

The continuous worship of the Church over these three days

The Three Great or Holy Days (Triduum Sacrum) of the Christian year began last evening with the commemoration of the Last Supper, the Foot washing and Vigil.

Today, our worship continues with the Liturgy of Good Friday.

The Liturgy begins at noon, because that marks the beginning of the Three Hours our Lord spent on the Cross.

Today we focus on the Lord's Passion and our service has three main parts: the Ministry of the Word, the Great Intercessions and the Ministry of the Sacrament.

In the Ministry of the Word, after readings from the Prophets and the early Church, we hear of the events leading to the crucifixion according to the Gospel of John. This lies at the heart of our worship today. In the Great Intercessions we pray for the world for which Christ gave himself and for the Church for which Christ laboured upon the cross. In the ministry of the Sacrament, we draw close to the crucified Christ.

Today, *silence* is an important part of our worship. We begin without an entrance procession, without singing and in silence. We begin kneeling in silent prayer, acknowledging our grief that he who was most innocent and loving among the whole human race became our victim as we disfigured his beauty and despised his goodness: just as (we will recall in the preaching) we have disfigured the beauty and despised the goodness of all God's 'very good' creation.

We leave today in silence and without ceremony. The clergy and servers will return to their places in the congregation as the Church continues in vigil and prayer. When you are ready, please leave in silence and refrain from speaking with others.

Tomorrow, the Great Three Days reach their climax:

Easter Eve

**8:00 p.m. Paschal Vigil with lighting of the New Fire,
Renewal of Baptismal Vows, Confirmation and
First Eucharist of Easter**

Easter Day

9:30 a.m. Festival Sung Eucharist of Easter Day

6:00 p.m. Solemn Evening Prayer of Easter (with sermon)

The Order for the Solemn Liturgy

*The people gather in silence.
Please stand as the ministers enter in silence.
All kneel (or sit) for a time of silent reflection.*

The Collect for Good Friday

Almighty God,
look with mercy on this 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 upon the cross;
who now lives and reigns with you and the Holy Spirit,
one God for ever and ever. **Amen.**

THE MINISTRY OF THE WORD

FIRST READING

Isaiah 52:13–53:12

A reading from the book of the prophet Isaiah.

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.

Reader: Hear the word of the Lord.

People: **Thanks be to God**

Please remain seated while choir and congregation sing

Psalm 22

Choir: My God, my God, why have you abandoned me?

All: My God, my God, why have you abandoned me?

Choir: All who see me deride me, they curl their lips,
they toss their heads: 'He trusted in the Lord,
let God save him and come to free him if this is God's friend'.

All: My God, my God, why have you abandoned me?

Choir: Many dogs have surrounded me, a wicked band besets me;
they tear holes in my hands and feet,
and lay me in the dust of death.

I can count all my bones.

All: My God, my God, why have you abandoned me?

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

All: My God, my God, why have you abandoned me?

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

All: My God, my God, why have you abandoned me?

SECOND READING

Hebrews 10:15–25

A reading from the letter to the Hebrews.

The Holy Spirit testifies to us, for after saying,

‘This is the covenant that I will make with them
after those days’, says the Lord:

‘I will put my laws in their hearts,
and I will write them on their minds’,

he also adds,

‘I will remember their sins and their lawless deeds no more.’

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends,

since we have confidence to enter the sanctuary by the blood of Jesus,
by the new and living way that he opened for us through the curtain
(that is, through his flesh),

and since we have a great priest over the house of God,
let us approach with a true heart in full assurance of faith,
with our hearts sprinkled clean from an evil conscience
and our bodies washed with pure water.

Let us hold fast to the confession of our hope without wavering,
for he who has promised is faithful.

And let us consider how to provoke one another to love and good deeds,
not neglecting to meet together, as is the habit of some,
but encouraging one another,
and all the more as you see the Day approaching.

Reader Hear the word of the Lord.

People **Thanks be to God.**

THE PASSION

It is customary to stand throughout the passion, BUT PLEASE SIT if or when you need to.

*(The Good Friday Gospel is read by a group of readers: **N**(arrator), **J**(esus), one (**O**)ther single reader and **all** members of the Congregation as the **C**(rowd)):*

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

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,

J: 'For whom are you looking?'

N: They answered,

C: **Jesus of Nazareth.'**

N: Jesus replied,

J: 'I am he.'

N: Judas, who betrayed him, was standing with them. When Jesus said to them,

J: 'I am he',

N: they stepped back and fell to the ground. Again he asked them,

J: 'For whom are you looking?'

N: And they said,

C: **'Jesus of Nazareth.'**

N: Jesus answered,

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

N: This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.'

N: 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,

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

N: 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,

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

N: Peter answered,

O: 'I am not.'

N: 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,

J: '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.'

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

O: 'Is that how you answer the high priest?'

N: Jesus answered,

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

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

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

O: 'You are not also one of his disciples, are you?'

N: He denied it and said,

O: 'I am not.'

N: 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,

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

N: They answered,

C: '**If this man were not a criminal, we would not have handed him over to you.**'

N: Pilate said to them,

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

N: The crowd replied,

C: '**We are not permitted to put anyone to death.**'

N: (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,

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

N: Jesus answered,

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

N: Pilate replied,

- O:** 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?'
- N:** Jesus answered,
- J:** '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.'
- N** Pilate asked him,
- O:** 'So you are a king?'
- N:** Jesus answered,
- J:** '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.'
- N:** Pilate asked him,
- O:** 'What is truth?'
- N:** After he had said this, he went out to the Jews again and told them,
- O:** '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?'
- N:** They shouted in reply,
- C:** **'Not this man, but Barabbas!'**
- N:** 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,
- C:** **'Hail, King of the Jews!'**
- N:** and striking him on the face. Pilate went out again and said to them,
- O:** 'Look, I am bringing him out to you to let you know that I find no case against him.'
- N:** So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
- O:** 'Here is the man!'

- N:** When the chief priests and the police saw him, they shouted,
- C:** **‘Crucify him! Crucify him!’**
- N:** Pilate said to them,
- O:** ‘Take him yourselves and crucify him; I find no case against him.’
- N:** The Jews answered him,
- C:** **‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’**
- N:** Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
- O:** ‘Where are you from?’
- N:** But Jesus gave him no answer. Pilate therefore said to him,
- O:** ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’
- N:** Jesus answered him,
- J:** ‘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.’
- N:** From then on Pilate tried to release him, but the crowd cried out,
- C:** **‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’**
- N:** 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 crowd,
- O:** ‘Here is your King!’
- N:** They cried out,
- C:** **‘Away with him! Away with him! Crucify him!’**
- N:** Pilate asked them,
- O:** ‘Shall I crucify your King?’

N: The chief priests answered,

C: **‘We have no king but the emperor.’**

N: Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called *Golgotha*. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross.

It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Then the chief priests of the Jews said to Pilate,

C: **‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.” ’**

N: Pilate answered,

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

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,

C: **‘Let us not tear it, but cast lots for it to see who will get it.’**

N: 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,

J: ‘Woman, here is your son.’

N: Then he said to the disciple,

J: ‘Here is your mother.’

N: And from that hour the disciple took her into his own home.

N: After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),

J: 'I am thirsty.'

N: 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,

J: 'It is finished.'

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

*[All kneel or sit as we reflect on the Lord's death.
After a silence, we stand for the conclusion of the gospel]*

N: 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.

Today, no response is made to the Gospel, apart from a deep reflective silence.

THE SERMON

After the sermon, silence is kept

HYMN

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. 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.
3. 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.
4. In life, no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.
5. Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

*Words: Samuel Crossman (1624–84) alt.
Music: Love Unknown, John Nicholson Ireland (1879–1962)*

THE GREAT INTERCESSIONS AND SOLEMN COLLECTS

Now follows the most ancient style of intercessory prayer, the original form of Christian 'collect' – in which the deacon introduces each prayer with a preface or bidding, then 'bids' the congregation to pray silently (traditionally by saying 'let us bend the knee'), for a few moments. All then 'arise', before the Celebrant then 'collects' the prayer.

Normally the Church now uses this venerable form only on Good Friday, to mark the solemnity of this day.

The Celebrant introduces the prayers:

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.

Therefore, we pray for people everywhere according to their needs:

The deacon, from the midst of the congregation, 'bids' all to pray through some 'biddings'.

After a period of silent prayer, the Deacon leads the traditional response:

Lord in your mercy.

All: Hear our prayer

*The Celebrant then 'collects' the silent prayer in a solemn collect, and all reply **Amen.***

Prayers are offered

For the Church and the unity of all Christian peoples.

For the leaders of all nations.

For the peace of Jerusalem and for God's first people.

For those who do not believe in God or know Christ.

For those in special need.

The Celebrant gathers all the prayers in a final collect, to which all respond:

Amen.

THE VENERATION OF THE CROSS

*The Congregation stands and faces towards the Door for the entry of the Cross.
The Celebrant carries the Cross through the Church, pausing three times:
inside the door, in the middle of the nave, and finally in the Chancel.*

At each pause is sung:

Behold the wood of the cross on which hung the Saviour of the world.

Response sung by all. 


O come, let us wor - ship.

The cross is placed in the Chancel.


The people sit or kneel

The Choir and Congregation sing 'The Reproaches' ('Popule Meus')

During the singing of the reproaches, people may move forward to acknowledge ('venerate') the cross, the symbol of our salvation, by kneeling before it or touching it. (NEH 5 | 6b)



O my_ peo - ple what have I done to thee?



or where-in have I wear-ied thee? Ans - wer_ me.

Choir: O my people what have I done to thee?
or wherein have I wearied thee? Answer me.

All: O my people what have I done to thee?
or wherein have I wearied thee? Answer me.

Cantor: Because I brought thee out of the land of Egypt,
Thou hast prepared a cross for thy Saviour.

Ho - ly God, Ho - ly and migh - ty, Ho - ly and im -
 mort - al, have mer - cy up - on us.

All: Holy God, Holy and mighty, Holy and immortal,
 have mercy upon us.

Cantor: Because I led thee through the desert forty years,
 and fed thee with manna, and brought thee into a land exceeding
 good, Thou hast prepared a cross for thy Saviour.

All: Holy God, Holy and mighty, Holy and immortal,
 have mercy upon us.

Cantor: What could I do more for thee that I have not done?
 I planted thee my choicest vine,
 and thou hast become exceeding bitter unto me.
 For when I was thirsty thou gavest me vinegar to drink mingled with
 gall and hast pierced with a spear the side of thy Saviour.

All: Holy God, Holy and mighty, Holy and immortal,
 have mercy upon us.

Silence is kept, while all meditate on the cross.

We then join the choir in singing:

HYMN

1. When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.
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. 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.

Words: Isaac Watts (1674–1748)

*Music: Rockingham adapted by Edward Miller (1731–1807)
harmony chiefly from Webbe's Collection of Psalm-Tunes, 1820*

Silence is kept, for further meditation.

*The Choir then sings **Crux Fidelis***

Faithful Cross! Above all other
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

*Words: Venantius Fortunatus,
tr. Percy Dearmer (1867–1936) and John Mason Neale
Music: Pange Lingua*

THE MINISTRY OF THE SACRAMENT

Deacon: 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.

Silence is kept

Let us then bring our sins to the foot of the cross, confessing them in penitence and faith, confident in God's forgiveness.

All: **Merciful God, our maker and our judge,
we have sinned against you in thought, word and deed,
and in what we have failed to do:
we have not loved you with your whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

Celebrant: Almighty God,
who has promised forgiveness to all who turn to him in faith:
pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

Silence is kept as the ministers and servers prepare to bring the sacrament, reserved last evening, from the place of the Watch to the gathered people.

You are encouraged to kneel or, if kneeling is not possible, to remain sitting as this occurs.

HYMN

During the singing of this hymn, a procession is formed and leaves St Martin's Chapel.

Please remain kneeling or seated during this hymn.

*It is **not** appropriate to stand for the procession.*

1. The royal banners forward go,
the cross shines forth in mystic glow
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.
2. Where deep, for us, the spear was dyed,
Life's torrent rushing from his side,
to wash us in that precious flood,
of water mingled with his blood.
3. Fulfilled is all that David told
in true prophetic song of old,
how God the nations' King should be:
who reigns and triumphs from the tree.
4. O Tree of glory, Tree most fair
ordained those holy limbs to bear,
how bright in royal robe it stood –
the purple of our Saviour's blood.
5. On whose dear arms, so widely flung,
the weight of this world's ransom hung,
the price of humankind to pay
and spoil the Spoiler of his prey.
6. To thee, eternal Three in One,
let homage meet by all be done:
as by the cross you now restore,
preserve and govern evermore. Amen.

*Words: 'Vexilla Regis prodeunt', Venantius Fortunatus (530–609),
tr. John Mason Neale (1818–66), alt.
Music: Gonfalon Royal*

When all is ready, silence is kept.

The Celebrant then says:

Standing at the foot of the cross, as our Saviour taught us, so we 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.**

The Celebrant says:

Unless a grain of wheat falls into the ground and dies,
it remains but a single grain; but if it dies, it bears much fruit.

All: If we have died with him, we shall live with him.

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

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

Communion is distributed.

The sacrament will be offered in both kinds.

Please note: *If you have any health concerns, you may receive the sacrament in only one kind (the bread). Please be aware that the long-standing teaching of the Church is that the Body and Blood of Christ are both mysteriously present in **each** element of the sacrament. Thus, in receiving only one kind, we still share fully in Communion with the Lord and with each other.*

N.B. Intinction (the 'dipping' of the host into the Chalice) **is not permitted.**
After all have received, the sacrament is entirely consumed, and the entire building is left completely bare: the Church goes into mourning for her Saviour.

Silence is kept.

HYMN

The hymn is sung unaccompanied, led by the choir, with all sitting or kneeling.

1. Drop, drop slow tears,
And bathe those beauteous feet,
Which brought from heaven
The news and Prince of peace.
2. Cease not, wet eyes,
His mercies to entreat;
To cry for vengeance
Sin doth never cease.
3. In your deep floods
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears.

Words: Phineas Fletcher (1582–1650)

Music: 'Song 46', Orlando Gibbons (1583–1625)

CONCLUDING PRAYER

Celebrant: Lord Jesus Christ

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

*The service ends without blessing or dismissal as the liturgies of Maundy Thursday,
Good Friday and Easter Day form a single act of commemoration and worship.*

Feel free to remain in the church in prayer or reflection.

*All leave, when they desire, **in silence.***

For Further Reflection

Hymn of St Francis Xavier, Versified

Thou art my God, sole object of my love;
Not for the hope of endless joys above;
Not for the fear of endless pains below,
Which they who love thee not must undergo.

For me, and such as me, thou deign'st to bear
An ignominious cross, the nails, the spear;
A thorny crown transpierc'd thy sacred brow,
While bloody sweats from every member flow.

For me, in tortures thou resign'd'st thy breath,
Embrac'd me on the cross, and sav'd me by thy death.
And can these suff'rings fail my heart to move?
What but thyself can now deserve my love?

Such as then was, and is, thy love to me,
Such is, and shall be still, my love to thee –
To thee, Redeemer! mercy's sacred spring!
My God, my Father, Maker, and my King!

Alexander Pope (1688–1744)

Phoenix

Are you willing to be sponged out, erased, cancelled,
made nothing?

Are you willing to be made nothing?
dipped into oblivion?

If not, you will never really change.

The phoenix renews her youth
only when she is burnt, burnt alive, burnt down
to hot and flocculent ash.

Then the small stirring of a new small bub in the nest
with strands of down like floating ash
shows that she is renewing her youth like the eagle,
immortal bird.

D. H. Lawrence (1885–1930)

PARISH DIRECTORY

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VICAR

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Day off: Friday

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Christopher Lo

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Adrian Chong

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Phone:

9822 3030 Option 2

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WARDENS

Malcolm Tadgell

0400 799 030

Robyn Whitehouse

0409 707 117

Vicar's Warden *to be appointed*

CHILD SAFE & SAFEGUARDING OFFICER

To be appointed

We acknowledge the Boon Wurrung and Wurundjeri people of the Kulin nation as the Traditional Custodians and Owners of the land upon which we meet, land which was taken, not ceded.

We pay our respects to their Elders past and present, acknowledge their continuing spiritual connection to Country, and affirm our commitment to walk together the path of reconciliation.