

THE SECOND SERVICE: GOOD FRIDAY

10 April 2020

OPENING SENTENCES

God forbid that I should boast of anything

but the cross of our Lord Jesus Christ.

In him is salvation, life, and resurrection from the dead;

by him we are redeemed and set free.

May God be gracious to us and bless us,

and make his face shine upon us.

COLLECT

The Lord be with you.

And also with you.

Let us pray:

Almighty God, look graciously on this your family, for whom our Lord Jesus Christ was willing to be betrayed and given up into the hands of sinners, and to suffer death on the cross; through your Son, Jesus Christ our Lord.

Amen.

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.

This is the word of the Lord.

Thanks be to God.

CANTOR - Psalm 22, Wilcock TIS 9

SECOND READING 2 Corinthians 5:14-21

For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For

our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

This is the word of the Lord.

Thanks be to God.

GOSPEL John 18:1-11

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?'

HYMN 55 v1

**O dearest Jesus, what law hast Thou broken,
That such sharp sentence should on Thee be spoken?
Of what offences must Thou make confession,
Of what transgression?**

John 18:12-27

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.

HYMN 55 v2

**With thorns they crown Thee; yea, they smite, they scourge Thee,
With cruel mockings to the cross they urge Thee;
Gall do they give Thee, harshly they decry Thee,
They crucify Thee.**

John 18: 28-40

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.

HYMN 55 v3

**Whence come these sorrows, whence this mortal anguish?
For my transgression, Thou, O Lord, must languish.
All Thou dost suffer, all Thou dost inherit,
This do I merit.**

John 19:1-19:27

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.

HYMN 55 v4

**God's Son the righteous, here must die in sadness:
Man, the transgressor, now may live in gladness;
Man's life was forfeit, yet he is acquitted -
God is committed.**

John 19:28-42

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.

This is the gospel of the Lord.

Praise be to you, O Christ.

HYMN 55 v5

**O love so mighty, wondrous love unbounded,
That brought Thee hither, thus by foes surrounded!
I sought the pleasures which the world doth offer;
Thou, Lord, must suffer.**

SERMON

HYMN LHS 53 Jesus, refuge of the weary

**1. Jesus, refuge of the weary
Blest Redeemer, whom we love,
Fountain in life's desert dreary,
Saviour from the world above:
O how oft Thine eyes, offended,
Gaze upon the sinner's fall!
Yet, upon the cross extended,
Thou didst bear the pain of all.**

**2. Do we pass that cross unheeding,
Breathing no repentant vow,
Though we see Thee wounded, bleeding,
See Thy thorn-encircled brow?
Yet Thy sinless death hath brought us
Life eternal, peace, and rest;
Only what Thy grace hath taught us
Calms the sinner's stormy breast.**

**3. Jesus, may our hearts be burning
With more fervent love for Thee;
May our eyes be ever turning
To Thy cross of agony;**

**Till in glory, parted never
From the blessed Saviour's side,
Graven in our hearts for ever
Dwell the cross, the crucified.**

*Girolamo Savonarola (1454-1498)
Tr. Jane Francesca Wilde, 1853.*

BIDDING PRAYER

On this most sacred day when our Lord, who has been lifted up to draw all people to himself, has gone before us to the Father, we his body stand with him before the Father and intercede for his church and his world.

For the church

Let us pray for the holy church of God throughout the world, that God the almighty Father will grant peace to his church, preserve it in unity, and protect it throughout the world.

(silent prayer)

Almighty Father, you have shown your glory to all nations in Christ your Son: Guide the work of your church; help it to persevere in faith, proclaim your name, and bring your salvation to people everywhere.

Lord, in your mercy,

hear our prayer.

For the Bishops, pastors and people of the church

Let us pray for the Bishop of our church, John, and our district Bishop, David, for all pastors and servants of the church, and for all the people of God.

(silent prayer)

Almighty Father, you guide the church and keep it holy. Help all of us to work faithfully for you.

Lord, in your mercy,

hear our prayer.

For those searching for faith

Let us pray for those who are searching for faith in God or being prepared for baptism, that God will wash them in the waters of new birth, and give them his Holy Spirit.

(silent prayer)

Almighty Father, you continually add new members to your church. Increase the faith and understanding of those being prepared for baptism. Give them new birth by water and the Spirit, and strengthen them by your grace to life eternal. Lord, in your mercy,
hear our prayer.

For the unity of the Christian church

Let us pray for all Christians, that God will gather us by his Spirit and keep us united in faith and love.

(silent prayer)

Almighty Father, you have made us your holy people by our common baptism. Make us one in our confession of faith, increase our love for each other, and help us to work together in your mission to the people of the world.

Lord, in your mercy,

hear our prayer.

For the Jewish people

Let us pray for the Jewish people, to whom God spoke through the prophets, that they will acknowledge Jesus as the Christ foretold by the prophets.

(silent prayer)

Almighty Father, long ago you gave your promise to Abraham and his descendants. Grant that your chosen people may share with us the fullness of your redemption.

Lord, in your mercy,

hear our prayer.

For those who do not yet believe in Christ

Let us pray for all who do not yet believe in Jesus Christ, that the light of the Holy Spirit will show them the way of salvation.

(silent prayer)

Heavenly Father, remember those who do not remember you. Have mercy on those who have rejected your grace. Guide those who seek to make sense of their lives, so that they may find their salvation in Jesus Christ.

Lord, in your mercy,

hear our prayer.

For those in public office

Let us pray for those who serve us in public office, that God may use them to curb what is evil and work for the wellbeing of our nation.

(silent prayer)

Heavenly Father, guide all the nations of the earth, so that they may promote international justice and peace. Bless our country and all who hold positions of responsibility, our prime minister, *Scott Morrison*, and premier, *Steven Marshall*. Direct the parliaments of our commonwealth and state, so that we may enjoy good government, and live together in freedom and harmony.

Lord, in your mercy,

hear our prayer.

For those in need

Let us pray for all the needy people of the earth, that God will provide for them according to their needs.

(silent prayer)

Heavenly Father, heal those who are physically sick and mentally disturbed. Support those who are aged and dying. Comfort those who are hungry and lonely. Relieve those who are oppressed, and free those who are unjustly imprisoned.

Lord, in your mercy.

Hear our prayer.

Finally, let us pray for all those things for which our Lord would have us ask, saying:

**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.

Lead us not into temptation, but deliver us from evil.

**For the kingdom, the power, and the glory are yours
now and forever. Amen.**

ADORATION OF CHRIST ON THE CROSS

HYMN LH 54 When I survey the wondrous cross

**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?**
- 4. Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.**

*Isaac Watts (1674-1748) alt
Public Domain*

Behold the wood of the cross, on which the Saviour of the world was lifted up,
O come, let us worship him.

THE REPROACHES

Thus says the Lord:

What have I done to you, O my people?

How have I burdened you? Answer me!

I led you out from the prison of death,

but you led your Saviour to the cross.

I freed you from slavery to sin,

but you handed him over to be condemned.

O my people!

O Lord God most holy,

O Lord most mighty,

O holy and most merciful God,

have mercy on us, and do not condemn us to eternal death.

Thus says the Lord:

What have I done to you, O my people?

How have I burdened you? Answer me!

I led you safely through the desert and brought you to a rich land,
but you led your Saviour to the cross.

I fed you with bread from heaven

and refreshed you with living water,

but you have given him gall and vinegar to drink.

O my people!

O Lord God most holy,

O Lord most mighty,

O holy and most merciful God,

have mercy on us, and do not condemn us to eternal death.

Thus says the Lord:

What more could I have done for you, O my people,
than I have done? Answer me!

I planted you as my fairest vine,

but you yielded only bitter fruit.

I sent my Son to gather your harvest,

but you killed him and threw him out of the vineyard.

O my people!

O Lord God most holy,

O Lord most mighty,

O holy and most

merciful God,

have mercy on us,

and do not condemn us to eternal death.

O Christ, the Saviour of the world, we praise and adore you
for the redemption of the world through your holy cross.

Jesus, Son of the living God,

draw us and all people to yourself. Amen.

FINAL PRAYER

Almighty God, whose Son suffered death on the cross, before he was enthroned

in glory: Grant that as we walk with him on the way of the cross, we may find it to be the way of pardon and peace and life; through Jesus Christ our Lord.
Amen.

HYMN LH52—O sacred head, now wounded

**6. Thanks from my heart I offer,
O Jesus, dearest friend,
For all that Thou didst suffer,
Thy pity without end.
O grant that I may ever
To Thy truth faithful be;
When soul and body sever
May I be found in Thee.**

**7. Lord, when I am departing,
O part not Thou from me;
When pangs of death are darting,
Come, Lord, and set me free;
And when my heart must languish
Amidst the final throe,
Release me from mine anguish
By Thine own pain and woe**

**8. Be Thou my consolation
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee;
Who dieth thus, dies well.**

*O Haupt voll Blut und Wunden
Paul Gerhardt (1607-1676)
Based on Salve caput cruentatum,
asc. Bernard of Clairvaux (1091-1153)
Tr. based on James Waddell Alexander, 1849
and John Kelly, 1867
Public Domain*

BLESSING

The God of love and peace be with you.

Amen.

CONCLUDING SENTENCES

We adore you, O Christ, and we bless you.

By your holy cross you have redeemed the world.