

ANGLICAN PARISH OF ALTONA / LAVERTON



St Eanswythe's Altona
St Clement's Altona Meadows
O Te Wairua Tapu Ki Poipiripi



*To proclaim God's love and life in Christ:
growing in faith † serving others † nurturing a common life*

29th March 2024

Good Friday

Solemn Liturgy of the Passion and Death of the Lord

9:30am St Clement's

1:00pm St Eanswythe's & Te Hakari Tapu

*Wominjeka :: Haere mai
Welcome*



Our parish lies on the country of the Kulin nation. We recognise and honour the Indigenous custodians of this land over countless generations, and we pay our respects to their elders, past and present. We commit ourselves to the path of reconciliation, justice and healing (including to Pay The Rent to local First Nations people).

GATHERING

The people gather in silence.

The sanctuary party enters in silence and lays before the altar and cross.

THE COLLECT

Merciful God,
who gave your Son to suffer the shame of the cross:
save us from hardness of heart,
that, seeing him who died for us,
we may repent, confess our sin,
and receive your overflowing love,
in Jesus Christ our Lord. **Amen.**

THE MINISTRY OF THE WORD

FIRST READING

A reading from the book of the prophet Isaiah (52.13-53.12)

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.
Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—
so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate. [...]
Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.
Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.

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

By a perversion of justice he was taken away.
Who could have imagined his future?

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

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

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

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

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

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

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;

because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

Hear the word of the Lord.

Thanks be to God.

SUNG PSALM (22)

Sung to the tune of Kingsfold, Tune 585, 'I heard the voice of Jesus say...')

My God, my God, O why have you
Forsaken me? O why
Are you so far from giving help
And from my groaning cry?
By day and night, my God, I call;
Your answer still delays.
And yet you are the Holy One
Who dwells in Israel's praise.

Our forebears put their trust in you;
From you their rescue came.
They begged you and you set them free;
They were not put to shame.
But as for me, I am a worm
And not a man at all.
To all I am despised and base;
Their scornings on me fall.

All those who look at me will laugh
And cast reproach at me.
Their mouths they open wide; they wag
Their heads in mockery:
"The Lord was his reliance once;
Now see what God will send.
Yes, let God rise and set him free,
This man that was God's friend."

You took me from my mother's womb
To safety at the breast.
Since birth when I was cast on you,
In you, my God, I rest.
When I proclaim my praise of you,
Then all the church will hear,
And I will pay my vows in full
Where all hold God in fear.

*Scottish metrical psalm,
Tune: Kingsfold.*

SECOND READING

A reading from the book of Hebrews (10.16-25)

‘This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds’, he also adds, ‘I will remember their sins and their lawless deeds no more.’ Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Hear the word of the Lord.

Thanks be to God.

THE GOSPEL

The Passion of our Lord Jesus Christ according to John (18.1-19.42)

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. 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.

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.

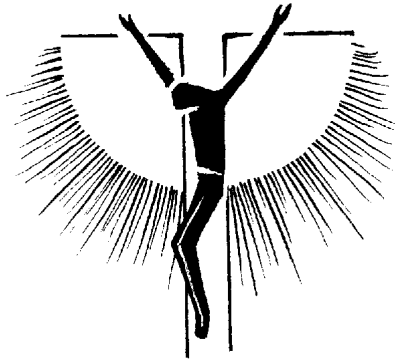
They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.

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.

Here ends the Passion of our Lord.

Silence is kept



VENERATION OF THE CROSS

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

You are invited to come forward and offer devotion at the cross, as we sing:

**Jesus, remember me, when you come into your kingdom.
Jesus, remember me, when you come into your kingdom.**

*Taizé Community
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At the conclusion:

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 REPROACHES

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I led you out of Egypt, from slavery to freedom, but you led your Saviour to the cross.

*My people, what wrong have I done to you?
What good have I not done for you? Listen to me.*

**Holy God, holy and strong, holy and immortal,
have mercy on us.**

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Saviour to the cross.

**Holy God, holy and strong, holy and immortal,
have mercy on us.**

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour with a lance.

**Holy God, holy and strong, holy and immortal,
have mercy upon us.**

I led you from slavery to freedom, and drowned your captors in the sea,
but you handed me over to your high priests.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I opened the sea before you, but you opened my side with a spear. I led you on
your way in a pillar of cloud, but you led me to Pilate's court.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I bore you up with manna in the desert, but you struck me down and scourged
me. I gave you saving water from the rock, but you gave me gall and vinegar to
drink.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

I gave you a royal sceptre, but you gave me a crown of thorns. I raised you to the
height of majesty, but you have raised me high on a cross.

*My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.*

**Holy God, holy and strong, holy and immortal,
have mercy upon us.**

THE SOLEMN PRAYERS

*In union with our Crucified Lord, solemn prayers are offered on behalf of his
people and of the whole world.*

After each prayer, all respond:

...Through Christ our Lord.
Amen.

The presider concludes with a prayer. All respond:
...in Jesus Christ our Lord.
Amen.

THE LITURGY OF THE SACRAMENT

HYMN (*Tune 586*)

1. Soul of my Saviour, sanctify my breast;
Body of Christ, be my true saving guest;
Blood of my Saviour, bathe me in your tide;
Wash me with water flowing from your side.

2. Strength and protection may your Passion be;
O blessed Jesus, hear and answer me:
Deep in your wounds, Lord, hide and shelter me;
So shall I never from you parted be.

3. From the foul enemy my soul defend;
In death's dread moments be my loving friend;
Call me, and bid me come to you on high,
When I may praise you with your saints for ay.

*TiS 502 : Anon. Latin 14th c.
Tr. J. Hegarty, S.J. d.1834 alt.*

During the hymn the consecrated elements are brought from the Lady Chapel.

PREPARATION FOR COMMUNION

Standing at the foot of the cross, as our Saviour taught us, so we 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.

Jesus is the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

Everyone is invited to share communion or receive a blessing: please come forward and stand or kneel at the sanctuary platform.

PRAYER AFTER COMMUNION

A prayer of thanksgiving for the Holy Eucharist is offered. All respond:

...Through Christ our Lord. Amen.

~ Please leave in silence ~