

**ST PETER'S ANGLICAN CHURCH
CREMORNE**



**GOOD FRIDAY
CELEBRATION OF THE LORD'S PASSION
2 April 2021
3.00pm**



Welcome to St Peter's Anglican Church, Cremorne.

Please note: Under NSW Health Orders and our COVIDSafe plan, singing is permitted provided all attendees older than 12 years wear a face mask, unless exempt.

The Celebration of the Lord's Passion is as follows:

The Liturgy of the Word

God speaks through the Scriptures of his saving love for humanity.

The Great Litany

The Church prays for the whole human race for whom Christ died.

The Solemn Adoration of Christ Crucified

Devotion is centred on the cross; the symbol of Christ's redeeming death.

The Service is conducted by The Reverend Tim St Quintin.
The organ is played by the Director of Music, Glenn Amer.

St Peter's Singers

Soprano:	Karen Bruce
Mezzo-Soprano:	Johanna Knoechel
Tenor:	Warren Fisher
Bass:	Joshua Rogers



A Hearing Loop is available in the pews on the left hand side of the church.

Users should turn their hearing aid
to the setting marked T

Please ensure that mobile telephones are switched OFF



EASTER DAY SERVICES – 4 April

7.00am Service of Light and Eucharist
9.00am Sung Eucharist
10.30am Modern Service with Holy Communion and Children's Program

REGULAR SUNDAY SERVICES

7.00am Eucharist
9.00am Sung Eucharist
10.30am Modern Service with Children's Program

All stand

☞ The procession enters in silence and the celebrant kneels, joined by the congregation. After a period of silence, the celebrant stands and says the collect.

Celebrant

Almighty Father, hear our prayer and look with mercy on this your family for which our Lord Jesus Christ was ready to be betrayed into the hands of sinners and to suffer death on the cross; who is alive, and reigns with you and the Holy Spirit one God, now and forever. **Amen.**

THE LITURGY OF THE WORD

☞ All sit

THE FIRST READING Isaiah 52:13-53:12 – *The Suffering Servant*

PSALM 22:1-15

☞ All remain seated



1. My God, my god, why have | you for | saken
me,
And are so far from my salvation, from the
| words of | my dis | tress!
2. O my God, I cry in the daytime, but you | do
not | answer;
And by night | also, but I | find no | rest.
3. Yet you | are the | Holy One,
Enthroned up | on the | praises of | Israel.
4. Our forebears | trusted in | you;
They | trusted and | you del | ivered them.
5. They cried out to you and | were de | livered;
They put their trust in you | and were | not
con | founded.
6. But as for me, I am a worm and | no | man,
Scorned by all | and des | pised • by the
| people.
7. All who seem me | laugh to | scorn;
They curl their lips and | wag their | heads,
| saying,
8. 'He trusted in the Lord; | let him de | liver
him;
Let him de | liver him, if he | de | lights in
him.'
9. But it is you that took me | out of the | womb
And laid me safe up | on my
| mother's | breast.
10. On you was I cast ever since | I was | born;
You are my God even | from my | mother's
| womb.
11. Be not far from me, for trouble is | near at
| hand
And | there is | none to | help.
12. Mighty oxen | come a | round me;
Fat bulls of Bashan close me | in on | every
| side.
13. They gape upon me | with their | mouths,
As it were a | ramping • and a | roaring
| lion.
14. I am poured out like water; all of my bones
| are out of | joint;
My heart has become like wax | melting • in
the | depths of my | body.
15. My mouth is dried up like a potsherd; my
tongue | cleaves to my | gums;
You have | laid me • in the | dust of | death.

SECOND READING Hebrews 10:16-25 *Christ our sacrifice*

HYMN *Tune Passion Chorale*

☞ *All stand.*

1. O sacred head sore wounded,
with grief and shame weighed down;
O kingly head surrounded
with thorns thine only crown.
Death's pallor now comes o'er thee,
the glow of life decays;
yet hosts of heaven adore thee
and tremble as they gaze.
2. What language shall I borrow
to praise thee, heavenly friend,
for this thy dying sorrow,
thy pity without end?
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
turn thou thy face on me.
3. In this thy bitter Passion,
good Shepherd, think of me
with thy most sweet compassion,
unworthy though I be:
beneath thy cross abiding
for ever would I rest,
in thy dear love confiding,
and with thy presence blest.
4. Be thou my consolation,
my shield, when I must die;
remind me of thy passion
when my last hour draws nigh.
Mine eyes shall then behold thee,
upon thy cross shall dwell,
my heart by faith enfold thee;
who dieth thus, dies well.

☞ *All sit*

Cantor Christ was humbler yet, even to accepting death, death on a | cross.
All **But God raised him high, and gave him the name which is above all | names.**

☞ *All remain seated for the Passion according to St John.*

HYMN: THE PASSION **Passio Secundum Joannem** - Tomas Luis de Victoria (1548-1611)
Sung by the St Peter's Singers

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

At that time Jesus went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples.

And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples.

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The

servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saving of Jesus might be fulfilled, which he spoke, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him.

And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him.

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Then delivered him therefore unto them to be crucified. And they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written I have written. (All Stand)

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, 'It is finished': and he bowed his head, and gave up the ghost.

All Kneel

Silence

All Stand

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, they shall look on him whom they pierced.

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

THE SERMON

The Reverend Tim St Quintin

HYMN *Tune Love Unknown*

☞ *All stand*

1. 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?
2. He came from his blest throne,
Salvation to bestow:
But men 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!
3. 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.
4. Why, what my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
Yet they at these
Themselves displease,
And 'gainst him rise.
5. 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.
6. 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?
Heav'n was his home;
But mine the tomb
Wherein he lay.
7. Here might I say 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.

THE GREAT LITANY

☞ *All sit or kneel.*

Celebrant

Let us pray

God the Father,

have mercy on us.

God the Son

have mercy on us.

God the Holy Spirit

have mercy on us.

Holy Trinity, one God,

have mercy on us.

From all evil and mischief;
from pride, vanity and hypocrisy,
from envy, hatred and malice;
and from all evil intent,

good Lord, deliver us.

From sloth, worldliness and love of money;
from hardness of heart
and contempt of your word and your laws,
good Lord, deliver us.

From sins of body and mind; from deceits of the
world, the flesh and the devil,
good Lord, deliver us.

From famine and disaster;
from violence, murder and dying unprepared,
good Lord, deliver us.

In all times of sorrow;
in all times of joy;
in the hour of our death and at the day of
judgement,
good Lord, deliver us.

By the mystery of your holy incarnation;
by your birth, childhood and obedience;
by your baptism, fasting and temptation,
good Lord, deliver us.

By your ministry in word and deed;
by your mighty acts of power;
and by your preaching of the kingdom,
good Lord, deliver us.

By your agony and trial;
by your cross and passion;
and by your precious death and burial,
good Lord, deliver us.

By your mighty resurrection,
by your glorious ascension;
and by your sending of the Holy Spirit.
good Lord, deliver us.

Hear our prayers, O Lord our God.
Hear us, good Lord.

Govern and direct your holy Church;
fill it with love and truth;
and grant it that unity which is your will.
Hear us, good Lord.

Give us boldness to preach the gospel in all the
world,
and to make disciples of all the nations.
Hear us, good Lord.

Enlighten your ministers with knowledge and
understanding, that by their teaching and their
lives they may proclaim your word.
Hear us, good Lord.

Give your people grace to hear and receive your
word,
and to bring forth the fruit of the Spirit.
Hear us, good Lord.

Bring into the way of truth
all who have erred and are deceived.
Hear us, good Lord.

Strengthen those who stand;
comfort and help the fainthearted;
raise up the fallen; and finally beat down Satan
under our feet.
Hear us, good Lord.

Succour the Jewish people, and kindle in their
hearts a knowledge of Jesus as Messiah.
Hear us, good Lord.

Open the eyes of all who know not Christ,
that they may find in him the fullness of
redemption.
Hear us, good Lord.

Guide the leaders of the nations
into the ways of peace and justice.
Hear us, good Lord.

Guard and strengthen your servant,
Elizabeth the Queen,
that she may put her trust in you
and seek your honour and glory.
Hear us, good Lord.

Endue the members of our parliaments
and all who govern us with wisdom and
understanding.
Hear us, good Lord.

Bless those who administer the law,
that they may uphold justice, honesty and
truth.
Hear us, good Lord.

Give us the will to use the resources of the
earth
to your glory, and for the good of all.
Hear us, good Lord.

Remember the ancient peoples of this land
and forgive the sins of ignorance and neglect
done against them.
Hear us, good Lord.

Bless and keep all your people.
Hear us, good Lord.

Help and comfort the lonely, the bereaved,
and the oppressed.
Lord, have mercy.

Keep in safety those who travel,
and all who are in danger.
Lord, have mercy.

Heal the sick in body and mind,
and provide for the homeless, the hungry
and the destitute.
Lord, have mercy.

Show your pity on prisoners and refugees,
and all who are in trouble.
Lord, have mercy.

Forgive our enemies, persecutors and
slanderers,
and turn their hearts.
Lord, have mercy.

Hear us as we remember with thanksgiving
those who have died in the peace of Christ, and

Give us true repentance;
forgive us our sins of negligence and ignorance
and our deliberate sins;
and grant us the grace of your Holy Spirit
to amend our lives according to your holy word.
**Holy God
holy and strong
holy and immortal
have mercy on us.**

And now, as our Saviour Christ has taught us, we are bold to say,

**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 for ever. Amen.**

☞ *All sit.*

MEDITATION:

There is a green hill far away (1871)

Music by Charles Gounod [1818-1893] Lyrics by Mrs Cecil Frances Alexander [1818-1895]

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all;

We may not know, we cannot tell
What pains He had to bear,
But we believe it was for us
He hung, and suffered there!

He died that we might be forgiven!
He died to make us good!
That we might go at last to Heaven,
Saved by His precious blood!

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of Heaven and let us in!

O dearly, dearly has He loved
And we must love Him too!
And trust in His redeeming blood,
And try His works to do!

☞ *At the conclusion of the Meditation all stand in silence as the rite of Adoration begins.*

THE SOLEMN ADORATION OF CHRIST CRUCIFIED

☞ *The cross is carried through the church to the sanctuary. The congregation may turn and face the cross as it moves through the church. Near the entrance to the church, in the middle of the church, and again at the sanctuary entrance, the priest stops, lifts up the cross and says:*

Celebrant Behold the wood of the cross, on which hung the Saviour of the world.
All **Come, let us worship the Lord who was crucified.**

☞ *After the third acclamation the congregation kneels. Silence is kept for a space. The celebrant and the congregation may make an act of reverence before the cross. People may move forward to the foot of the cross as an act of love and commitment. Please observe social distancing and COVID restrictions.*

Celebrant We glory in your cross, O Lord,
All **and praise you for your mighty resurrection,
for by virtue of the cross joy has come into our world.**

Celebrant Let God be gracious to us and bless us: and make his face shine upon us,
All **That your ways may be known on earth:
your liberating power among all nations.**

Celebrant Let the peoples praise you, O God: let all the peoples praise you.
All **We glory in your cross, O Lord,
and praise you for your mighty resurrection;
for by virtue of your cross joy has come into our world.**

☞ *The Reproaches, also known as the Improperia, are sung. These draw their inspiration from Scripture. Through them, Christ the Crucified King speaks with us his people. People may continue to come forward to the cross during their recitation.*

THE REPROACHES *Improperia* - Giovanni Pierluigi da Palestrina (1525-1594)

*Oh, my people, what have I done to you? How have I offended you? Oh, answer me!
I led you out of Egypt, from slavery to freedom, but you led your Saviour to die on the cross.*

*Agios, O Theos. Sanctus Deus.
Agios Ischyros. Sanctus fortis.
Agios Athanatos, eleison imas.
Sanctus et immortalis, miserere nobis.
(Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.)*

*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 die on the cross.*

*What more could I have done for you? I planted you as my fairest vine.
But you yielded only bitterness. When I was thirsty you gave me only vinegar to drink and pierced your
Saviour's side with a lance.*

Pause

Celebrant We praise and adore you, O Christ.
All **By your cross and precious blood you have redeemed us.**

Celebrant Worthy is the Lamb, the Lamb that was slain, to receive all power and wealth, wisdom
and might, honour and glory and praise!
All **We praise and adore you, O Christ.
By your cross and precious blood you have redeemed us.**

Celebrant You are worthy, O Christ, for you were slain, and by your blood you purchased for God
people of every tribe, language, nation and race; You have made them a royal house, to
serve our God as priests; and they shall reign upon earth.
All **We praise and adore you, O Christ.
By your cross and precious blood you have redeemed us.**

Celebrant To him who loves us and has freed us from our sins by his blood, and made us a
kingdom,
priests to his God and Father:
All **To him be glory and dominion for ever and ever. Amen.**

MEDITATION:

So Thou liftest Thy divine petition - The Crucifixion (1887) by John Stainer (1840 – 1901)

So Thou liftest Thy divine petition,
Pierc'd with cruel anguish through and through
So Thou grieve'st o'er our lost condition,
Pleading, "Ah, they know not what they do."

Oh 'twas love, in love's divinest feature,
Passing o'er that dark and murd'rous blot,
Finding e'en for each low fallen creature,
Tho' they slay Thee, one redeeming spot.

Yes! And still Thy patient heart is yearning
With a love that mortal scarce can bear.
Thou in pity deep, divine, and burning
Liftest e'en for me Thy mighty prayer.

So Thou pleadest, e'en for my transgression,
Bidding me look up, and trust, and live;
So Thou mumurest Thine intercession,
Bidding me look up, and trust, and live;

So Thou pleadest,
Yea, he knew not,
For My sake forgive.

HYMN *Tune Bow Brickhill*

☞ *This hymn is sung, all kneeling.*

1. We sing the praise of him who died,
Of him who died upon the Cross;
The sinner's hope let men deride,
For this we count the world but loss.
2. Inscribed upon the Cross we see
In shining letters, 'God is Love';
He bears our sins upon the Tree;
He brings us mercy from above.
3. The Cross! It takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day.
And sweetens ev'ry bitter cup.
4. It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes its terror from the grave,
And gilds the bed of death with light;
5. The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heaven above.

CONCLUDING PRAYERS

Let us pray,
Almighty and eternal God
you have restored us to life
by the triumphant death
and resurrection of Christ:
continue this healing work within us
and grant that we who participate in this mystery
may never cease to give you dedicated service;
we ask this through Christ our Lord. **Amen.**

☞ *All sit*

MEDITATION:

A New Commandment by Thomas Tallis [c. 1505-1585]

A new commandment give I unto you that you love one another;
even as I have loved you, so love ye one another.
By this shall all men know that ye are mine,
if ye have love one for another.

☞ *The celebrant facing the people and extending his hands towards them, dismisses them saying:*

Lord, send down your abundant blessing on your people who have devoutly recalled the death of your Son in the sure hope of the resurrection: grant them pardon, bring them comfort, may their faith grow stronger and their eternal salvation be assured.

MEDITATION: God so loved the world - The Crucifixion (1887) by John Stainer (1840 – 1901)

God so loved the world,
God so loved the world,
that He gave His only begotten Son,
that whoso believeth, believeth in Him
should not perish, should not perish
but have everlasting life.

For God sent not His Son into the world
to condemn the world,
God sent not His Son into the world
to condemn the world;
But that the world through Him might be saved.

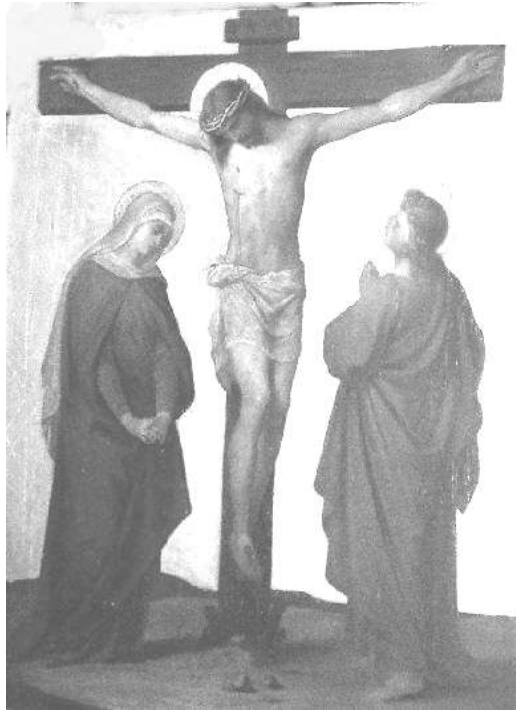
God so loved the world,
God so loved the world,
that He gave His only begotten Son,
that whoso believeth believeth in Him
should not perish, should not perish
but have everlasting life, everlasting life,
everlasting, everlasting life.

God so loved the world,
God so loved the world,
God so loved the world.

☞ *No further blessing or dismissal is added. All depart in silence.
No collection is taken at this service.
There is a basket near the door for donations to the Church in Jerusalem.*

MEDITATION

He bore our griefs
by Jacobus Revius (Translated by Henrietta ten Harmsel)



HE BORE OUR GRIEFS BY JACOBUS REVIUS

No, it was not the Jews who crucified,
Nor who betrayed you in the judgment place,
Nor who, Lord Jesus, spat into your face,
Nor who with buffets struck you as you died.
No, it was not the soldiers fisted bold
Who lifted up the hammer and the nail,
Or raised the cursed cross on Calvary's hill,
Or, gambling, tossed the dice to win your robe.
I am the one, O Lord, who brought you there,
I am the heavy cross you had to bear,
I am the rope that bound you to the tree,
The whip, the nail, the hammer, and the spear,
The blood-stained crown of thorns you had to wear:
It was my sin, alas, it was for me.

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