

Good Friday
19 April 2019

GATHERING AND PREPARATION

As you arrive please collect a card from the basket. Each card highlights an area of suffering brought about by the actions of humans. Read the card and learn about the issue it presents. Pray about this situation of suffering. Later you will be invited to place it at the foot of the cross.

The liturgy begins in silence as the ministers enter quietly and take their places at the Altar.

The celebrant greets the people.

Christ became obedient unto death,
even death on a cross.

Therefore, God has highly exalted him
and has given him the name that is above every name.

Sentence of Scripture

Christ became obedient unto death, even death on a cross.
Therefore God has highly exalted him and has given him the name
that is above every name.

Philippians 2:8–9

Prayer of Preparation

**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. Amen.**

A minister says

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

Let us then confess our sins in penitence and faith.

Lord God, you created this world, and made us in your own image.
Forgive us when we turn away from you.

Lord, have mercy.

Lord, have mercy.

Lord God, through your Son you overcame evil and death.

Rescue us from slavery to sin.

Christ, have mercy.

Christ, have mercy.

Lord God, by your Spirit, you restore us to fellowship with you and with one another. Breathe your love and freedom into our lives.

Lord, have mercy.

Lord, have mercy.

Almighty God have mercy on you,
forgive you your sins,
and keep you in life eternal. **Amen.**

The celebrant then says the Collect of the Day.

Almighty God,
look with mercy on this your family.
for whom the Lord Jesus was willing to be betrayed
and to be given into the hands of sinners
and to suffer death upon the cross;
who now lives with you and the Holy Spirit,
one God for ever and ever. **Amen.**

THE MINISTRY OF THE WORD

First Reading

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.

Psalm 22

Choir

- 1 My God, my God, why have you forsaken me:
 why are you so far from helping me
 and from the words of my groaning?
- 2 My God, I cry to you by day, but you do not answer:
 and by night also I take no rest.
- 3 But you continue holy:
 you that are the praise of Israel.
- 4 In you our forebears trusted:
 they trusted, and you delivered them;
- 5 To you they cried and they were saved:
 they put their trust in you and were not confounded.
- 6 But as for me, I am a worm and no man:
 the scorn of all and despised by the people.
- 7 Those that see me laugh me to scorn:
 they shoot out their lips at me
 and wag their heads, saying,
- 8 'He trusted in the Lord—let him deliver him:
 let him deliver him, if he delights in him.'
- 9 But you are he that took me out of the womb:
 that brought me to lie at peace on my mother's breast.
- 10 On you have I been cast since my birth:
 you are my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand:
and there is none to help.

12 Many oxen surround me:
fat bulls of Bashan close me in on every side.

13 They gape wide their mouths at me:
like lions that roar and rend.

14 I am poured out like water,
and all my bones are out of joint:
my heart within my breast is like melting wax.

15 My mouth is dried up like a potsherd:
and my tongue clings to my gums.

16 My hands and my feet are withered:
and you lay me in the dust of death.

17 For many dogs are come about me:
and a band of evildoers hem me in.

18 I can count all my bones:
they stand staring and gazing upon me.

19 They part my garments among them:
and cast lots for my clothing.

20 O Lord, do not stand far off:
you are my helper, hasten to my aid.

Second Reading

1 Corinthians 1:18–23

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles.

Hear the word of the Lord,

Thanks be to God.

Gradual Hymn

Here hangs a man discarded [TIS 356]

**Here hangs a man discarded,
a scarecrow hoisted high,
a nonsense pointing nowhere
to all who hurry by.**

**Can such a clown of sorrows
still bring a useful word
where faith and love seem phantoms
and every hope absurd?**

**Can he give help or comfort
to lives by comfort bound,
where drums of dazzling progress
give strangely hollow sound?**

**Life emptied of all meaning,
drained out in bleak distress,
can share in broken silence
my deepest emptiness;**

**And love that freely entered
the pit of life's despair
can name our hidden darkness
and suffer with us there.**

**Christ, in our darkness risen,
help all who long for light
to hold the hand of promise
and walk into the night.**

Brian Arthur Wren, 1936–

The Lord be with you.
And also with you.

The Passion of our Lord Jesus Christ according to St John
Glory to you Lord Jesus Christ.

Due to the length of this reading, the congregation is invited to sit for the majority of the reading and then to stand as Jesus is led out to be crucified.

After the Gospel, the reader says

This is the Passion of the Lord,
Praise to you Lord Jesus Christ.

AT THE FOOT OF THE CROSS

A large wooden cross will be carried into the Cathedral and placed in view of the congregation.

The cross will be draped with a red cloth, and a crown of wire placed on it.

Large nails will be strewn around its base.

Members of the congregation are invited to approach the cross during the silence, and make their own prayers as they reflect on the significance of Jesus' death on the cross for them as individuals and for all of humanity.

As we think about the brokenness of our world we reflect on the root causes: human greed, ignorance, lack of respect for one another, a relentless drive for power, money and profit, a need to inflict violence on those by whom we feel threatened, a need to dominate and control, wastefulness and a lack of concern for the earth and its creatures. In other words, the brokenness and sinfulness of humanity. We place these, as the "cries of the people", at the foot of the cross, seeking healing and forgiveness. May our prayers also be for wisdom, skill and insight to address these enormous problems.

You are invited to come forward and place your card at the foot of the Cross.

After a few minutes of silence, a set of special prayers for Good Friday will be read, as we pray: for people of faith, for our Jewish brothers and sisters, for people who are spiritual but not religious, for people of other faiths and for people without faith.

THE GREETING OF PEACE

The Greeting of Peace is introduced with these or other suitable words.

Christ has reconciled us to God in one body by the cross

We meet in his name and share his peace/

The peace of the Lord be always with you.

And also with you.

All may exchange a sign of peace.

THE OFFERTORY

Offerings received in Anglican Churches across Australia on Good Friday are sent to Jerusalem to support the mission and witness of the Anglican Diocese of Jerusalem.

Offertory Hymn

My song is love unknown [TIS 341]

**My song is love unknown,
my Saviour's love to me;
love to the loveless shown,
that they might lovely be.
O who am I, that for my sake,
my Lord should take frail flesh and die?**

**He came from his blest throne
salvation to bestow;
but man made strange, and none
the longed-for Christ would know.
But O my friend, my friend indeed!
who at my need his life did spend!**

Sometimes they strew his way
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then "Crucify!" is all their breath,
and for his death they thirst and cry.

Why, what has my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries! Yet they at these
themselves displease,
and 'gainst him rise.

They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he to suffering goes,
that he his foes from thence might free.

In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home,
but mine the tomb wherein he lay.

Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend.

Samuel Crossman, 1624–84 alt.

The gifts of the people are brought to the Lord's Table.

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become for us the bread of life

Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer.
Fruit of the vine and work of human hands,
it will become our spiritual drink

Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have these gifts to share.
Accept and use our offerings for your glory
and for the service of your kingdom.

Blessed be God for ever.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

We give you thanks and praise for your Son,
our Saviour Jesus Christ,
who became obedient unto death, even death on a cross.
He offered the one true sacrifice for sin,
and obtained an eternal deliverance for his people.

The tree of defeat became the tree of victory;
where life was lost, there life has been restored.
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name.
for ever praising you and saying:

**Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Merciful God, we thank you
for these gifts of your creation,
this bread and wine,
and we pray that by your Word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it and gave it to his disciples, saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'

After supper he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from this, all of you.

This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.'

A minister may say

Let us proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Therefore, we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom,
in the fellowship of the Holy Spirit,
we worship you, Father,
in songs of never-ending praise.

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

The Lord's Prayer

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 BREAKING OF THE BREAD AND COMMUNION

The celebrant breaks the bread.

As this broken bread was once many grains,
which have been gathered together and made one bread:

**so may your Church be gathered
from the ends of the earth into your kingdom.**

The celebrant says

The gifts of God for the people of God.
Holy things for holy people.
Broken things for broken people.

All the children of God have a place at God's Table.

Anyone who would normally receive Holy Communion in their own Christian tradition is welcome to receive the Sacrament with us here today.

Gluten-free wafers are available on request.

Communion Anthem

Choir

See as they strip the robe – Trevor Hill, arr. Mark Liversidge

Every Good Friday is different, because we are different. Every year we encounter Christ betrayed, arrested, unjustly tried, flogged and crucified, and our engagement is unique because it is flavoured by the international, national, local and personal events which occupy our minds and prayers. And yet every Good Friday is the same, as we return once more to the unspeakable, world changing, wondrous cross on which the Prince of Glory died. On this day we approach the crux of our faith with penitence, solemnity, simplicity and gratitude. The sacrificial, merciful, saving love, so amazing, so divine, still demands our souls, our lives, our all.

—Royal School of Church Music—Reflection for Good Friday 2017

THE SENDING OUT OF GOD'S PEOPLE

The celebrant says

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.

Most loving God,
you send us into the world you love.
Give us grace to go thankfully and with courage
in the power of your Spirit.

The celebrant blesses the congregation.

Christ our Saviour draw you to himself,
that you may find in him crucified
a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be among you and remain with you always. **Amen.**

A minister may say

Go in peace to love and serve the Lord:
In the name of Christ. Amen.

*Today's liturgy ends in solemn silence and people are asked not to stand around
chatting with each other afterwards.*

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FROM THE DEAN: GOOD FRIDAY JERUSALEM APPEAL

Our Lenten gifts are the major opportunity for the Cathedral community to contribute towards the work of ABM. At various times of the year we focus on different mission agencies, but during Lent we direct our efforts to support ABM. Please take this opportunity to support the important work done by ABM within Australia and with partner churches around the world, especially in the Pacific.

On Good Friday we are asked to make a special gift to support the mission and ministry of the Diocese of Jerusalem and the Middle East. This is an appeal that has roots going right back to the very first Christian communities in the years after Easter. Paul himself was involved in a project to collect gifts from the new converts in the Middle East and in Greece to support the original community of disciples in Jerusalem.

Anglicans around Australia and across the world have chosen Good Friday as the day to make a special gift in support the ministry of the Diocese of Jerusalem.

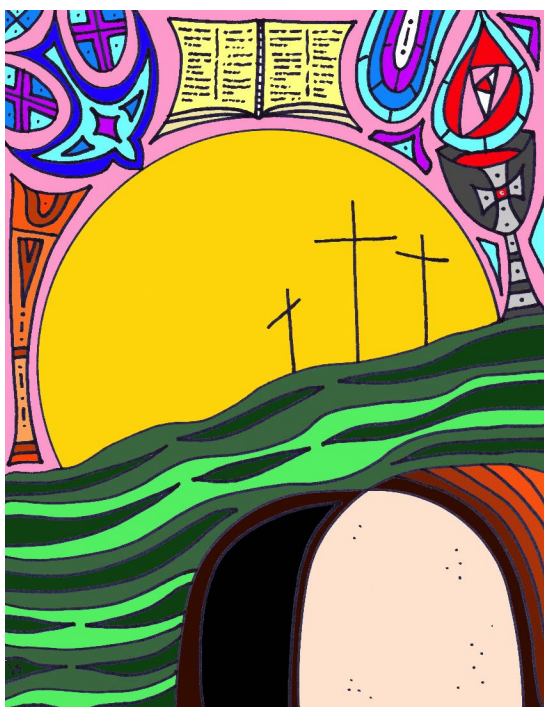
Having served as Dean of St George's College in Jerusalem before coming here, I have a special love for the Diocese of Jerusalem and a deep understanding of the amazing work they do. They have around the same number of parishes as our own Diocese of Grafton, but those ministry units are spread over 5 countries: Israel, Jordan, Lebanon, Palestine and Syria. A challenging neighbourhood!

The Diocese of Jerusalem supports health clinics, hospitals and schools in some of the most needy places on earth, including the Anglican hospital in Gaza and work with refugees from the civil war in Syria. They need our help, our prayers and our loving support.



EASTER VIGIL: HOLY FIRE 7.00pm

We begin our Easter celebrations with this Vigil Eucharist as we light the Holy Fire and chant the Easter Proclamation. This ancient liturgy sets the miracle of Easter in the context of thousands of years of spiritual practice, as the flames of the Holy Fire remind us how the faith has been passed from generation to generation like the fire that passes from candle to candle.



EASTER DAY 9.00am

This is the most important day of the Christian year, and a time when every member of our Cathedral community seeks to gather to celebrate the amazing truth at the heart of our faith: the Lord lives, Christ has risen! The Cathedral will be especially decorated for Easter and the music will be superb, as we seek to offer God the very best worship that we can arrange on this holiest of all days. *11.00am services at Copmanhurst and Lawrence that day.*

CATHEDRAL PILGRIMAGE TO THE HOLY LAND

Our pilgrimage is scheduled for 7–16 December, with 5 nights based in Nazareth while we explore the north of Israel and 5 nights in Jerusalem while we visit selected holy sites on the south. We currently have about 6 places available. Applications close June 30 unless filled sooner.