

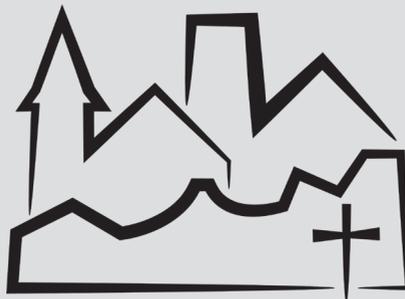
The Anglican Parish of Gisborne

St John's, Riddells Creek
St Paul's Gisborne
Church of the Resurrection, Macedon



Solemn Liturgy of the Passion
and Death of the Lord
Service of Ante Communion
April 2nd, 2021

The Church of the Resurrection
Macedon 12 noon



Welcome

We extend a very warm welcome to everyone who joins us for our worship. Whether you are a visitor or a regular parishioner of the Anglican Church, you are invited to join us in Holy Communion. Please make yourself known to us and if you would like more information about our community, our ministry or any needs please take one of our welcome brochures and/or speak to our Parish Priest, Fr Dennis Webster or one of our welcomers.

Great & Good Friday

Not doom and gloom Friday, but Good Friday! On this day we look into the eyes and heart of love—love at the heart of the universe. Love creating all things and holding creation in being. Love that is always becoming flesh and dwelling among us full of grace and truth. Love that goes to the cross rather than abandon us. Love that suffers and dies and rises eternally. The Good Friday liturgy is a celebration of the cross, the tree of life. On the dung heap, in the place of rejection and ridicule, outside the city walls, in the poor weak crucified Christ we encounter the power and wisdom of God as nowhere else. We hear the Passion according to John, we pray for God's world and church, we stand, kneel and touch the wood of the cross, we receive Christ crucified and living in holy communion. How good to be here on this Great and Good Friday!

Order of service begins on page 3.

Our Mission Giving for the season of Lent.

Please support the Episcopal [Anglican] Church of Jerusalem and the Middle East in a special Anglican Board of Mission – Australia Appeal on this Good Friday. A special envelope is enclosed in the pewsheets for this purpose.

Parishioners are also requested to return their special Lent mission giving envelopes as soon as possible, either through the offertory or forward to the Parish Office.

They divide my clothes among them,
they cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me.

Response

I will tell your name to my people
and praise you where they gather.
All you who fear the Lord, sing your praises;
all tribes of Jacob, give your glory.

Response

The people remain seated for the second reading.

Second Lesson:

Hebrews 10.16—25

After the Lesson, the reader says

For the Word of the Lord.

Thanks be to God.

The people stand and sing the Gradual hymn.

A time to watch, a time to pray
a day of wonders is today:
the saddest, yet the gladdest too,
that earth or heaven ever knew.

The saddest, for our Saviour bore
his death, that we might die no more:
the agony, the scourge, the fear,
the crown of thorns, the cross, the spear.

And yet the gladdest, for today
our load of sin was borne away:
and hopes of joy that never dies
hang on our Saviour's sacrifice.

O Saviour, how we bless your name!
Yours is the glory, ours the shame;
by all the pain your love endured
let all our many sins be cured.

John Mason Neale (1818-1866)
Sing Praise 63

The Passion of our Lord Jesus Christ according to John.

No response is made.

Dramatis personæ:

John: the narrator

Jesus: the president, or another

Soldiers

the Chief Priests

some or all of the following roles may be shared:

Peter, Pontius Pilate, a Woman, a Soldier, a Slave

John: Hear the passion of Our Lord Jesus Christ, according to John.

(John 18.1 – 19.end)

John: Jesus 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,

Jesus: Whom are you looking for?

John: They answered,

Soldiers: Jesus of Nazareth.

John: Jesus replied,

Jesus: I am he.

John: 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,

Jesus: Whom are you looking for?

John: And they said,

Soldiers: Jesus of Nazareth.

John: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

John: This was to fulfill 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,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

John: 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

a Woman: You are not also one of this man's disciples, are you?

John: Peter said,

Peter: I am not.

John: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around 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,

Jesus: 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.

John: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

a Soldier: Is that how you answer the high priest?

John: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

John: Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him,

Soldiers and Slaves: You are not also one of his disciples, are you?

John: Peter denied it and said,

Peter: I am not.

John: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

a Slave: Did I not see you in the garden with him?

John: 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,

Pilate: What accusation do you bring against this man?

John: They answered,

Chief Priests: If this man were not a criminal, we would not have handed him over to you.

John: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

John: The Jews replied,

Chief Priests: We are not permitted to put anyone to death.

John: (This was to fulfill 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,

Pilate: Are you the King of the Jews?

John: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

John: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

John: Jesus answered,

Jesus: 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.

John: Pilate asked him,

Pilate: So you are a king?

John: Jesus answered,

Jesus: 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.

John: Pilate asked him,

Pilate: What is truth?

John: After he had said this, he went out to the Jews again and told them,

Pilate: 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?

John: They shouted in reply,

Chief Priests: Not this man, but Barabbas!

John: 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,

Soldiers: Hail, King of the Jews!

John: and striking him on the face. Pilate went out again and said to them, 7

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

John: So Jesus came out, wearing the crown of thorns and the purple robe.

Pilate said to them,

Pilate: Here is the man!

John: When the chief priests and the police saw him, they shouted,

Chief Priests and Soldiers: Crucify him! Crucify him!

John: Pilate said to them,

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

John: The Jews answered him,

Chief Priests: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

John: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

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

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

John: Jesus answered him,

Jesus: 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.

John: From then on Pilate tried to release him, but the Jews cried out,

Chief Priests: If you release this man, you are no friend of the emperor.

Everyone who claims to be a king sets himself against the emperor.

John: 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.

Pilate said to the Jews,

Pilate: Here is your King!

John: They cried out,

Chief Priests: Away with him! Away with him! Crucify him!

John: Pilate asked them,

Pilate: Shall I crucify your King?

John: The chief priests answered,

Chief Priests: We have no king but the emperor.

John:

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, Chief Priests: Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

John: Pilate answered,

Pilate: What I have written I have written.

John: 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,

Soldiers: Let us not tear it, but cast lots for it to see who will get it.

John: This was to fulfill 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,

Jesus: Woman, here is your son.

John: Then he said to the disciple,

Jesus: Here is your mother.

John: 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 fulfill the scripture),

Jesus: I am thirsty.

John: 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,

Jesus: It is finished.

John: Then he bowed his head and gave up his spirit.

Please stand or kneel

silence

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.

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Good Friday Reflection

Following the sermon a short period of silence is observed.

The minister says

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

Let us confess our sins

**O Christ, we are stripped bare by your suffering.
You see our dreams, our demons,
and the secrets we keep even from ourselves.
Forgive all that needs to be forgiven,
heal all that needs to be healed,
awaken all the good that sleeps in us,
banish all the fears that paralyse us.
Put the power of your cross into our lives for ever,
and clothe us with hope and love.**

The Presider says this or another absolution.

We have turned our hearts to God in repentance
and our sins are laid bare
before the cross of Jesus Christ.
In the name of the living God,
your sins are forgiven. **Amen.**

The Solemn Prayers

The people may stand or sit for the Solemn Prayers

God sent his Son into the world,
not to condemn the world,
but so that the world might be saved through him.
So let us bring the needs of the whole world
to the foot of the cross of Christ.

Minister

Let us pray for the Church of God throughout the world:
for unity in faith, in witness and in service,
for bishops and other ministers, and those whom they serve,
for Philip our Archbishop, Kate our bishop,
and the people of this diocese,
for all Christians in this place,
for those to be baptised,
for those who are mocked and persecuted for their faith,
that God will confirm his Church in faith,
increase it in love, and preserve it in peace.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer for all your faithful people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus Christ. **Amen.**

Minister

Let us pray for God's ancient people, the Jews,
the first to hear his word:
for greater understanding between Christian and Jew,
for the removal of our blindness and bitterness of heart,
that God will grant us grace to be faithful to his covenant
and to grow in the love of his name.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President

Lord God of Abraham,
bless the children of your covenant, both Jew and Christian;
take from us all blindness and bitterness of heart,
and hasten the coming of your kingdom,
when the Gentiles shall be gathered in,
all Israel shall be saved,
and we shall dwell together in mutual love and peace
under the one God and Father of our Lord Jesus Christ. **Amen.**

Minister

Let us pray for those who do not believe the gospel of Christ:
for those who have not heard the message of salvation,
for all who have lost faith,
for the contemptuous and scornful,
for those who are enemies of Christ
and persecute those who follow him,
for all who deny the faith of Christ crucified,
that God will open their hearts to the truth
and lead them to faith and obedience.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President

Merciful God,
creator of all the people of the earth,
have compassion on all who do not know you,
and by the preaching of your gospel with grace and power,
gather them into the one fold of the one Shepherd;
Christ our Lord. **Amen.**

Minister

Let us pray for all those who suffer:
for those who are deprived and oppressed,
for all who are sick,
for those in darkness, in doubt and in despair, in loneliness and in fear,
for prisoners, captives and refugees,
for the victims of false accusations and violence,
for all at the point of death and those who watch beside them,
that God in his mercy will sustain them
with the knowledge of his love.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President

Almighty and everlasting God,
the comfort of the sad, the strength of those who suffer:
hear the prayers of your children who cry out of any trouble,
and to every distressed soul grant mercy, relief and refreshment,
through Jesus Christ our Lord. **Amen.**

Minister

Let us commend ourselves and all God's children to his unfailing love,
and pray for the grace of a holy life,
that, with all who have died in the peace of Christ,
we may come to the fullness of eternal life
and the joy of the resurrection.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

President

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery,
and by the tranquil operation of your perpetual providence
carry out the work of our salvation:
and let the whole world feel and see
that things which were cast down are being raised up
and things which had grown old are being made new
and that all things are returning to perfection
through him from whom they took their origin,
even Jesus Christ our Lord,
who is alive and reigns with you, in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

A hymn is sung in preparation for the proclamation and veneration of the cross.

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.

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.

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?
Were the whole realm of nature mine,
that were a present far too small:
love so amazing, so divine
demands my soul, my life, my all.

[TiS 342]

Isaac Watts 1674-1748

The Proclamation of the Cross

The people remain standing for this part of the liturgy.

As the cross is brought into the church, the bearer stops three times, and says:

We adore you, O Christ and we bless you,
because, by your holy Cross you have redeemed the world.

After the third stop the cross is held by the Presider. The people are invited to come and gather in the sanctuary, and make an act of devotion to the crucified one and spending a moment of prayer before the cross.

During this time the choir will sing.

Anthems: Drop, drop slow tears, Gibbons

Adoramus te, Dubois

At the conclusion, a minister says

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.**

OFFERTORY HYMN:

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 all 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.

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?
Heaven 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.

[TiS 341]
Samuel Crossman 1624-84 alt.

Ante-Communion :The Breaking of the Bread and the Communion

Ante-Communion means "Communion before" –before Easter Day.

*The Communion, having being transferred to the Altar during the Offertory Hymn, is prepared as the choir/people sing the *Angus Dei*.*

Lamb of God,
you take away the sins of the world,
have mercy on us.

Lamb of God,
you take away the sins of the world,
have mercy on us.

Lamb of God,
you take away the sins of the world,
grant us peace.

The Presider breaks the bread, then says

We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

The Presider invites the people to receive the Holy Communion.

On the night he was betrayed,
having given thanks,
Jesus broke the bread saying,
"Take eat. This is my body."
He took a cup of wine,
again giving thanks, and said,
"Drink from this all of you:
this is my blood of the new covenant
shed for you and for many.
Do this to remember me."

As we do as our Saviour has commanded,
all are invited to this table –
the table not of the Church,
but of the Lord.
Come.

After Communion is distributed:

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. Amen.**

When the administration of Holy Communion is completed a period of silence is observed while the elements are consumed and the table cleared.

The people stand for the hymn.

We sing the praise of him who died,
of him who died upon the cross;
the sinner's hope though all deride:
for this we count the world but loss.

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.

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:

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;

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.

[TiS 347]
Thomas Kelly 1769-1855 alt

The final prayer is said

Lord Jesus Christ,
The story of your suffering is written on our hearts,
and the salvation of the world is in your
outstretched hands.
Keep your victory always before our eyes,
your praise on our lips,
your peace in our lives. **Amen.**

The ministers and people depart in silence.



Good Friday Gift Holy Land Institute for the Deaf

Would you like to make a gift of education to children who have hearing and vision impairments, and who also come from low-income families?

Your gift this Good Friday to the Holy Land Institute for the Deaf will help children with sensory disabilities, especially those from poor and unemployed families, to receive scholarships which provide access to quality education. The scholarships also enable the children to access vocational training so that they may live full and productive lives.

The Anglican Diocese of Jerusalem and the Middle East, which owns and operates the Institute, seeks funds to provide scholarships so that more children from poor families can access these enriched and tailored education programs.

The Holy Land Institute for the Deaf is located in the city of Salt, in the north of Jordan. It serves the needs of children with hearing impairment, and those who are both hearing and vision impaired. It provides holistically for the education and medical needs of 120 children. This is vital work in a part of the world where money is scarce, and children with disabilities are often miss out.

As the economic and political situation in the Middle East worsens, exacerbated by the impacts of COVID-19, these children need your support more than ever.

During the worst of the COVID-19 epidemic, the school, like all schools in Jordan, was forced to close. However, the teachers had prepared stimulating distance learning modules for their students, and the school was able to provide laptops for those who could not afford them at home. This allowed the students and teachers to stay in contact and enabled vital learning to continue.

With your help, children's lives can be turned around. Your donation can enable more children currently facing such multiple disadvantages to receive a free, quality education. They will learn new skills, mix with other children, be able to participate more fully in their family and community life, and go on to join their peers in contributing to their communities upon graduation.

Please consider giving generously this Good Friday. Give the gift of hope.

EASTER DAWN SERVICE

6 for 6.15 am Church of the Resurrection, Macedon

EASTER DAY SERVICE

9 am St Paul's Church, Gisborne