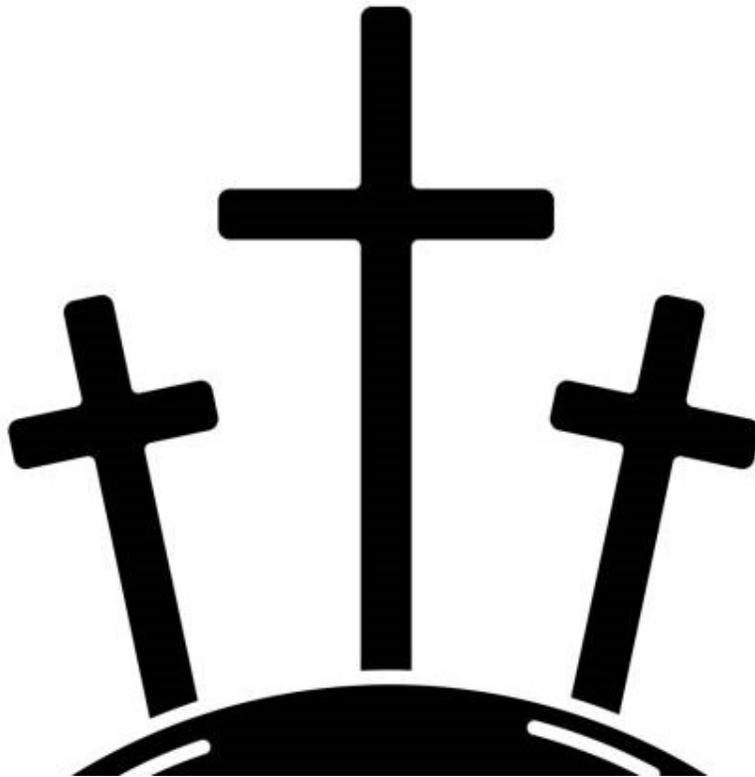




**HOLY TRINITY ANGLICAN CHURCH
WILLIAMSTOWN**

**Good Friday
15 April 2022
9am Solemn Worship**



On behalf of everyone at Holy Trinity, a warm welcome to this community, a faithful Christian presence in Williamstown since 1854. Holy Trinity welcomes everyone to all services and events, regardless of age, gender, sexual orientation, race or background.

Thank you for being part of our worship today.

This worship service will also be available on the parish YouTube channel. Links are on our website under 'Services'.

www.htw.org.au

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Holy Trinity Anglican Church is on Bunurong Country, the sovereign land of the Yalukit Willam people of the Kulin Nation. We recognise and honour the Indigenous custodians of this land over generations, and pay respect to all Elders past and present. We commit ourselves to the path of reconciliation, truth-telling, justice and healing.

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Words and music for hymns are in the red hymn books.

*We enter the worship place in silence
A time of silent reflection is observed*

THE SENTENCE

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.

Philippians 2.8-9

COLLECT OF THE DAY

Almighty God, look with mercy on us 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 on a 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 First Reading: Isaiah 52:13-53:12. Read by Laurence Gray.

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.

For the Word of the Lord. **Thanks be to God**

Psalm 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.**
- ²³ I will tell of your name to my companions:
in the midst of the congregation will I praise you.
- ²⁴ **O praise the Lord, all you that fear him:
hold him in honour, O seed of Jacob,
and let the seed of Israel stand in awe of him.**
- ²⁵ For he has not despised nor abhorred
the poor man in his misery:
nor did he hide his face from him, but heard him when he cried.
- ²⁶ **From you springs my praise in the great congregation:
I will pay my vows in the sight of all that fear you;**
- ²⁷ The meek shall eat of the sacrifice and be satisfied:
and those who seek the Lord shall praise him—
may their hearts rejoice for ever!
- ²⁸ **Let all the ends of the earth remember
and turn to the Lord:
and let all the families of the nations worship before him.**
- ²⁹ For the kingdom is the Lord's:
and he shall be ruler over the nations.
- ³⁰ **How can those who sleep in the earth do him homage:
or those that descend to the dust bow down before him?**
- ³¹ But he has saved my life for himself:
and my posterity shall serve him.
- ³² **This shall be told of my Lord to a future generation:
and his righteousness declared to a people yet unborn,
that he has done it.**

The Second Reading 1 Corinthians 1.18-31.

Read by Laurence Gray.

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.' For the Word of the Lord. **Thanks be to God**

THE PASSION OF OUR LORD JESUS CHRIST

according to St. John 18.1–19.42

*The congregation play the parts of Jesus and the Crowd,
saying the words in **bold**.*

NARRATOR: 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

JESUS: 'For whom are you looking?'

NARRATOR: They answered, 'Jesus of Nazareth.' Jesus replied

JESUS: 'I am he.'

NARRATOR: 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: 'For whom are you looking?'

NARRATOR: And they said, 'Jesus of Nazareth.' Jesus answered,

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

NARRATOR: 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,

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

NARRATOR: 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,

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.'

NARRATOR: 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,

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

NARRATOR: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

PILATE: 'What accusation do you bring against this man?'

NARRATOR: They answered, 'If this man were not a criminal, we would not have handed him over to you.'

PILATE: 'Take him yourselves and judge him according to your law.'

NARRATOR: 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,

PILATE: 'Are you the King of the Jews?'

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

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?'

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.'**

PILATE: 'So you are a king?'

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.'**

PILATE: 'What is truth?'

NARRATOR: After he had said this, Pilate 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?'

NARRATOR: They shouted in reply,

CROWD: **'No, not this man, give us Barabbas!'**

NARRATOR: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them,

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

NARRATOR: So Jesus came out, wearing the crown of thorns and the purple robe. When the chief priests and the police and the crowds saw him, they shouted,

CROWD: **'Crucify him! Crucify him!'**

NARRATOR: Pilate said to them,

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

NARRATOR: 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,

PILATE: 'Where are you from?'

NARRATOR: 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?'

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.**'

NARRATOR: 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,

PILATE: 'Here is your King!'

NARRATOR: But the crowds cried out,

CROWD: '**Away with him! Away with him! Crucify him!**'

NARRATOR: Pilate asked them

PILATE: 'Shall I crucify your King?'

NARRATOR: But the chief priests answered, 'We have no king but the emperor.' Then Pilate handed Jesus 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,

PILATE: ‘What I have written I have written.’

NARRATOR: 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,

JESUS: ‘**Woman, here is your son.**’

NARRATOR: Then he said to the disciple,

JESUS: ‘**Here is your mother.**’

NARRATOR: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),

JESUS: ‘**I am thirsty.**’

NARRATOR: 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.**’

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

Here at the death of Jesus everyone kneels and prays in a time of silence

NARRATOR: 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.

THE SERMON

Rev Elizabeth Murray, vicar

THE CONFESSION

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.

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, Father, Son and Holy Spirit, your sins are forgiven.

Amen.

HYMN TIS 342 When I survey the wondrous cross

THE SOLEMN PRAYERS

God sent the 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.

I ask you to pray for the Church of God throughout the world, that God the almighty, eternal One will guide it, and gather it in unity and peace. *(pause for silent prayer)*

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

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

I ask you to pray for all God's people in their vocation and ministry, for all bishops, priests and deacons, for Kate our bishop, Philip our Archbishop, and for all who are preparing for baptism and confirmation. *(pause for silent prayer)*

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

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

I ask you to pray for all who confess Christ crucified, that God will heal our divisions. *(pause for silent prayer)*

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

Holy God, in baptism you make us one in Christ: help us to persevere in faith, and make us one in love and service.

I ask you to pray for the peace of Jerusalem, and for the Jewish people, the first to hear the word of God. *(pause for silent prayer)*
Lord, in your mercy **hear our prayer.**

Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own: keep them in the love of your Name, and in faithfulness to your covenant.

I ask you to pray for all who do not look to Christ as Saviour, and all who do not believe in God. *(pause for silent prayer)*

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

Holy God, you created man and woman in your image: draw all people to yourself, that they may acknowledge you as the maker and redeemer of all, and know Christ's mercy and grace.

I ask you to pray for the peace of the world, for those in authority, and for all who shape our common life. *(pause for silent prayer)*

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

Holy God, you desire justice for all the earth: guide our leaders and guard all peoples in the way of righteousness, freedom and peace.

I ask you to pray for the sick, the dying and all in need; for the homeless, the hungry and the oppressed; for those in darkness and despair. *(pause for silent prayer)*

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

Holy God, all tenderness and healing flow from you: give strength to the weary and courage to the downhearted, and show mercy to all who are in trouble.

Most merciful God, we commit ourselves to you and pray for the grace of a holy life, that, with all who have died and are alive in Christ, we may come to the fullness of eternal life, and the joy of the resurrection in Jesus Christ our Lord. **Amen.**

HYMN TIS 350 There is a green hill far away

MEDITATION ON THE CROSS

*A time of silent reflection on Jesus' crucifixion
and burial in the tomb.*

*You are invited to come forward, choose a stone and/or a nail,
and place it at the foot of the cross to represent our hurt and pain.*

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 forever. Amen**

HYMN TIS 341 My song is love unknown

CONCLUDING RITE

O Lord Jesus Christ, Son of the living God, set your passion,
cross and death between your judgement and our souls, now and
in the hour of our death. Grant mercy and grace to the living, rest
to the departed, to your Church peace and concord and to us
sinners forgiveness, and everlasting life and glory; for, with the
Father and the Holy Spirit, you are alive and reign, God, now and
for ever. **Amen.**

Lord Jesus Christ, **the story of your suffering is written in 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.**

There is no blessing.

We leave the church in silence.

ABOUT HOLY WEEK

It is still uncertain when Christians first began to make an annual memorial of the death and resurrection of Christ. This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter with which we are familiar. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms was already observed in Jerusalem in the fourth century. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13:34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist (Holy Communion), and the Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday. The church remains stripped of all decoration. It continues bare and empty through the following day, Holy Saturday, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as Easter Day draws near.

Services for Easter 2022

6.00am, Sunday 17 April — Easter Dawn Service

10.00am, Sunday 17 April — Easter Eucharist