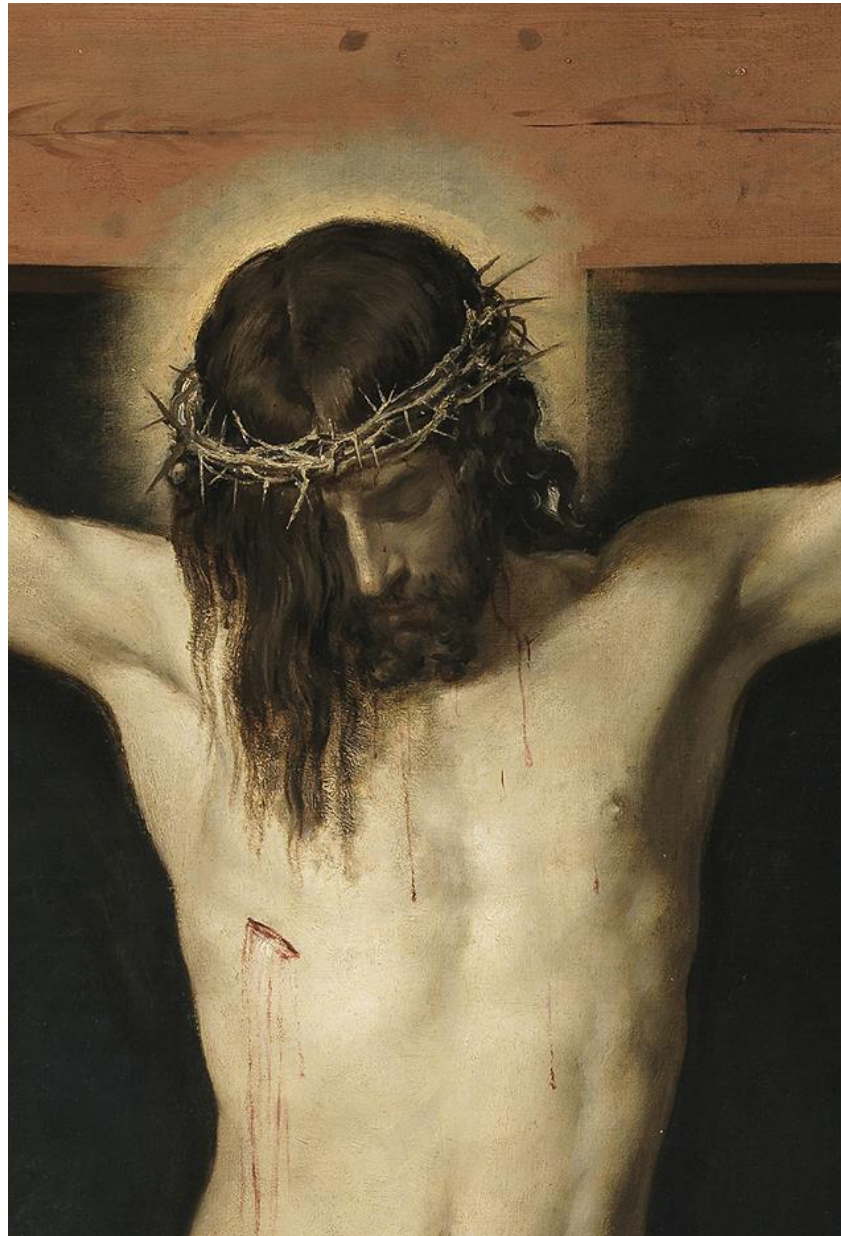


Welcome to
ST PETER'S EASTERN HILL

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



“Christ Crucified” (detail) by Diego Rodríguez de Silva y Velázquez (1599 – 1660)

GOOD FRIDAY

15TH APRIL 2022

THE LITURGY OF THE WORD

The congregation does not need to genuflect as the Blessed Sacrament is in the Altar of Repose, not the tabernacle of the High Altar.

Please kneel as the sacred ministers enter in silence and prostrate themselves in front of the altar.

Silence is kept until the priest and ministers go to the sedilia for the opening collects. Please sit for the collects.

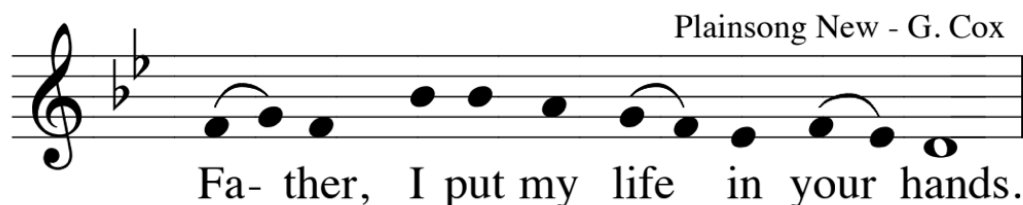
FIRST READING: ISAIAH 52.13 TO 53.12.

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 31: *led by the cantor, please join in the refrain*



In you, O Lord, I seek refuge;
do not let me ever be put to shame;
in your righteousness deliver me.
Into your hand I commit my spirit;
you have redeemed me,
O Lord, faithful God. **R.**

I am the scorn of all my adversaries,
a horror to my neighbours,
an object of dread to my acquaintances.
Those who see me in the street flee from me.
I have passed out of mind like one who is dead;
I have become like a broken vessel. **R.**

But I trust in you, O Lord;
I say, "You are my God."
My times are in your hand;
deliver me from the hand of my enemies and persecutors. **R.**

Let your face shine upon your servant;
save me in your steadfast love.
Be strong, and let your heart take courage,
all you who wait for the Lord. **R.**

THE EPISTLE: HEBREWS 4.14-16, 5.7-9 *chanted by the sub-deacon.*

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 sympathise 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.**

Please stand.

GRADUAL:

Christus factus est pro nobis obédiens
usque ad mortem, mortem autem
crucis.

*Christ became obedient for us unto death, even
death on a Cross.*

TRACT:

Lord, hear my prayer, and let my cry come unto you. Do not turn your face away from me; in the day of my distress, lend me your ear. On each day that I call upon you, please make haste to hear me. For my days pass away like smoke, and my bones burn as if in a furnace. I am smitten like grass, and my heart is withered; I have forgotten even to eat my bread. O Lord, you will arise and have pity on Zion; for the time has come to have mercy on her.

GOSPEL: JOHN 18.1 – 19.42

Remain standing for: The Passion of Our Lord according to St John – *Victoria arr. Cox*

N = Narrator; C = Christ; S = Speakers other than Christ; All = Groups of Speakers

N. The Passion of our Lord Jesus Christ according to John. Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them:

J. "Whom do you seek?"

N. They answered him:

All "Jesus of Nazareth."

N. Jesus said to them:

J. "I am he."

N. Judas, who betrayed him, was standing with them. When he said to them, "I am he", they drew back and fell to the ground. Again he asked them,

J. "Whom do you seek?"

N. And they said:

All "Jesus of Nazareth."

N. Jesus answered them:

J. "I told you that I am he: so, if you seek me, let these men go."

N. This was to fulfil the word which he had spoken: "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus.

Jesus said to Peter:

J. "Put your sword into its sheath: shall I not drink the cup which the Father has given me?"

N. So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door.

So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter:

S. "Are not you also one of this man's disciples?"

N. And he said:

T. "I am not."

N. Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then, questioned Jesus about his disciples and his teaching. Jesus answered him:

- J.** "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said."
- N.** When he had said this, one of the officers standing by struck Jesus with his hand, saying,
- S.** "Is that how you answer the high priest?"
- N.** Jesus answered him:
- J.** "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?"
- N.** Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him:
- All** "Are not you also one of his disciples?"
- N.** He denied it and said:
- S.** "I am not."
- N.** One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked:
- S.** "Did I not see you in the garden with him?"
- N.** Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said:
- S.** "What accusation do you bring against this man?"
- N.** They answered him:
- All** "If this man were not an evildoer, we would not have handed him over."
- N.** Pilate said to them:
- S.** "Take him yourselves and judge him by your own law."
- N.** The Jews said to him:
- S.** "It is not lawful for us to put any man to death."
- N.** This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him:
- S.** "Are you the King of the Jews?"
- N.** Jesus answered him:

- C.** "Do you say this of your own accord, or did others say it to you about me?"
- N.** Pilate answered:
- S.** "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?"
- N.** Jesus answered him:
- C.** "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; my kingship is not from the world."
- N.** Pilate said to him:
- S.** "So you are a king?"
- N.** Jesus answered:
- C.** "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."
- N.** Pilate said to him:
- S.** "What is truth?"
- N.** After he had said this, he went out to the Jews again, and told them:
- S.** "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?"
- N.** They cried out again:
- All** "Not this man, but Barabbas!"
- N.** Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying:
- All** "Hail, King of the Jews!"
- N.** And they struck him with their hands. Pilate went out again, and said to them:
- S.** "Behold, I am bringing him out to you, that you may know that I find no crime in him."
- N.** So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them:
- S.** "Here is the man! "
- N.** When the chief priests and the officers saw him, they cried out, saying:

All "Crucify him, crucify him!"

N. Pilate said to them:

S. "Take him yourselves and crucify him, for I find no fault in him."

N. The Jews answered him:

All "We have a law, and by that law he ought to die, because he has made himself the Son of God."

N. When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:

S. "Where are you from?"

N. But Jesus gave no answer. Pilate therefore said to him:

S. "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?"

N. Jesus answered him:

C. "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

N. Upon this Pilate sought to release him, but the Jews cried out:

All "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar."

N. When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews:

S. "Here is your King!"

N. They cried out:

All "Away with him, away with him, crucify him!"

N. Pilate said to them:

S. "Shall I crucify your King?"

N. The chief priests answered:

All "We have no king but Caesar."

N. Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew, Golgotha. There they crucified him, and with him two

others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; and it read: "Jesus of Nazareth, the King of the Jews."

Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate:

All "Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

N. Pilate answered:

S. "What I have written I have written."

N. When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; But the tunic was without seam, woven from top to bottom; so they said to one another:

All "Let us not tear it, but cast lots for it to see whose it shall be."

N. This was to fulfil the scripture: "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by 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 near, he said to his mother:

C. "Woman, behold, your son!"

N. Then he said to the disciple:

C. "Behold, your mother!"

N. And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, (to fulfil the scripture) said:

C. "I thirst."

N. A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said:

C. "It is finished";

N. And he bowed his head and gave up his spirit. *Please kneel for a period of silence.*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

So 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. But one of the soldiers pierced his

side with a spear, and at once there came out blood and water.

He who saw it has borne witness - his testimony is true, and he knows that he tells the truth - that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight.

They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews.

Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Please sit for the Homily.

THE SOLEMN PRAYERS

Please stand while the celebrant leads the Solemn Prayers. Each petition is introduced by:

Celebrant: Let us kneel all kneel

Deacon: Let us stand all stand

A period of silence follows the final prayer.

THE VENERATION OF THE CROSS

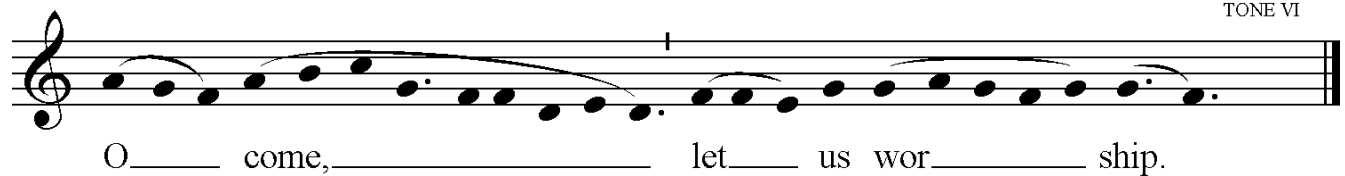
Please stand to sing the hymn:

NEH 95. *When I survey the wondrous Cross*

Please remain standing as the veiled crucifix is presented. The celebrant sings three times:

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

Please join in the response, and then genuflect.



All are invited to come forward (in two lines, as for communion) and to kneel in veneration before the Cross. During the veneration the choir sings:

VENERATION ANTIPHON

Crucem tuam adorámus, Dómine: et
sanctam resurrectiónem tuam
laudámus et glorificámus: ecce enim
propter lignum venit gáudium in
univérso mundo.

*We worship you, Lord, we venerate your
cross, we praise your resurrection. Through the
cross you brought joy to the world.*

THE REPROACHES Tomás Luis de Victoria (c. 1548 – c. 1611) *Improperia*

Pópule meus, quid feci tibi? Aut in quo
contristávi te? respónde mihi.
Vs. Quia edúxi te de terra Ægýpti:
parásti Crucem Salvatóri tuo.
Hágios o Theós. Sanctus Deus. Hágios
ischyrós. Sanctus fortis. Hágios
Athánatos, eléison hymas.
Sanctus immortális, miserére nobis.

*My people, what have I done to you? How
have I offended you? Answer me!
Vs. I led you out of Egypt, from slavery to
freedom, but you led your Saviour to the cross.
Holy is God!
Holy and strong!
Holy immortal One, have mercy on us!*

VENERATION MOTET Tomás Luis de Victoria (c. 1548 – c. 1611) *O Vos Omnes*

O vos ómnes qui transítis per víam,
atténdite et vidéte: si est dólór símilis
sícút dólór méus. Atténdite, univérsi
pópuli, et vidéte dolórem méum. Si est
dólór símilis sícút dólór méus.

*O all you who walk by on the road, pay
attention and see: if there be any sorrow like
my sorrow. Pay attention, all people, and
look at my sorrow: if there be any sorrow like
my sorrow.*

A period of silence follows.

THE COMMUNION OF THE FAITHFUL

Please kneel. The sacred ministers and servers proceed to the Altar of Repose to return the Blessed Sacrament to the High Altar. The procession proceeds via the south and central aisles, thus completing the procession of Maundy Thursday.

*Please join the processional hymn:
NEH 517b. Sing, my Tongue, the Glorious Battle*

The deacon introduces the confession:

Merciful God: our maker and our judge, we have sinned against you in thought, word, and deed, and 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. All then join in the Lord's Prayer.

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. All those who are accustomed to make their communion in any Christian tradition are most welcome to receive. All are welcome to come forward for a blessing.

COMMUNION MOTET W. Byrd (c. 1543-1623) *Miserere mei Deus*

Miserere mei Deus
secundum magnam misericordiam
tuam, et secundum multitudinem
miserationum tuarum
dele iniquitatem meam.

*Have mercy on me, O God,
According to your great goodness;
And according to the multitude
Of your mercies
Wipe out my offences.*

*After communion all stand to sing the post-communion hymn:
NEH 82. Drop, Drop Slow Tears.*

The celebrant leads the Post Communion Prayers and the Final Prayer. Please depart in silence.