

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.

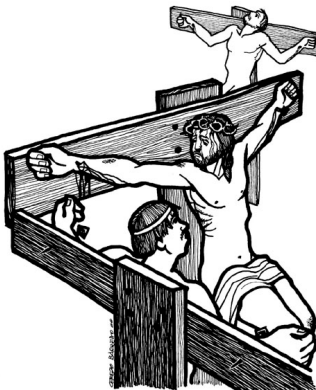
For the kingdom, the power, and the glory, are yours  
now and for ever. Amen.

*Final Prayers*

*Hymn: 82 NEH*

1. Drop, drop, slow tears,  
And bathe those beautiful 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.

*Dismissal (All leave in silence)*



Words: Phineas Fletcher 1582-1650  
The New English Hymnal

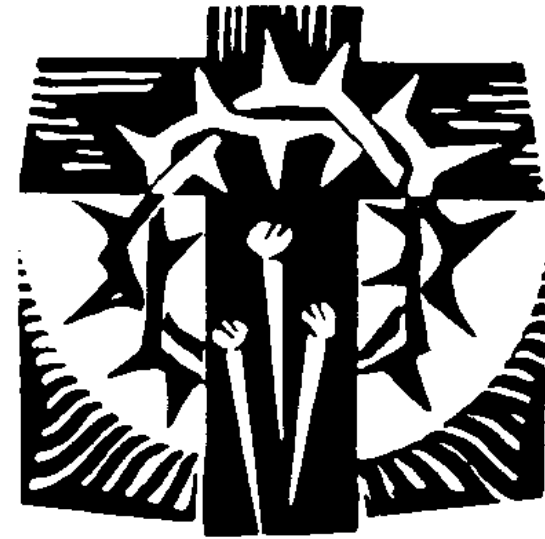
# St Matthew's Anglican Church Cheltenham



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## GOOD FRIDAY The Crucifixion of Our Lord



Devotions

Locum Vicar: Fr Geoff Cheong

152 Years of Witness & Service in Cheltenham

## GOOD FRIDAY

The service for Good Friday is divided into three main parts:

### **The Ministry of the Word**

#### **The Proclamation of the Cross**

#### **The Great Intercession**

The central theme for any service on Good Friday is the cross. It is the narration of the events leading to the crucifixion, (historically from St John's Gospel), which lie at the heart of the service. This forms a logical transition to the Proclamation of the Cross which culminates in the stark reality of the cross set up before the people and an opportunity for intercession and silent reflection.

The Great Intercession follows the Proclamation, as being prayer made at the foot of the Cross.

Silence is a significant part of the observance of Good Friday. The Introit is 'silence', and certain places for the observance of silence (after the Passion, at the Proclamation of the Cross), are integral to the service.

## THE ORDER OF SERVICE

*The congregation remains seated*

*The Sanctuary party enters in silence and there is a time of silent prayer before the service begins*

*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

*The Collect of the Day*

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

## THE MINISTRY OF THE WORD

*The readings are not introduced and conclude without responses*

*First Reading*

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.

Isaiah 52.13-53.12

*Psalm: 22.1-22*

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.**
21. Deliver my body from the sword:  
**my life from the power of the dogs;**
22. O save me from the lion's mouth:  
**and my afflicted soul from the horns of the wild oxen.**

*Second Reading*

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, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

1 Corinthians 1.18-31

*Hymn: 94 NEH*

1. We sing the praise of him who died  
Of him who died upon the cross;  
The sinners' hope though all deride:  
For this we count the world but loss.
2. Inscribed upon the cross we see  
In shining letters, 'God is love';  
He bears our sins upon the tree;  
He brings us mercy from above.

3. The cross – it takes our guilt away,  
It holds the fainting spirit up,  
It cheers with hope the gloomy day  
And sweetens every bitter cup:
4. It makes the coward spirit brave  
And nerves the feeble arm for fight;  
It takes all terror from the grave  
And gilds the bed of death with light;
5. The balm of life, the cure of woe,  
The measure and the pledge of love,  
The sinner's refuge here below,  
The angels' theme in heaven above.

Words: Thomas Kelly 1769-1855  
The New English Hymnal

## THE READING OF THE PASSION ACCORDING TO ST JOHN

*Please feel free to sit if it is uncomfortable for you to stand. Join in the parts that are in **bold print**. After the reading, sit for a time of silent reflection*

Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,  
Who are you looking for?  
They answered,

**Jesus the Nazarene.**

He said,  
I am he.

Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

Who are you looking for?

They said,

**Jesus the Nazarene.**

Jesus replied,

I have told you that I am he. If I am the one you are looking for, let these others go.

This was to fulfil the words he had spoken: 'Not one of those you gave me have I lost'.

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

**Aren't you another of that man's disciples?**

He answered,

**I am not.**

Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

I have spoken openly for all the world to hear; I always taught in the synagogue and in the Temple where all the Jews meet together;  
I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

At these words, one of the guards standing by gave Jesus a slap in the face, saying,

**Is that the way to answer the high priest?**

Jesus replied,

If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

Then Annas sent him, still bound, to Caiaphas, the high priest.

As Simon Peter stood there warming himself, someone said to him,

**Aren't you another of his disciples?**

He denied it saying,

**I am not.**

One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

**Didn't I see you in the garden with him?**

Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, What charge do you bring against this man?

They replied,

**If he were not a criminal, we should not be handing him over to you.**

Pilate said,

Take him yourselves, and try him by your own Law.

The Jews answered,

**We are not allowed to put a man to death.**

This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, and asked,

**Are you the king of the Jews?**

Jesus replied,

Do you ask this of your own accord, or have others spoken to you about me?

Pilate answered,

**Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?**

Jesus replied,

Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

Pilate said,

**So you are a king then?**

Jesus answered,

It is you who say it. Yes, I am a king. I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

Pilate said,

**Truth? What is that?**

And with that he went out again to the Jews and said,

**I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?**

At this they shouted:

**Not this man, but Barabbas.**

Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

**Hail, king of the Jews!**

and they slapped him in the face.

Pilate came outside again and said to them,

Look, I am going to bring him out to you to let you see that I find no case.

Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

Here is the man.

When they saw him the chief priests and the guards shouted,

**Crucify him! Crucify him!**

Pilate said,

Take him yourselves and crucify him: I can find no case against him.

The Jews replied,

**We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.**

When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,

Where do you come from?

But Jesus made no answer. Pilate then said to him,

**Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?**

Jesus replied

You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

From that moment Pilate was anxious to set him free, but the Jews shouted,

**If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.**

Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

Here is your king.

They said,

**Take him away, take him away. Crucify him!**

Pilate said,  
Do you want me to crucify your king?

The chief priests answered,

**We have no king except Caesar.**

So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull, or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

**You should not write '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 finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

**Instead of tearing it, let's throw dice to decide who is to have it.**

In this way the words of scripture were fulfilled:

They shared out my clothing among them. They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

Woman, this is your son.

Then to the disciple he said,

This is your mother.

And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

I am thirsty.

A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

It is accomplished;

and bowing his head he gave up the spirit.

*If you are able, kneel and pause a moment*

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath — since that sabbath was a day of special solemnity — the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found that he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it — trustworthy evidence, and he knows he speaks the truth — and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken,

and again, in another place scripture says:

They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus — though a secret one because he was afraid of the Jews — asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away.

Nicodemus came as well — the same one who had first come to Jesus at night-time — and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

*Silence*

## THE PROCLAMATION OF THE CROSS

*A cross is carried into the Church. It is the cross that forms the base of the Paschal Candle stand. (On Easter morning the cross will form the base again as the light of Christ triumphs). The bearer halts three times: at the entrance of the Church, in the midst of the congregation, and at the entrance to the chancel. On each occasion is said:*

Behold the wood of the cross on which was hung the Saviour of the World.

**Come let us worship him!**

Saviour of the World, who by your cross and precious blood has redeemed us,

**Save us and help us, we humbly beseech you, O Lord.**



*The Reproaches (J.B. Dykes) led by the Choir: we kneel if possible*

*The congregation may join with the Trisagion when sung*

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

Let your bearing to one another  
arise out of your life in Christ Jesus.  
He humbled himself  
and in obedience accepted the death of the cross.  
But God has bestowed on him  
the name that is above every name,  
that at the name of Jesus,  
every knee should bow  
and every tongue confess,  
Jesus Christ is Lord.

*Those who wish to do so are invited to come forward to venerate the cross during the singing of the hymn*

*Hymn: 90 NEH (We stand)*

- |  |  |
|--|--|
| 1. O sacred head, sore wounded,<br>Defiled and put to scorn;<br>O kingly head, surrounded<br>With mocking crown of thorn:<br>What sorrow mars your grandeur?<br>Can death thy bloom deflower?<br>O countenance whose splendour<br>The hosts of heaven adore. | 3. I pray thee, Jesus, own me,<br>Me, Shepherd good, for thine;<br>Who to thy fold hast won me,<br>And fed with truth divine.<br>Me guilty, me refuse not,<br>Incline thy face to me,<br>This comfort that I lose not,<br>On earth to comfort thee.  |
| 2. Thy beauty, long-desirèd,<br>Hath vanished from our sight,<br>Thy power is all expirèd,<br>And quenched the light of light.<br>Ah me! for whom thou diest,<br>Hide not so far thy grace:<br>Show me, O Love most highest,<br>The brightness of thy face.  | 4. In thy most bitter passion<br>My heart to share doth cry,<br>With thee for my salvation<br>Upon the Cross to die.<br>Ah, keep my heart thus movèd<br>To stand thy Cross beneath,<br>To mourn thee, well-beloved,<br>Yet thank thee for thy death. |

Words: Paul Gerhardt 1607-76  
Tr Robert Bridges 1844-1930  
The New English Hymnal

*There follows a period of contemplation during which we sit or kneel*

## THE GREAT INTERCESSION

God sent his son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray for people everywhere according to their needs.

*For the Church:*

In peace let us pray for the holy Church of God throughout the world, that God the almighty Father will guide it, and gather it together in peace and tranquillity.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, you have shown your glory to all nations in Christ your Son; guide the work of your Church, help it to persevere in faith, to proclaim your Name, and to bring salvation to all people.

*For the clergy and laity of the Church:*

Let us pray for Philip our Primate and Archbishop, Paul our Bishop, and for all bishops, priests and deacons, for all men and women who have a special ministry in the Church, for those preparing for baptism, first communion, confirmation, marriage and for all God's people.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, by your Holy Spirit you teach your Church and make us holy: help each of us to do your work more faithfully.

*For the unity of Christians:*

Let us pray for all who share our faith in Christ, that God may gather and keep together in one community all those who sincerely seek the truth.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, by our baptism you have made us one with Christ in the life of his Church: make us one with each other in faith, love, and service.

*For those who do not believe in God:*

Let us pray for all who do not believe in God, that, in their seeking, they may find the one, true God.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, you created man and woman in your image: may all who long to find you, and, in you, find their peace, come to acknowledge you as the maker and redeemer of us all.

*For those who do not know Christ:*

Let us pray for those who do not know Christ, that the light of the Holy Spirit may show them the way to salvation.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, whose Son was lifted up from the earth to draw all people to himself: enable those who do not have knowledge of Christ to find the truth and to share in his mercy and grace.

*For all in public office:*

Let us pray for all who serve in public office, that God may guide their minds and hearts so that all may live in peace and freedom.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, you know the longings of our hearts and you desire justice for all: guide those in authority, that people everywhere may enjoy, and rightly use, freedom, security, and peace.

*For those in special need:*

Let us pray that the God from whom all tenderness and healing flow may heal the sick, comfort the dying, give safety to travellers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, violence and disease.

*Silent prayer*

Lord, in your mercy,  
**hear our prayer.**

God of compassion, you give strength to the weary and new courage to those who have lost heart: have mercy on those in trouble that they may know the joy of receiving your help in their hour of need.

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be counted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. We make our prayer through Jesus Christ our Lord. **Amen.**

*Hymn: 95 NEH*

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 off'ring far too small:  
Love so amazing, so divine  
Demands my soul, my life, my all.

Words: Isaac Watts 1674-1748 alt  
The New English Hymnal

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.**