sings

MOTET

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?

Remain seated

THE SERMON

The Most Reverend Geoffrey Smith, Archbishop of Adelaide

CONFESSION AND ABSOLUTION

Silence is kept

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

Let us confess our sins.

Please kneel/ sit

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.

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.

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.

Silence

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, Sophie, Tim and Chris our Bishops, and for all who are preparing for baptism and confirmation.

Silence

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.

Silence

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.

Silence

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.

Silence

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.

Silence

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.

Silence

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.

The prayers conclude:

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

Behold the wood of the cross on which the Saviour of the world was hung.

Come, let us worship him.

The Cross stands at the heart of Good Friday. 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.

During the Veneration, the choir sing

MOTET

*Miserere mei, Deus, secundum magnam
misericordiam tuam; et secundum multitudinem
miserationum tuarum, dele iniquitatem meam.
Amplius lava me ab iniquitate mea: et a peccato
meo munda me.
Quoniam iniquitatem meam ego cognosco, et
peccatum meum contra me est semper.
Tibi soli peccavi, et malum coram te feci; ut
justificeris in sermonibus tuis, et vincas cum
judicaris.
Ecce enim in iniquitatibus conceptus sum: et in
peccatis concepit me mater mea.
Ecce enim veritatem dilexisti; incerta et occulta
sapientiae tuae manifestasti mihi.*

Gregorio Allegri (1582-1652) *Miserere mei, Deus*

Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is always before me. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged. For behold I was conceived in iniquities; and in sins did my mother conceive me. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitia: et exsultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

Docebo iniquos vias tuas, et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea iustitiam tuam.

Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

Tunc acceptabis sacrificium iustitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

At the conclusion of the Veneration, the minister continues

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.

THE LITURGY OF THE SACRAMENT

Please remain seated.

The procession to the Altar of repose occurs as the motet is sung.

MOTET

John Stainer (1840-1901) *God so loved the world*

God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Once the elements have been censed and the Altar party is ready, the crotalus – the wooden clapper used instead of bells during the Great Three Days – is sounded.

Please stand.

During the hymn, the elements consecrated and reserved during the Liturgy of Maundy Thursday are brought from the Altar of Repose in the Lady Chapel to the High Altar.

HYMN 157 – WHEN I SURVEY THE WONDROUS CROSS (ROCKINGHAM)

- 1 When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and poor contempt on all my pride**
- 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.**
- 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 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 a present far too small;
love so amazing, so divine,
demands my soul, my life, my all.**

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.**

THE COMMUNION

Unless a grain of wheat falls in 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.

AGNUS DEI

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

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

Lamb of God, you take away the sins of the world,
grant us your peace

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. Gluten free bread is available on request.

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.

When the communion is ended, all stand

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

The candles are extinguished.

The clergy and choir depart in silence

All are asked to leave the Cathedral precinct quietly

A retiring collection will be taken. Cash and digital options are available.

All proceeds go to Anglican Board of Mission's Good Friday Gift.

This year, the Gift supports Saviour's School in Zarka, Jordan, to help repair the school's outdoor play area.

Palm Sunday to Easter

JOURNEY *through* HOLY WEEK 2025

Palm Sunday

13 April 2025

8.00am Eucharist (BCP)

Blessing of Palm Crosses and reading of the Passion according to St Luke.

10.15am Blessing of Palms, Procession and Choral Eucharist

Gather at Pennington Gardens Water Feature for the blessing of Palms and join the procession to the Cathedral. Choral Eucharist at 10.30am with dramatic reading of the Passion according to St Luke.

6.00pm Choral Evensong

Holy Monday

14 April 2025

7.30am Eucharist

7.00pm Eucharist

Holy Tuesday

15 April 2025

7.30am Eucharist

1.00pm Diocesan

Chrism Eucharist

Reaffirmation of Ordination Vows and the Blessing of Oils

7.00pm Eucharist

Holy Wednesday

16 April 2025

7.30am Eucharist

10.00am Eucharist

7.00pm Tenebrae

Lumina Vocal Ensemble with music from Rachmaninov Vespers

Maundy Thursday

17 April 2025

7.30am Eucharist

7.00pm Choral Eucharist

Eucharist of the Last Supper with the Washing of Feet and Vigil.

Good Friday

18 April 2025

10.00am

Good Friday Liturgy

3.00pm

Meditation Concert

Cathedral Choir

Bob Chilcott Requiem

Free Entry,

Retiring collection for Charity.

Holy Saturday

19 April 2025

5.47pm Meditation

on Mercy and Shame

Liturgy, music and readings from Jonathan Jackson's book

The Harrowing of Hell - an epic poem'

Easter Day Services

Sunday 20 April 2025

6.00AM

EASTER VIGIL

Lighting of the new fire, Reaffirmation of Vows and Holy Communion.

8.00AM

EUCCHARIST

Traditional Eucharist from the Book of Common Prayer with hymns

10.00AM

CHORAL EUCCHARIST

A joyful celebration with glorious music of the resurrection of Christ.

6.00PM

CHORAL EVENSONG

A celebration of Christ's resurrection in word and music.

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St Peter's
nurturing spirit and mind
CATHEDRAL

