



Christ Church St Lucia



Christ Church St Lucia

GOOD
Friday

March 29, 2024



**SOLEMN LITURGY OF THE
PASSION AND DEATH OF OUR LORD**

8am

Acknowledgment of Country

We acknowledge the Turrbal & Jagera people, traditional custodians of the Country on which we gather for worship. We pay our respects to elders past, present, and emerging, and extend that respect to all First Nations people present today.

THE ENTRANCE

All enter the Church in silence.

HYMN 339

Tune: 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

Priest: 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.

All: 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.

PSALM 22

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.

But 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

Tune: ROCKINGHAM

- 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.

Isaac Watts (1674 - 1748)

Narrator: Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

Jesus: Who are you looking for?

Narrator: They answered,

Crowd: **Jesus, the Nazarene.**

Narrator: He said,

Jesus: I am he

Narrator: Now Judas, the traitor was standing among them. When Jesus said, 'I am he,' they moved back and fell to the ground. He asked them a second time,

Jesus: Who are you looking for?

Narrator: They said,

Crowd: **Jesus the Nazarene,**

Narrator: Jesus replied:

Jesus: I have told you that I am he. If I am the one you are looking for, let these others go.

Narrator: This was to fulfil the words he had spoken: 'Not one of those you gave me have I lost.'

Simon Peter, who had a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

Jesus: Put your sword back in its scabbard; Am I not to drink the cup that the Father has given me?

Narrator: The cohort and its captain and the Jewish guards seized

Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

Maid: Aren't you another of that man's followers?"

Narrator: He answered,

Peter: No, I am not.

Narrator: Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

Jesus: I have spoken openly for all the world to hear; I always taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

Narrator: At these words, one of the guards standing by gave Jesus a slap in the face, saying,

Guard: Is that the way to answer the high priest?

Narrator: Jesus replied,

Jesus: If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

Narrator: Then Annas sent him, still bound, to Caiaphas, the high priest. As Simon Peter stood there warming himself,

someone said to him,

Bystander: Aren't you another of his disciples?

Narrator: He denied it, saying

Peter: I am not!

Narrator: One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

Servant: Didn't I see you in the garden with him?

Narrator: Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

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

Narrator: They replied,

All: **If he were not a criminal, we should not be handing him over to you.**

Narrator: Pilate said,

Pilate: Take him yourselves , and try him by your own law.

Narrator: The Jews answered,

Crowd: **We are not allowed to put a man to death.**

Narrator: This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

Pilate: Are you the king of the Jews?

Narrator: Jesus replied

Jesus: Do you ask this of your own accord, or have others spoken to you about me?

Narrator: Pilate answered,

Pilate: Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

Narrator: Jesus replied,

Jesus: 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

Narrator: Pilate said,

Pilate: So, you are a king then?

Narrator: Jesus answered,

Jesus: 'It is you who say it. Yes, I am a king. I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

Narrator: Pilate said:

Pilate: Truth? What is that?

Narrator: And with that he went out again to the Jews and said,

Pilate: I find no case against him. But according to a custom of yours I should release one prisoner at Passover; would you like me, then, to release the king of the Jews?"

Narrator: At this they shouted,

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

Narrator: Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this the soldiers twisted some thorns into a crown and put it on his head, saying,

Crowd: **Hail, King of the Jews!**

Narrator: And they slapped his face. Pilate came outside again and said to them ,

Pilate: Look, I am going to bring him out to you to let you see that I find no case.

Narrator: Jesus then came out wearing the crown of thorns and the purple cloak, Pilate said,

Pilate: Here is the man.

Narrator: When they saw him the chief priests and the guards shouted,

Crowd: **Crucify him! Crucify him!**

Narrator: Pilate said:

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

Narrator: The Jews replied,

Crowd: **We have a law, and according to the law he ought to die, because he has claimed to be the son of God.**

Narrator: When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,

Pilate: Where do you come from?

Narrator: But Jesus made no answer. Pilate then said to him,

Pilate: Are you refusing to speak to me? Surely you know I have power to release you and I have the power to crucify you?

Narrator: Jesus replied

Jesus: You would have no power over if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

Narrator: From that moment Pilate was anxious to set him free, but the Jews shouted,

Crowd: **If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.**

Narrator: Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called

the Pavement, in Hebrew – Gabbatha.

It was Passover Preparation Day, about the sixth hour.

Pilate said to the Jews,

Pilate: Here is your king.

Narrator: They said,

Crowd: Take him away, take him away. Crucify him!

Narrator: Pilate said,

Pilate: Do you want me to crucify your king?"

Crowd: We have no king except Caesar.

Narrator: So in the end Pilate handed him over to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull, or, as it was called in Hebrew, Golgotha, where they crucified him with two others, with him: one on either side, with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross ; ‘Jesus the Nazarene, King of the Jews.’

This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priest said to Pilate,

Crowd: You should not write ‘The King of the Jews’ but ‘This man said I am King of the Jews’.

Narrator: Pilate answered,

Pilate: What I have written, I have written.

Narrator: When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

Crowd: Instead of tearing it,
lets throw dice to decide who is to have it.

Narrator: In this way the words of scripture were fulfilled:
They share out my clothing among them.
They cast lots for my clothes.
This is exactly what the soldiers did.

Near the cross of Jesus stood his mother, and his mother's sister, Mary the wife of Cleopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

Jesus: Woman, this is your son.

Narrator: Then to the disciple he said,

Jesus: This is your mother.

Narrator: And from that moment the disciple made a place for her in his home. After this, Jesus, knew that everything had now been completed, and to fulfil the scripture perfectly he said,

Jesus: I am thirsty.

Narrator: A full jar of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

Jesus: It is accomplished;

Narrator: and bowing his head, he gave up the spirit.

All pause for a moment

Narrator: It was the Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since the sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies be taken away.

Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other.

When they came to Jesus, they found he was already dead, so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water.

This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture.

Not one bone of his will be broken, and again, in another place scripture says: They will look on the one whom they have pierced.

After this, Joseph of Arimathea, who was a disciple of Jesus - though a secret one because he was afraid of the Jews - asked Pilate's to let him remove the body of Jesus.

Pilate gave permission, so they came and took it away. Nicodemus came as well - the same one who had first come to Jesus at night-time - and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom.

At the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

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

Narrator: This is the Passion of the Lord.

All sit.

Homily: *The Reverend Shane Hübner*

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 Jeremy 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

Tune: CASWELL

- 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.**

Anon. Italian c. 1815
tr. Edward Caswall (1814 - 78), *alt.*

Let us pray for the coming of the Kingdom,
in the words our Saviour 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.

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

HYMN 341

Tune: LOVE UNKNOWN

- 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 wherein 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.

Samuel Crossman (1624–84), *alt.*

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 at Christ Church St Lucia

GOOD FRIDAY

- 10.30 am** Children's Stations of the Cross
- 12 noon** Good Friday Devotion (*Stations of the Cross*)
with the Lucians Singers

EASTER DAY

- 6 am** **Dawn Service**, with the Lighting of the New Fire,
Choral Eucharist & Renewal of Baptismal Vows.
Parish Breakfast
- 9 am** Sung Eucharist & Renewal of Baptismal Vows.

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