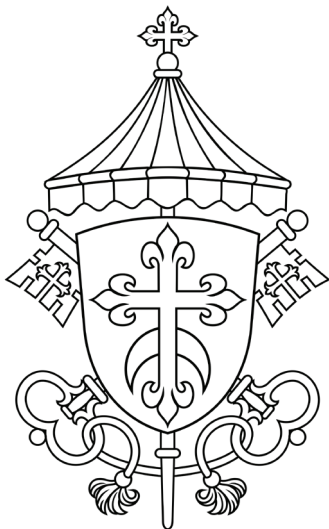


# ST MARY'S CATHEDRAL



## Celebration of the Passion of the Lord

GOOD FRIDAY

10 April 2020  
3.00pm

# ORDER OF SERVICE

*The Archbishop processes to the Sanctuary in silence.*

*The clergy prostrate themselves before the Altar.*

*The Archbishop rises, and moves to the Cathedra.*

*The Archbishop says*

## THE PRAYER

**R**EMEMBER your mercies, O Lord, and with your eternal protection sanctify your servants, for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever.

✠ **Amen.**

*All sit.*

## FIRST PART:

## THE LITURGY OF THE WORD

FIRST READING

*Isaiah 52:13-53:12*

A reading from the prophet Isaiah.

**S**EE, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: ‘Who could believe what we have heard, and to whom has the power of the Lord been revealed?’ Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty we saw him, no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no

account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

The word of the Lord.

℟: **Thanks be to God.**

RESPONSORIAL PSALM

*Psalm 30:2,6,12-13,15-17,25* ℟: *Luke 23:46*



℟: **Fa-ther, into your hands I commend my spi-rit.**

In you, O Lord, I take refuge.  
Let me never be put to shame.  
In your justice, set me free,  
Into your hands I commend my spirit.  
It is you who will redeem me, Lord. ℟

In the face of all my foes I am a reproach,  
an object of scorn to my neighbours  
and of fear to my friends.  
Those who see me in the street run far away from me.  
I am like a dead man, forgotten in men's hearts,  
like a thing thrown away. ℟

But as for me, I trust in you, Lord;  
I say: 'You are my God.  
My life is in your hands,  
deliver me from the hands of those who hate me.  
Let your face shine on your servant.  
Save me in your love.'  
Be strong, let your heart take courage,  
all who hope in the Lord. ☩

SECOND READING

*Hebrews 4:14-16,5:7-9*

A reading from the letter to the Hebrews.

**S**INCE in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

The word of the Lord.

☩ **Thanks be to God.**

*The Choir sings*

## THE GRADUAL

*Philippians 2:8-9*

**C**HRISTUS factus est pro nobis oboediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

*Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high and gave him a name above all other names.*

*Felice Anerio (1560–1614)*

## The Passion of our Lord Jesus Christ according to John.

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 have 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 my 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 that 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 the 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 his spirit.

*All kneel and pause for 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 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 this 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.

The Gospel of the Lord.

℟️ **Praise to you, Lord Jesus Christ.**

## THE HOMILY

*is given by*

The Most Reverend Anthony Fisher OP

*Archbishop of Sydney*

# THE SOLEMN INTERCESSIONS

## FOR HOLY CHURCH

*The Deacon says*

Let us pray, dearly beloved, for the holy Church of God.

*After a pause for silent prayer, the Archbishop says*

**A**LMIGHTY ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord.

℟: **Amen.**

## FOR THE POPE

Let us pray also for our most Holy Father Pope Francis.

**A**LMIGHTY ever-living God, by whose decree all things are founded, look with favour on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord.

℟: **Amen.**

## FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

Let us pray also for our Archbishop Anthony, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

**A**LMIGHTY ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord.

℟: **Amen.**

## FOR CATECHUMENS

Let us pray also for our catechumens.

**A**LMIGHTY ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of our catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord.

℟: **Amen.**



FOR THE UNITY OF CHRISTIANS

Let us pray also for all our brothers and sisters who believe in Christ.

**A**LMIGHTY ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord.

℟: **Amen.**

FOR THE JEWISH PEOPLE

Let us pray also for the Jewish people.

**A**LMIGHTY ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord.

℟: **Amen.**

FOR THOSE WHO DO NOT BELIEVE IN CHRIST

Let us pray also for those who do not believe in Christ.

**A**LMIGHTY ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth, and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord.

℟: **Amen.**

FOR THOSE WHO DO NOT BELIEVE IN GOD

Let us pray also for those who do not acknowledge God.

**A**LMIGHTY ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord.

℟: **Amen.**

FOR THOSE IN PUBLIC OFFICE

Let us pray also for those in public office.

**A**LMIGHTY ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord.

℟: **Amen.**

FOR THE AFFLICTED IN TIME OF PANDEMIC

Let us pray also for all those who suffer the consequences of the current pandemic, that God the Father may grant health to the sick, strength to those who care for them, comfort to families and salvation to all the victims who have died.

**A**LMIGHTY ever-living God, only support of our human weakness, look with compassion upon the sorrowful condition of your children who suffer because of this pandemic; relieve the pain of the sick, give strength to those who care for them, welcome into your peace those who have died and, throughout this time of tribulation, grant that we may all find comfort in your merciful love. Through Christ our Lord.

℟: **Amen.**

FOR THOSE IN TRIBULATION

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

**A**LMIGHTY ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord.

℟: **Amen.**

## SECOND PART:

### THE ADORATION OF THE HOLY CROSS

*The Cross is carried to the Sanctuary by a Deacon.*

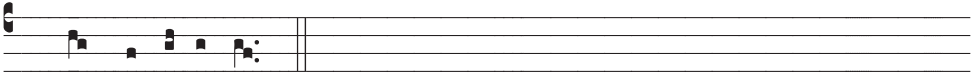
*The Archbishop receives the Cross, uncovers a little of its upper part and elevates it.*

*The Deacon sings*



∇ Behold the wood of the Cross, on which hung the sal-va-tion of the world.

*All respond*



⦿ **Come, let us a-dore.**

*All kneel and adore in silence.*

*All stand.*

*The Archbishop uncovers the right arm of the Cross and again, raises it.*

Behold the wood of the Cross, on which hung the salvation of the world.

⦿ **Come, let us adore.**

*All kneel and adore in silence.*

*All stand.*

*Finally, the Archbishop uncovers the Cross entirely, and raises it.*

Behold the wood of the Cross, on which hung the salvation of the world.

⦿ **Come, let us adore.**

*All kneel.*

*The Cross is placed in the Sanctuary and is venerated by the Archbishop, clergy, and members of the faithful.*

The Choir sings

## THE REPROACHES

**P**OPULE meus, quid feci tibi? Aut in quo contristavi te? Responde mihi! Quia eduxi te de terra Ægypti: parasti Crucem Salvatori tuo. Hagios o Theos. Sanctus Deus. Hagios Ischyros. Sanctus Fortis. Hagios Athanatos, eleison himas. Sanctus et Immortalis, miserere nobis.

*My people, what have I done to you? Or how have I grieved you? Answer me! Because I led you out of the land of Egypt, you have prepared a Cross for your Saviour. Hagios o Theos, Holy is God, Hagios Ischyros, Holy and Mighty, Hagios Athanatos, eleison himas. Holy and Immortal One, have mercy on us.*

Tomás Luis de Victoria (1548–1611)

Micah 6:3

All sing

### THE HYMN

When I sur-vey the won-drous Cross, On which the Prince of  
glo-ry died, My rich-est gain I count but  
loss, And pour con-tempt 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

His dying crimson like a robe,  
Spreads o'er his body on the Tree;  
Then am I dead to all the globe,  
And all the globe is dead to me.

5

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.

Rockingham

Adapted by Edward Miller (1731–1807)

Harmony after Samuel Webbe (c. 1770–1843)

Isaac Watts (1674–1748)

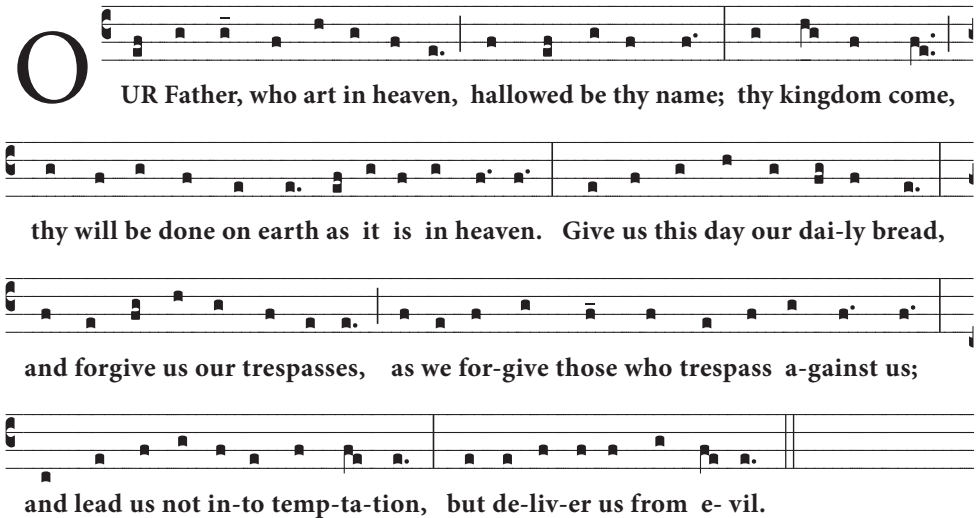
THIRD PART:  
HOLY COMMUNION

*The Blessed Sacrament is brought to the Altar.*

*The Archbishop sings*

At the Saviour's command and formed by divine teaching, we dare to say:

*All sing*



**O** UR Father, who art in heaven, hallowed be thy name; thy kingdom come,  
thy will be done on earth as it is in heaven. Give us this day our dai-ly bread,  
and forgive us our trespasses, as we for-give those who trespass a-gainst us;  
and lead us not in-to temp-ta-tion, but de-liv-er us from e- vil.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

**R:** For the kingdom, the power and the glory are yours now and for ever.

*All kneel.*

*The Archbishop shows the host to the congregation, saying*

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

℟: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

*All those viewing are invited to make an act of Spiritual Communion, praying:*

**M**Y Jesus,  
I believe that you are present in the Blessed Sacrament.  
I love you above all things,  
and I desire to receive you into my soul.  
Since I cannot now receive you sacramentally,  
come at least spiritually into my heart.  
I embrace you as if you were already here,  
and unite myself wholly to you.  
Never permit me to be separated from you.  
Amen.

*During Holy Communion the Choir sings*

## THE MOTET

**S**ALVATOR mundi, salva nos: qui per crucem et sanguinem redemisti nos; auxiliare nobis, te deprecamur, Deus noster.

*Saviour of the world, save us: by your Cross and Blood you have redeemed us; help us, we pray you, our God.*

*Thomas Tallis (1505–1585)*

*The Archbishop says*

## THE PRAYER AFTER COMMUNION

Let us pray.

**A**LMIGHTY ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord.

℟: **Amen.**

## DISMISSAL

*The Deacon says*

Bow down for the blessing.

*The Archbishop says*

## THE PRAYER OVER THE PEOPLE

**M**AY abundant blessing, O Lord, we pray, descend upon your people, who have honoured the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, and everlasting redemption be made secure. Through Christ our Lord.

℟: **Amen.**

*The Archbishop, clergy, and servers genuflect to the Cross, and return to the Sacristy in silence.*

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