



CHRIST CHURCH ST LUCIA

# GOOD FRIDAY

2<sup>nd</sup> April 2021  
8am



## SOLEMN LITURGY OF THE PASSION & DEATH OF THE LORD

<https://www.anglican-stlucia.org/recordings/>

## THE ENTRANCE

*All enter the Church in silence.*

**HYMN 339**

PASSION CHORALE

- 1 O sacred head sore wounded,  
with grief and shame weighed down;  
O kingly head surrounded,  
with thorns thine only crown.  
Death's shadows rise before you,  
the glow of life decays;  
yet hosts of heaven adore you  
and tremble as they gaze.
- 2 What language shall I borrow,  
to praise you, heavenly friend,  
for this thy dying sorrow,  
your mercy without end?  
Such agony and dying!  
Such love to sinners free!  
O Christ, all grace supplying,  
turn thou your face on me.
- 3 In this your bitter Passion,  
good Shepherd, think of me  
look on me with compassion,  
unworthy though I be:  
beneath your cross abiding  
forever would I rest,  
in your dear love confiding,  
and with your presence blessed.

4 Lord, be my consolation,  
my shield, when death is near;  
remind me of your passion,  
be with me when I fear.  
Mine eyes shall then behold you,  
upon your cross shall dwell,  
my heart by faith enfold you;  
and who dies thus, dies well.

## The Collect of the Day

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

### Old Testament Reading

*Isaiah 52. 13- 53.12*

Reader: 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.

*A silence for reflection follows the reading.*

Hear the word of the Lord,  
**Thanks be to God.**

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

**My God I cry to you by day but you do not answer:  
and by night also I take no rest.**

But you continue holy:  
you that are the praise of Israel.

**In you our forebears trusted:  
they trusted and you delivered them;**

To you they cried and they were saved:  
they put their trust in you and were not confounded.

**But as for me I am a worm and no man:  
the scorn of all and despised by the people.**

Those that see me, laugh me to scorn:  
they shoot out their lips at me  
and wag their heads saying,

**"He trusted in the Lord let him deliver him:  
let him deliver him if he delights in him."**

But you are he that took me out of the womb:  
that brought me to lie at peace on my mother's breast.

**On you have I been cast since my birth:  
you are my God even from my mother's womb.**

O go not from me for trouble is hard at hand:  
and there is none to help.

**Many oxen surround me:  
fat bulls of Bashan close me in on every side.**

They gape wide their mouths at me:  
like lions that roar and rend.

**I am poured out like water and all my bones are out of joint:  
my heart within my breast is like melting wax.**

My mouth is dried up like a potsherd:  
and my tongue clings to my gums.

**My hands and my feet are withered:  
and you lay me in the dust of death.**

For many dogs are come about me:  
and a band of evildoers hem me in.

**I can count all my bones:  
they stand staring and gazing upon me.**

They part my garments among them:  
and cast lots for my clothing.

**O Lord do not stand far off:  
you are my helper hasten to my aid.**

Deliver my body from the sword:  
my life from the power of the dogs.

**O save me from the lion's mouth:  
and my afflicted soul from the horns of the wild oxen.**

I will tell of your name to my companions:  
in the midst of the congregation will I praise you.

**O praise the Lord all you that fear him:  
hold him in honour, O seed of Jacob,  
and let the seed of Israel stand in awe of him.**

For he has not despised nor abhorred the poor man in his misery:  
nor did he hide his face from him but heard him when he cried.

**From you springs my praise in the great congregation:  
I will pay my vows in the sight of all that fear you.**

The meek shall eat of the sacrifice and be satisfied:  
and those who seek the Lord shall praise him  
    may their hearts rejoice for ever!

**Let all the ends of the earth remember and turn to the Lord:  
and let all the families of the nations worship before him.**

For the kingdom is the Lord's:  
and he shall be ruler over the nations.

**How can those who sleep in the earth do him homage:  
or those that descend to the dust bow down before him?**

But he has saved my life for himself:  
and my posterity shall serve him.

**This shall be told of my Lord to a future generation:  
and his righteousness declared to a people yet unborn  
that he has done it.**

## **New Testament Reading**

*1 Corinthians 1. 18-31*

Reader: A reading from the first Letter of Paul to the Corinthians

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.'

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe.

For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

*A silence for reflection follows the reading.*

Hear the word of the Lord,  
Thanks be to God.

### GRADUAL HYMN 342

- 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.

**Gospel of the Passion**

*please remain seated*

*John 18.1 - 19.42*

*Evangelist:* Jesus went out with his disciples across the Kidron Valley. There was a garden there, and he and his disciples entered it. The place was familiar to Judas as well (the one who was to hand him over) because Jesus had often met there with his disciples. Judas took the cohort as well as guards supplied by the chief priests and the Pharisees, and came from there with lanterns, torches, and weapons.

Jesus, aware of all that would happen to him, stepped forward and said to them,



Jesus: "Who is it you want?"

*Evangelist:* They replied:

**All:** "Jesus the Nazarene,"

*Evangelist:* He answered:

Jesus: "I am he,"

*Evangelist:* (Now Judas, the one who was to hand him over, was there with them). As Jesus said to them, "I am he," they retreated slightly and fell to the ground. Jesus put the question to them again,

Jesus: "Who is it you want?"

*Evangelist:* They repeated:

**All:** "Jesus the Nazarene,"

*Evangelist:* Jesus replied:

Jesus: "I have told you, I am he.  
If I am the one you want, let these men go."

*Evangelist:* This was to fulfil what he had said, "I have not lost one of those you gave me." Then Simon Peter, who had a sword, drew it and struck the slave of the high priest, severing his right ear. The slave's name was Malchus. At that Jesus said to Peter,

Jesus: "Put your sword back in its sheath. Am I not to drink the cup the Father has given me?"

*Evangelist:* Then the soldiers of the cohort, their tribune, and the Jewish police arrested Jesus and bound him.

They led him first to Annas, the father-in-law of Caiaphas who was high priest that year.

(It was Caiaphas who had proposed to the Jews the advantage of having one man die for the people).

Simon Peter, in company with another disciple, kept following Jesus closely. This disciple, who was known to the high priest, stayed with Jesus as far as the high priest's courtyard, while Peter was left standing at the gate. The disciple known to the high priest came out and spoke to the woman at the gate, and then brought Peter in. This servant girl who kept the gate said to Peter,

**All:**            **"Aren't you one of this man's followers?"**

*Evangelist:*   He replied

*Peter:*            "No, I am not."

*Evangelist:*   Now the night was cold, and the servants and the guards who were standing around had made a charcoal fire to warm themselves by. Peter joined them and stood there warming himself. The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying:

*Jesus:*            "I have spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews come together. There was nothing secret about anything I said. Why do you question me? Question those who heard me when I spoke. It should be obvious they will know what I said."

*Evangelist:*   At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face, and said:

**All:**            **"Is that the way to answer the high priest?"**

*Evangelist:*   Jesus replied,

*Jesus:*            "If I said anything wrong produce the evidence, but if I spoke the truth why hit me?"

*Evangelist:* Annas next sent him, bound, to the high priest Caiaphas. All through this, Simon Peter had been standing there warming himself. They said to him,

**All:** "Are you not a disciple of his?"

*Evangelist:* He denied it, saying

Peter: "I am not!"

*Evangelist:* But one of the high priest's slaves - as it happened, a relative of the man whose ear Peter had severed - insisted saying:

**All:** "Did I not see you with him in the garden?"

*Evangelist:* Peter again denied it. At that moment a cock began to crow.

*Five second silence*

*Evangelist:* At daybreak they brought Jesus from Caiaphas to the praetorium. They did not enter the praetorium themselves, for they had to avoid ritual impurity if they were to eat the Passover supper. So, Pilate came out to them, and said,

Pilate: "What accusation do you bring against this man?"

*Evangelist:* They replied:

**All:** "If he were not a criminal, we would certainly not have handed him over to you."

*Evangelist:* At this Pilate said

Pilate: "Why do you not take him and pass judgement on him according to your law?"

*Evangelist:* The Jews answered:

**All:** "We may not put anyone to death,"

*Evangelist:* This was to fulfil what Jesus had said, indicating the sort of death he would die. Pilate went back into the praetorium and summoned Jesus. He asked him,

*Pilate:* "Are you the King of the Jews?"

*Evangelist:* Jesus answered

*Jesus:* "Are you saying this of your own accord, or have others been telling you about me?"

*Evangelist:* Pilate retorted:

*Pilate:* It is your own people and the chief priests who have handed you over to me. What have you done?"

*Evangelist:* Jesus answered:

*Jesus:* "My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews. As it is, my kingdom is not here."

*Evangelist:* At this Pilate said to him:

*Pilate:* "So, then, you are a king?"

*Evangelist:* Jesus said:

*Jesus:* "It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice."

*Evangelist:* Pilate said:

*Pilate:* "Truth! What is truth?"

*Evangelist:* After this remark, Pilate went out again to the Jews and told them:

Pilate: "Speaking for myself, I find no case against this man. Recall your custom whereby I release to you someone at Passover time. Do you want me to release to you the king of the Jews?"

*Evangelist:* They shouted back:

**All:** **Not this man, but Barabbas.**

*Evangelist:* (Barabbas was an insurrectionist). Pilate's next move was to take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly they came up to him and said,

**All:** **"All hail, King of the Jews!"**

*Evangelist:* And slapped his face. Pilate went out a second time and said to the crowd:

Pilate: "Observe what I do. I am going to bring him out to you to make you realise that I find no case against him."

*Evangelist:* When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them,

Pilate: "Behold the man!"

*Evangelist:* As soon as the chief priests and the temple police saw him they shouted,

**All:** **"Crucify him! Crucify him!"**

*Evangelist:* Pilate said:

Pilate: "Take him and crucify him yourselves; I find no case against him."

*Evangelist:* The Jews responded:

**All:** "We have our law, and according to that law he must die because he made himself God's Son."

*Evangelist:* When Pilate heard this, he was more afraid than ever. Going back into the praetorium, he said to Jesus,

Pilate: "Where do you come from?"

*Evangelist:* Jesus would not give him any answer. Pilate asked him:

Pilate: Do you refuse to speak to me? Do you not know that I have the power to release you and the power to crucify you?"

*Evangelist:* Jesus answered:

Jesus: "You would have no power over me whatever unless it were given you from above. That is why he who handed me over to you is guilty of the greater sin."

*Evangelist:* After this, Pilate was eager to release him but the Jews shouted,

**All:** "If you free this man you are no friend of Caesar. Anyone who makes himself a king becomes Caesar's rival."

*Evangelist:* Pilate heard what they were saying, then brought Jesus outside and took a seat on a judge's bench at the place called the Stone Pavement - Gabbathan in Hebrew. (It was the Preparation Day for Passover, and the hour was about noon.) He said to the Jews,

Pilate: "Look at your king!"

*Evangelist:* At this they shouted:

**All:** "Away with him! Away with him! Crucify him!"

*Evangelist:* Pilate said:

Pilate: "What! Shall I crucify your king?"

**All:** "We have no king but Caesar."

*Evangelist:* In the end, Pilate handed Jesus over to be crucified. Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skull (in Hebrew, Golgotha). There they crucified him, and two others with him: one on either side, Jesus in the middle. Pilate had an inscription placed on the cross which read,

JESUS THE NAZARENE

THE KING OF THE JEWS

*Evangelist:* This inscription, in Hebrew, Latin and Greek, was read by many of the Jews, since the place where Jesus was crucified was near the city. The chief priests of the Jews tried to tell Pilate,

**All:** "You should not have written, "The King of the Jews".  
Write instead, "This man claimed to be king of the Jews."

*Evangelist:* Pilate answered,

Pilate: "What I have written, I have written."

*Evangelist:* After the soldiers had crucified Jesus they took his garments and divided them four ways, one for each soldier. There was also his tunic, but this tunic was woven in one piece from top to bottom and had no seam. They said to each other.

**All:** "We shouldn't tear it. Let's throw dice to see who gets it."

*Evangelist:* The purpose of this was to have the Scripture fulfilled:  
"They divided my garments among them:  
for my clothing they cast lots."  
And this was what the soldiers did.

Near the cross of Jesus there stood his mother, his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother.

Jesus: "Woman, there is your son."

*Evangelist:* Then he said to the disciple,

Jesus: "There is your mother."

*Evangelist:* From that hour onwards, the disciple took her into his care. After that, Jesus, realising that everything was now finished to bring the Scripture to fulfilment said,

Jesus: "I am thirsty."

*Evangelist:* There was a jar there, full of common wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When Jesus took the wine, he said,

Jesus: "Now it is finished."

*Evangelist:* Then he bowed his head, and delivered up his spirit.

*After the silence, all stand:*

*Evangelist:* Since it was the Preparation Day the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away.

Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of one, then of the other.

When they came to Jesus and saw that he was already dead, they did not break his legs. One of the soldiers ran a lance into his side, and immediately blood and water flowed out.



(This testimony has been given by an eyewitness, and his testimony is true. He tells what he knows is true, so that you may believe.) These events took place for the fulfilment of Scripture: "Break none of his bones."

There is still another Scripture passage which says: "They shall look on him whom they have pierced."

Afterwards, Joseph of Arimathea, a disciple of Jesus (although a secret one for fear of the Jews), asked Pilate's permission to remove Jesus' body.

Pilate granted it, so they came and took the body away. Nicodemus (the man who had first come to Jesus at night) likewise came, bringing a mixture of myrrh and aloes which weighed about a hundred pounds. They took Jesus' body, and in accordance with Jewish burial custom bound it up in wrappings of cloth with perfumed oils.

In the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. Because of the Jewish Preparation Day they laid Jesus there, for the tomb was close at hand.

*A silence follows the reading of the Gospel Passion, after which:*

*Evangelist:* This is the Passion of the Lord.

*All sit.*

***Homily:*** *The Reverend Bill Crossman*

## THE CONFESSION AND ABSOLUTION

God shows great love for us in that while we were still sinners Christ died for us.

Let us confess our sins.

**O Christ, we are stripped bare by your suffering.  
You see our dreams, our demons,  
and the secrets we keep even from ourselves.  
Forgive all that needs to be forgiven,  
healed all that needs to be healed,  
awaken all the good that sleeps in us,  
banish all the fears that paralyse us.  
Put the power of your cross into our lives for ever,  
and clothe us with hope and love.**

We have turned our hearts to God in repentance and our sins are laid bare before the cross of Jesus Christ. In the name of the living God, your sins are forgiven. **Amen.**

## THE PROCLAMATION OF THE CROSS

*The Priest moves to the back of the Church.*

*The congregation turns and faces the Priest.*

*The Priest, carrying the cross, moves through the congregation,  
stopping three times.*

*At each stop, the Priest says:*

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

The congregation responds:

**All:** Come, let us worship.

*The cross is placed where all may see it.  
While remaining in silence, members of the congregation  
are given the opportunity to come forward and  
gather round the cross to offer their own act of veneration.  
This is a symbolic act.*

*Some may wish to bow before the cross (please do not touch it).  
Others may wish to simply stand or kneel.  
Some may prefer to remain seated.*

*Once this has taken place, the following anthems are recited:*

Priest: We glory in your cross O Lord

**All: And praise you for your mighty resurrection,  
for by virtue of your cross  
Joy has come into the world.**

Priest: 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.**

Priest: Let the people 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 the world.**

## THE SOLEMN PRAYERS

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

So let us bring the needs of the whole world  
to the foot of the cross of Christ.

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

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

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

I ask you to pray for all God's people in their vocation and ministry,  
for all bishops, priests and deacons,  
for Phillip our Archbishop, John our Bishop and Geoffrey our Primate,  
and for all who are preparing for baptism and confirmation.

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

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

I ask you to pray for all who confess Christ crucified,  
that God will heal our divisions.

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

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

I ask you to pray for the peace of Jerusalem,  
and for the Jewish people, the first to hear the word of God.

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

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

I ask you to pray for all who do not look to Christ as Saviour,  
and all who do not believe in God.

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

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

I ask you to pray for the peace of the world,  
for those in authority, and for all who shape our common life.

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

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

I ask you to pray for the sick, the dying and all in need;  
for the homeless, the hungry and the oppressed;  
for those in darkness and despair.

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

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

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

*During the following hymn, the altar is prepared for Holy Communion.*

**HYMN 344**

CASWALL

- 1** Glory be to Jesus,  
who in bitter pains,  
poured for me the life blood  
from his sacred veins.
- 2** Grace and life eternal  
in that blood I find;  
blest be his compassion,  
infinitely kind.
- 3** Blest through endless ages  
be the precious stream,  
which from endless torment  
did the world redeem.
- 4** Abel's blood for vengeance  
pleaded to the skies;  
but the blood of Jesus  
for our pardon cries.
- 5** Oft as it is sprinkled  
on our guilty hearts,  
Satan in confusion  
terror-struck departs.

- 6 Oft as earth exulting  
wafts its praise on high,  
angel hosts rejoicing  
make their glad reply.
- 7 Let us lift our voices,  
swell the mighty flood;  
louder still and louder  
praise the precious blood.

Standing at the foot of the cross,  
let us pray with confidence as our Saviour has taught us:

**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.**

**Jesus, Lamb of God, have mercy on us.**

**Jesus, bearer of our sins, have mercy on us.**

**Jesus, redeemer of the world, grant us your peace.**

*The Priest invites the people to receive Holy Communion.*

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

**If we have died with him, we shall live with him.**

*Those who wish to receive Communion, please come forward.*

MUSIC:            *Herzlich tut mich verlangen, BWV 727 - J.S.Bach*  
                          *(The Passion Chorale)*

*When the Communion is completed, silence is kept for a time*

## HYMN 341

- 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 all 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 strong 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 has 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 wherin he lay.
- 7 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 (1624-1684)*

## FINAL PRAYER

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

*The ministers and congregation leave in silence.*

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# Easter Services

## EASTER DAY

**6.00am** Dawn Service, with the Lighting of the New Fire,  
Sung Eucharist & Renewal of Baptismal Vows.

**9.00am** Sung Eucharist & Renewal of Baptismal Vows.

*COVID-19 safe practices are still required before, during and after the services.  
The Parish Office will be attended from 8.30am to 12pm Monday to Thursday.*

*Enquiries to the Parish Office – 3870 8887*

*Email: [stlucia@anglicanchurchsq.org.au](mailto:stlucia@anglicanchurchsq.org.au)*