



CHRIST CHURCH

THE ANGLICAN/EPISCOPAL CHURCH IN VIENNA

GOOD FRIDAY LITURGY with the Reading of the Passion, the Proclamation of the Cross, and Holy Communion

2 APRIL 2021

The ministers enter in silence. All kneel for a time of silent prayer.

THE COLLECT

The celebrant stands and prays the collect.

Almighty Father,
look with mercy on this your family
for which our Lord Jesus Christ
was content to be betrayed
and was given up into the hands of sinners
to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and for ever.

Amen.

LESSON

Isaiah 52:13-53:12

A reading from the prophet Isaiah:

^{52:13} See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴ 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—

¹⁵ 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.

^{53:1} Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

² 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.

³ 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.

⁴ Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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.

SILENCE

PSALM

Psalm 22.1-11

By his wounds we have been healed.

1 My God, my God, why have you forsaken me?
Why are you so far from helping me, from the words of my groaning?

2 **O my God, I cry by day, but you do not answer;
and by night, but find no rest.**

3 Yet you are holy,
enthroned on the praises of Israel.

4 **In you our ancestors trusted;
they trusted, and you delivered them.**

5 To you they cried, and were saved;
in you they trusted, and were not put to shame.

6 **But I am a worm, and not human;
scorned by others, and despised by the people.**

7 All who see me mock at me;
they make mouths at me, they shake their heads;

8 **'Commit your cause to the Lord; let him deliver—
let him rescue the one in whom he delights!'**

9 Yet it was you who took me from the womb;
you kept me safe on my mother's breast.

10 **On you I was cast from my birth,
and since my mother bore me you have been my God.**

11 Do not be far from me,
for trouble is near
and there is no one to help.

By his wounds we have been healed.

THE PASSION GOSPEL

John 18-19

^{18:1} 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. ² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' ⁵ They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, 'I am he', they stepped back and fell to the ground. ⁷ Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' ⁸ Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' ⁹ This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' ¹⁰ 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. ¹¹ Jesus said to Peter, 'Put your sword back into its sheath.

Am I not to drink the cup that the Father has given me?' ¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. ¹⁵ 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, ¹⁶ 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. ¹⁷ The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' ¹⁸ 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. ¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said.' ²² 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?' ²³ Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' ²⁴ Then Annas sent him bound to Caiaphas the high priest. ²⁵ 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.' ²⁶ 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?' ²⁷ Again Peter denied it, and at that moment the cock crowed. ²⁸ 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. ²⁹ So Pilate went out to them and said, 'What accusation do you bring against this man?' ³⁰ They answered, 'If this man were not a criminal, we would not have handed him over to you.' ³¹ Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' ³² (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) ³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' ³⁴ Jesus answered, 'Do you ask this on your own, or did others tell you about me?' ³⁵ Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' ³⁶ Jesus answered, 'My kingdom is not from this world. If my kingdom were from this

world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' ³⁷ Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' ³⁸ Pilate asked him, 'What is truth?' After he had said this, he went out to the Jews again and told them, 'I find no case against him. ³⁹ 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?' ⁴⁰ They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit. ^{19:1} Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. ⁴ Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' ⁶ When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' ⁷ 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.' ⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. ¹⁰ Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' ¹¹ Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' ¹² 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.' ¹³ 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. ¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' ¹⁵ They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' ¹⁶ Then he handed him over to them to be crucified. So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' ²⁰ 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. ²¹ 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."' ²² Pilate answered, 'What I have written I have written.' ²³ 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. ²⁴ 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.' ²⁵ 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. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷ Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home. ²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' ²⁹ 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. ³⁰ When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit. ³¹ 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. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' ³⁷ And again another passage of scripture says, 'They will look on the one whom they have pierced.' ³⁸ 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. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ 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. ⁴² And so, because it was the Jewish

day of Preparation, and the tomb was nearby, they laid Jesus there. ¹ When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' ⁴ When they looked up, they saw that the stone, which was very large, had already been rolled back. ⁵ As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶ But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him.' ⁷ But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' ⁸ So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

SERMON

The appointed preacher offers a sermon.

SILENCE

THE PROCLAMATION OF THE CROSS

A crucifix is brought into the church.

This is the wood of the cross,
on which hung the Saviour of the world.

Come, let us worship.

During the showing of the cross members of the congregation are invited to come forward and acknowledge the cross by briefly kneeling in front of it.

We worship you, Lord, we venerate the cross, we praise your resurrection. Through the cross you brought joy to the world. May God be gracious to us and bless us: and let his face shed its light upon us. We worship you, Lord, we venerate the cross, we praise your resurrection. Through the cross you brought joy to the world.

The Reproaches: Popule Meus
Tomás Luis de Victoria (c.1548-1611)

**My people, what have I done to you?
How have I offended you? Answer me!
Holy is God! Holy and strong!
Holy immortal One, have mercy on us!**

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

**My people, what have I done to you?
How have I offended you? Answer me!**

For forty years I led you safely through the desert.
I fed you with manna from heaven
and brought you to a land of plenty;
but you led your Saviour to the cross.

**Holy is God! Holy and strong!
Holy immortal One, have mercy on us!**

What more could I have done for you?
I planted you as the fairest vine,
but you yielded only bitterness:
when I was thirsty you gave me vinegar to drink,
and you pierced your Saviour's side with a lance.

**Holy is God! Holy and strong!
Holy immortal One, have mercy on us!**

For your sake I scourged your captors and their firstborn sons,
but you brought your scourges down on me.

**My people, what have I done to you?
How have I offended you? Answer me!**

I led you from slavery to freedom and drowned your captors in the sea,
but you handed me over to your high priests.

**My people, what have I done to you?
How have I offended you? Answer me!**

I opened the sea before you,
but you opened my side with a spear.

**My people, what have I done to you?
How have I offended you? Answer me!**

I led you on your way in a pillar of cloud,
but you lead me to Pilate's court.

**My people, what have I done to you?
How have I offended you? Answer me!**

I bore you up with manna in the desert,
but you struck me down and scourged me.

**My people, what have I done to you?
How have I offended you? Answer me!**

I gave you saving water from the rock,
but you gave me gall and vinegar to drink.

**My people, what have I done to you?
How have I offended you? Answer me!**

For you I struck down the kings of Canaan,
but you struck my head with a reed.

**My people, what have I done to you?
How have I offended you? Answer me!**

I gave you a royal sceptre,
but you gave me a crown of thorns.

**My people, what have I done to you?
How have I offended you? Answer me!**

I raised you to the height of majesty,
but you raised me high on a cross.

**My people, what have I done to you?
How have I offended you? Answer me!**

THE INTERCESSIONS

Please use the following response:

Lord, hear us.
Lord, graciously hear us.

MUSIC

O Sacred Head, Surrounded

The altar is covered with a fair linen cloth and the sacrament consecrated at the Maundy Thursday service is placed on the altar. The celebrant then continues:

Standing at the foot of the cross we pray:

**Our 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 daily bread.
and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen**

AGNUS DEI

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

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

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

INVITATION TO HOLY COMMUNION

Jesus is the Lamb of God
who takes away the sin of the world.
Happy are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

GIVING OF COMMUNION

The celebrant distributes communion.

After the distribution, SILENCE is kept. The service concludes with the following prayer. No blessing or dismissal is added.

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
Grant that by faith in him who suffered on the cross,
we may triumph in the power of his victory;
through Jesus Christ your son our Lord.
Amen.

The ministers depart in silence. Please leave the church quietly. You may stay in the church for private devotions.

Singers: Joan Avery, Keziah Sheldon, Anna and Søren Tjagvad Madsen.

NOTICE OF COPYRIGHT

This liturgy is taken from The Archbishop's Council 2000, *Common Worship* (London: Church House Publishing, 2000). The hymns are taken from *Ancient & Modern* (Norwich: Canterbury Press, 2013). Scripture reference, unless otherwise noted, are from the NRSV translation of *The Holy Bible*.

TITHES AND OFFERINGS

Currently we are not taking a collection during any of the services in the church building, because of Covid-19 restrictions. We ask those of you who would otherwise make your donations to Christ Church to consider setting up regular standing orders or some other electronic means of contributing. More information is available on our website.

Your contributions make a difference, and we are thankful for them.