

*Welcome to*  
**ST PETER'S EASTERN HILL**

*Diocese of Melbourne - Anglican Church of Australia  
Parish Church of the City since 1846*



“The Vision of St Bernard” 14<sup>th</sup> Century, pen & ink drawing

**GOOD FRIDAY**

**10<sup>th</sup> April 2020, 9am**



## THE LITURGY OF THE WORD

*Due to the COVID-19 pandemic, up to five people only are permitted in the locked-down church, so our services will be significantly pared back this year. Do join us, however, on the St Peter's YouTube channel: <https://bit.ly/3aEZVuB> either "live" at 9am or at another time that suits you, especially if your internet connection is intermittent.*

*The Good Friday liturgy begins in silence, as the celebrant lies prostrate in silent prayer before the altar. The service then continues with the readings.*

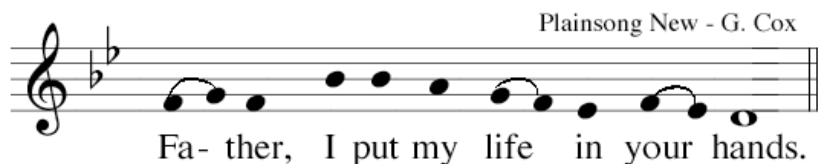
### **FIRST TESTAMENT READING:** Isaiah 52.13 to 53.12

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 the Lord 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.

Hear the Word of the Lord. **Thanks be to God.**

**PSALM:** *the organist leads in the singing of Ps. 31*



**EPISTLE:** from the Letter to the Hebrews 4.14-16, 5.7-9

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Hear the Word of the Lord. **Thanks be to God.**

*The Gradual hymn:*

**1. Drop, drop, slow tears  
and bathe those beauteous feet,  
which brought from heaven  
the news and Prince of Peace.**

**2. Cease not, wet eyes,  
his mercies to entreat;  
to cry for vengeance  
sin doth never cease.**

**3. In your deep floods  
drown all my faults and fears;  
nor let his eye see sin,  
but through my tears.**

NEH 82

Words: P. Fletcher (1582-1650)

Tune: O. Gibbons (1583-1625)

**GOSPEL:** John 18.1 – 19.42

*The celebrant:* The Lord be with you.

**And also with you.**

The Gospel of our Lord Jesus Christ according to John.

**Glory to you + Lord Jesus Christ.**

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.

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.

### *Silence*

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.

*In place of the homily, a period of silent reflection follows; and then the hymn.*

- 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.**
- 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?

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.


NEH 95 (omit v. 4)  
Words: I. Watts (1674-1748)  
Tune: E. Miller (1731-1807)

## VENERATION OF THE CROSS

*The celebrant slowly unveils the crucifix, while singing three times:*

Behold the wood of the cross, on which was hung the saviour of the world.

*The response:*



O \_\_\_\_\_ come, \_\_\_\_\_ let \_\_\_\_\_ us wor \_\_\_\_\_ ship.

TONE VI

*The celebrant and all those present come forward, in silence, to venerate the cross.*

## THE COMMUNION OF THE FAITHFUL

*The celebrant proceeds to the Altar of Repose, where the Blessed Sacrament was placed on Maundy Thursday evening. The ciborium is then placed on the altar, before the celebrant introduces the confession:*

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

*Silence*

Let us then confess our sins in penitence and faith.  
**Merciful God,**  
**our maker and our judge,**  
**we have sinned against you**  
**in thought, word, and deed,**  
**and in what we have failed to do:**

we have not loved you with our whole heart;  
we have not loved our neighbours as ourselves;  
we repent and are sorry for all our sins.  
Father, forgive us.  
Strengthen us to love and obey you in newness of life;  
through Jesus Christ our Lord. Amen.

*The celebrant pronounces the absolution:*

Almighty God,  
Who has promised forgiveness of sins  
to all those 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.**

*The Lord's Prayer follows:*

**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 sacrament is distributed, followed by the post-communion hymn:*

**1. 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.**

2. Thy beauty, long-desirèd,  
Hath vanished from our sight;  
Thy power is all expirèd,  
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.

NEH 90 (vv.1&2)  
Words: 14<sup>th</sup> C. Latin hymn  
trans. Robert Bridges (1844-1930)  
Tune: from Bach's *Passion according to St Matthew* (1729)

*The service concludes with the post-communion prayer:*

Most merciful God,  
You have restored us to life  
By the triumphant death of Jesus, your Son.  
Continue his healing work within us  
That all who partake in this communion  
May give themselves wholly to your service.

*A period of silent reflection follows.*

*Due to the COVID-19 pandemic, the MCCLA Ecumenical Stations of the Cross, usually attended by thousands of Melbournians, has been cancelled. However, Zak Hanyn, of Wesley Church, and others have prepared a video of the 14 stations, accompanied by a shortened form of the liturgy. You will find this at: <http://www.mccia.org.au/way-of-the-cross>*

---

## LITURGIES FOR THE REMAINDER OF HOLY WEEK

*Our Holy Week and Easter liturgies can be found on the St Peter's YouTube Channel:*  
<https://bit.ly/3aEZVuB>

- ❖ *The Easter Vigil and First Mass of Easter starts at 11.30pm on Saturday evening.*
- ❖ *Easter Day Mass is at 11am*

Also, join us for “Morning Tea at the Vicarage” 12.30pm Easter Day, by zoom:

URL: <https://bit.ly/3e2OKhF>

Meeting ID: 493 745 631

Password: 710263

