

S^T. JAMES'

Bicentenary 2019-2024

Solemn Liturgy of the Cross



Good Friday
29th March 2024, 12noon

As Sydney's oldest church, St James' is a place of soul-stirring worship, challenging preaching and fine music. We are a progressive community that welcomes all people regardless of age, race, sexual orientation, gender identity, or religion. We also acknowledge the traditional custodians of the land of which we worship—the Gadigal of the Eora Nation.

S.^TJAMES'

Bicentenary 2019-2024

Officiant

The Rector

Deacon

The Rev'd John Stewart

Subdeacon

Christopher Brooks

Preacher

The Right Rev'd Andrew Proud

Readers

Michelle Roberts, Christopher Telford, Phillip Jones, Alan Melrose,
Richard Cogswell.

Intercessor

Jane Potter

The Choir of St James'

Warren Trevelyan-Jones

Head of Music

The St James' Singers

Organist

Marko Sever

Assistant Head of Music

James Brew

Margaret Norman Organ Scholar

*Please advise one of the Sidespeople if you would like Communion brought to you in the pew.
If necessary, you are welcome to sit for those parts of the liturgy when it is normal to stand.*

Greeting and Introduction

The sacred ministers enter in silence.

Officiant ✠ In the Name of the Father, the Son and the Holy Spirit.
All Amen.

The Lord be with you.
And also with you.

Deacon Fear and fascination drew observers to the first Holy Friday.
 These emotions have attracted people ever since.

All **We cannot flee from the pain and suffering
 which Jesus experiences on our behalf.**

We wonder why one so faithful and loving
had to face the agony of rejection and death.

**Jesus was wounded for our transgressions,
and was bruised for our iniquities.**

In this time of worship we join Christ at Calvary,
aware of our involvement in the cruelty there.

**Our faithfulness is tested at the cross
and our lives are judged by our response.**

Kyrie

Plainsong – *Missa XVII*

Please remain standing as The St James' Singers sing,

GREEK TEXT

Κύριε ἐλέησον

Χριστέ ἐλέησον

Κύριε ἐλέησον

PRAYER BOOK TEXT

Lord, have mercy

Christ, have mercy

Lord, have mercy

Confession

Deacon Let us confess our sins in penitence and faith, confident in God's forgiveness.

All kneel. A silence for reflection is kept.

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 our 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.

Officiant The Lord have mercy on you, ✠ forgive you your sins, and keep you in eternal life. **Amen.**

Collect

Officiant Let us pray.

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.

Please sit.

A Reading from Holy Scripture

Isaiah 50: 4–10

read by Michelle Roberts

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God?

A silence for reflection follows the reading.

Psalm

40: 1-10

Sung by The Choir of St James'

I waited patiently for the Lord:

and he inclined unto me, and heard my calling.

He brought me also out of the horrible pit, out of the mire and clay:

and set my feet upon the rock, and ordered my goings.

And he hath put a new song in my mouth:

even a thanksgiving unto our God.

Many shall see it, and fear:

and shall put their trust in the Lord.

Blessed is the man that hath set his hope in the Lord:

and turned not unto the proud, and to such as go about with lies.

O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward:

and yet there is no man that ordereth them unto thee.

If I should declare them, and speak of them:

they should be more than I am able to express.

Sacrifice, and meat-offering, thou wouldest not:

but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin, hast thou not required:

then said I, Lo, I come,

In the volume of the book it is written of me,

that I should fulfil thy will, O my God:

I am content to do it; yea, thy law is within my heart.

Please stand.

Subdeacon Teach us your will, O Lord;
All and show us the way of salvation.
Graft your law in our hearts, O Lord;
that we may delight in your will.
Be pleased to deliver us!
Make haste to help us!

Officiant Merciful God,
whose Son revealed in his death upon the cross
the wonder of your saving love;
renew your people with your heavenly grace,
and in all our weakness sustain us by your mighty power;
through Jesus Christ our Lord. **Amen.**

Hymn

**Just as I am, without one plea
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come.**

**Just as I am, though tossed about
with many a conflict, many a doubt,
fightings within, and fears without,
O Lamb of God, I come.**

**Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea all I need, in thee to find,
O Lamb of God, I come.**

**Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve:
because thy promise I believe,
O Lamb of God, I come.**

Just as I am (thy love unknown
has broken every barrier down),
now to be thine, yea thine alone,
O Lamb of God, I come.

Just as I am, of that free love
the breadth, length, depth and height to prove,
here for a season then above,
O Lamb of God, I come.

Words: Charlotte Elliott (1789-1871)

Music: SAFFRON WALDEN Arthur Henry Brown (1830-1926) [NEH 294] CCL

Licence: 552064

Please sit.

A Reading from Holy Scripture

John 6: 35–40

read by Christopher Telford

Jesus said to the crowd, ‘I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. But I said to you that you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.’

A silence for reflection follows the reading.

Officiant Lord God, who sent your Son to redeem humankind by his
obedience unto death:
give us grace so to remember his sacrifice for us
that we may take up our cross and follow him,
daily dying unto sin and living unto righteousness;
through Jesus Christ our Lord. **Amen.**

Motet

Sung by The Choir of St James'

<i>Infelix ego omnium auxilio destitutus qui coelum terramque offendi. Quo ibo? Quo me vertam? Ad quem confugiam? Quis mei miserebitur? Ad coelum levare oculos non audeo, quia ei graviter peccavi. In terra refugium non invenio, quia ei scandalum fui.</i>	O woe is me, bereft of all help, who have sinned against heaven and earth. Where shall I turn, where find refuge? Who will have pity on me? I dare not lift mine eyes to heaven, for I have gravely sinned against Thee. No refuge can I find on earth. For I have become vile to Thee.
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*William Byrd (1539/40–1623)
from Sacrarum Canticum, 1591*

*from a Meditation on Psalm 51
Girolamo Savonarola (1452–98)*

A Reading from Holy Scripture

Isaiah 52: 13 - 53: 12

read by Phillip Jones

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.

Psalm

22: 1–11, 14, 18–20

Sung by The St James' Singers.

*My God, my God, look upon me; why hast thou forsaken me:
and art so far from my health, and from the words of my complaint?
O my God, I cry in the day-time, but thou hearest not:
and in the night-season also I take no rest.
And thou continuest holy:
O thou worship of Israel.
Our fathers hoped in thee:
they trusted in thee, and thou didst deliver them.
They called upon thee, and were holpen:
they put their trust in thee, and were not confounded.
But as for me, I am a worm, and no man:
a very scorn of men, and the out-cast of the people.
All they that see me laugh me to scorn:
they shoot out their lips, and shake their heads, saying,
He trusted in God, that he would deliver him:
let him deliver him, if he will have him.*

*But thou art he that took me out of my mother's womb:
thou wast my hope, when I hanged yet upon my mother's breasts.
I have been left unto thee ever since I was born:
thou art 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 me.
I am poured out like water, and all my bones are out of joint:
my heart also in the midst of my body is even like melting wax.
They part my garments among them:
and cast lots upon my vesture.
But be not thou far from me, O Lord:
thou art my succour, haste thee to help me.
Deliver my soul from the sword:
my darling from the power of the dog.*

A silence for reflection follows the psalm, then all stand.

Officiant Christ our victim,
whose beauty was disfigured and whose body torn upon the
cross; open wide your arms to embrace our tortured world,
that we may not turn away our eyes,
but abandon ourselves to your mercy. **Amen.**

Hymn

**Lord Jesus, think on me,
and purge away my sin;
from earthborn passions set me free,
and make me pure within.**

**Lord Jesus, think on me,
with care and woe opprest;
let me thy loving servant be,
and taste thy promised rest.**

**Lord Jesus, think on me,
amid the battle's strife;
in all my pain and misery
be thou my health and life.**

Lord Jesus, think on me,
nor let me go astray;
through darkness and perplexity
point thou the heavenly way.

Lord Jesus, think on me,
when flows the tempest high:
when on doth rush the enemy
O Saviour, be thou nigh.

Lord Jesus, think on me,
that, when the flood is past,
I may the eternal brightness see,
and share thy joy at last.

Words: Synesius of Cyrene (c 375-430) Tr. A. W. Chatfield (1808-1896)

Music: SOUTHWELL Melody from William Daman's 'Psalmes' 1579

(Later form of 3rd phrase) [NEH 70]; CCL Licence: 552064

Please sit.

A Reading from Holy Scripture

Hebrews 10: 16–25

read by Alan Melrose

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.

A silence for reflection follows the reading.

Sung by The Choir of St James'.

Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee:

O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed:

but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord:

and teach me thy paths.

Lead me forth in thy truth, and learn me:

for thou art the God of my salvation;

in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies:

and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth:

but according to thy mercy think thou upon me, O Lord, for thy goodness.

Gracious and righteous is the Lord:

therefore will he teach sinners in the way.

Them that are meek shall he guide in judgement:

and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth:

unto such as keep his covenant, and his testimonies.

For thy Name's sake, O Lord:

be merciful unto my sin, for it is great.

A silence for reflection follows the psalm, then all stand.

Officiant Merciful God, you have made all people
and you hate nothing that you have made,
nor desire the death of sinners,
but rather that they should turn and live :
take from us all ignorance, hardness of heart,
and contempt for your word;
and so fetch us home to your fold,
that we may be made one flock under one shepherd, Jesus the
Christ, who lives and reigns with you and the Holy Spirit,
one God, world without end.
Amen.

Hymn

Take up thy cross, the Saviour said,
if thou wouldst my disciple be;
deny thyself, the world forsake,
and humbly follow after me.

Take up thy cross; let not its weight
fill thy weak spirit with alarm;
his strength shall bear thy spirit up.
and brace thy heart, and nerve thine arm.

Take up thy cross, nor heed the shame,
nor let thy foolish pride rebel;
the Lord for thee the Cross endured,
to save thy soul from death and hell.

Take up thy cross then in his strength,
and calmly every danger brave;
'twill guide thee to a better home,
and lead to victory o'er the grave.

Take up thy cross and follow Christ,
nor think till death to lay it down;
for only those who bear the cross
may hope to wear the glorious crown.

Words: Charles Everest (1814-77).

Music: Breslau Melody from As Hymnodus Sacer Leipzig 1625

Arr. by F. Mendelssohn (1809-1847) [NEH 76] CCL Licence: 552064

Please sit.

read by Richard Cogswell

For 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.

Motet

Sung by The Choir of St James’

<i>Quid igitur faciam? Desperabo? Absit.</i>	What then shall I do? Shall I despair?
<i>Misericors est Deus, pius est salvator meus. Solus igitur Deus refugium meum: ipse non despiciet opus suum: non repellat imaginem suam.</i>	Surely not, for God is merciful. My saviour is ever-loving. Thus, God is my only refuge: he will not despise the work of his own hands: nor will he reject man made after His own image.

A silence for reflection follows the motet.

Please stand.

Prayer

Officiant Jesus, may all that is you flow into us. May your body and blood be our food and drink. May your passion and death be our strength and life. Jesus, with you by our side enough has been given. May the shelter we seek be the shadow of your cross. Let us not run from the love which you offer, but hold us safe from the forces of evil. On each of our dyings, shed your light and your love. Keep calling to us until that day comes, when, with your saints, we may praise you for ever. **Amen.**

Please sit.

Motet

Sung by The Choir of St James'.

*Ad te igitur, piissime Deus, tristis ac
moerens venio: quoniam tu solus spes
mea, tu solus refugium meum. Quid
autem dicam tibi, cum oculos levare
non audeo? Verba doloris effundam,
misericordiam tuam implorabo et
dicam: miserere mei, Deus, secundum
magnam misericordiam tuam.*

To Thee, O ever-loving God, in
sadness and lamentation I come.
Thou alone art my refuge. What
then can I say unto Thee when I dare
not lift up mine eyes? I will pour
forth my words in sorrow: I will beg
Thy mercy and say: God have pity
on me, according to Thy great mercy.

William Byrd (1539/40–1623)
from Sacrarum Cantionum, 1591

from a Meditation on Psalm 51
Girolamo Savonarola (1452–98)

Homily: Deeper

Bishop Andrew Proud

A silence for reflection follows the Homily.

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

All Come, let us worship the Lord who was crucified.

All kneel briefly for silent prayer, then stand when the hymn begins.

Hymn

Cantor The royal banners forward go,
All the Cross shines forth in mystic glow,
 where he in flesh, our flesh who made,
 our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
life's torrent rushing from his side,
to wash us in that precious flood,
where mingled water flowed, and blood.

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

All kneel briefly for silent prayer, then stand when the hymn resumes.

Fulfilled is all that David told
in true prophetic song of old,
the universal Lord is he,
who reigns and triumphs from the tree.

O Tree of beauty, Tree of light,
O Tree with royal purple dight,
elect on whose triumphal breast
those holy limbs should find their rest!

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

All kneel briefly for silent prayer, then stand when the hymn resumes.

**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.**

**To thee, eternal Three in One,
let homage meet by all be done:
whom by thy Cross thou dost restore
preserve and govern evermore. Amen.**

Words: Latin, Venantius Fortunatus (530-609) Tr. J. M. Neale (1818-1866)

Music: VEXILLA REGIS plainsong [NEH 79]

Music © Oxford University Press; CCL Licence: 552064

Prayer

Please kneel.

Subdeacon As we meditate upon the cross, we recall the procession of people who looked on and followed Jesus, as he carried his cross from Jerusalem to Golgotha, outside the city walls.

We think of the brutality of the event, and all the human failures which led to it and which it exposes.

We bring to mind our own lesser selves, our own failings and the dark side of our lives—which make us Christ's executioners—offering them to God in penitence.

In the cross, God meets us and shows our failure is redeemable. Before the cross, we recognise our sin is not only forgiven, it is transformed by grace.

As we centre ourselves upon Christ on the cross, we pray:

All Lord Jesus, Saviour of the world, by your cross and precious blood you have redeemed us; save us and help us, O Lord.

Improperia – The Reproaches (excerpt)

Victoria

Sung by The Choir of St James'.

Popule meus, quid feci tibi?

Aut in quo constrictavi te?

Responde mihi.

Quia eduxi te de terra Aegypti:

parasti crucem Salvatori tuo.

‘Ἅγιος ὁ Θεός

Sanctus Deus.

‘Ἅγιος ἰσχυρός

Sanctus fortis.

‘Ἅγιος ἀθάνατος

ἐλέησον ἡμᾶς

Sanctus immortalis, miserere nobis.

Quia eduxi te per desertum

quadraginta annis: et manna cibavi te,

et introduxi te in terram

satis optimam: parasti crucem

Salvatori tuo.

‘Ἅγιος ὁ Θεός

Sanctus Deus.

‘Ἅγιος ἰσχυρός

Sanctus fortis.

‘Ἅγιος ἀθάνατος

ἐλέησον ἡμᾶς

Sanctus immortalis,

miserere nobis.

Quid ultra debui facere tibi,

et non feci?

Ego quidem plantavi te

vineam meam speciosissimam:

et tu facta es mihi nimis amara;

aceto namque sitim meam potasti,

et lancea perforasti latus

Salvatori tuo.

Ἅγιος ὁ Θεός

Sanctus Deus.

‘Ἅγιος ἰσχυρός

Sanctus fortis.

‘Ἅγιος ἀθάνατος

ἐλέησον ἡμᾶς

Sanctus immortalis, miserere nobis.

O my people, what have I done to you?

How have I offended you?

Answer me.

For I led you out of the land of Egypt,

but you have led your Saviour to the cross.

Holy is God.

Holy is God.

Holy and strong.

Holy and strong.

Holy and Immortal One,

have mercy on us.

Holy and Immortal One, have mercy on us.

For I led you through the desert

for forty years, and fed you with manna,

and brought you into a land filled with

good things: but you have led your

Saviour to the cross.

Holy is God.

Holy is God.

Holy and strong.

Holy and strong.

Holy and Immortal One,

have mercy on us.

Holy and Immortal One,

have mercy on us.

What more could I have done for you

that I have not done?

Indeed I planted you,

my most attractive vineyard.

Yet, you have become altogether bitter to

me because you gave me gall and vinegar to

quench my thirst, and you pierced your

Saviour's side with a spear.

Holy is God.

Holy is God.

Holy and strong.

Holy and strong.

Holy and Immortal One,

have mercy on us.

Holy and Immortal One, have mercy on us.

Homily: Golgotha

Bishop Andrew Proud

A silence for reflection follows the Homily.

Hymn

The congregation remains kneeling.

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.

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.

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?

His dying crimson like a robe,
spreads o'er his body on the Tree;
then am I dead to all the globe,
and all the globe is dead to me.

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 [NEH 95] CCL

Licence: 552064

A silence is kept after the hymn, then all stand.

Officiant 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.**

Please sit.

Passion of our Lord Jesus Christ

John 18: 1–19: 42

The Passion is sung by the choirs to a setting by Tomás Luis de Victoria.

The Passion of our Lord Jesus Christ according to John.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes 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 it 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 saying of Jesus might be fulfilled, which he spake,

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 said 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 platted 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 he 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 in Latin. Then said the chief priests of the Jews to Pilate, “Write not, ‘the King of the Jews’; but that he said, ‘I am the King of the Jews.’ ” Pilate answered, “What I have written I have written.” 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 for a time of silent reflection. After a time, stand for the completion of the Passion.

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 an 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.

A silence follows.

Homily: The Stone Seal

A silence for reflection follows the Homily, then all kneel.

Solemn Intercessions

Deacon God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

Intercessor Let us pray for the Church of God throughout the world:
for unity in faith, in witness and in service,
for bishops and other ministers, and those whom they serve,
for Michael, our bishop, and the people of this diocese,
for all Christians in this place,
for those to be baptised,
for those who are mocked and persecuted for their faith,
that God will confirm his Church in faith, increase it in love, and
preserve it in peace.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Intercessor Let us pray for the nations of the world and their leaders:
for Charles our King, David our Governor General, Margaret
our State Governor, Anthony our Prime Minister, Chris our
Premier, Clover our Lord Mayor and all the Parliaments of this
land, for those who administer the law and all who serve in
public office, for all who strive for justice and reconciliation,
that by God's help the world may live in peace and freedom.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Intercessor Let us pray for those who do not believe the gospel of Christ:
for those who have not heard the message of salvation,
for all who have lost faith, for the contemptuous and scornful,
for those who are enemies of Christ and persecute those who
follow him, for all who deny the faith of Christ crucified,
that God will open their hearts to the truth and lead them to
faith and obedience.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Intercessor Let us pray for all those who suffer:
for those who are deprived and oppressed,
for all who are sick, for those in darkness, in doubt and in
despair, in loneliness and in fear, for prisoners, captives and
refugees, for the victims of false accusations and violence,
for all at the point of death and those who watch beside them,
that God in his mercy will sustain them with the knowledge of
his love.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Intercessor Let us commend ourselves and all God's children to his unfailing
love, and pray for the grace of a holy life, that, with all who have
died in the peace of Christ, we may come to the fullness of
eternal life and the joy of the resurrection.

Silence is kept.

Lord, hear us.

All Lord, graciously hear us.

Deacon Almighty God, you have promised to hear our prayers.

**All Grant that what we have asked in faith
we may by your grace receive,
through Jesus Christ our Lord. Amen.**

Offertory Hymn

During the hymn, the Officiant and Subdeacon bring the Reserved Sacrament from the Chapel of the Holy Spirit.

O sacred head sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore.

Thy beauty, long-desirèd,
hath vanished from our sight;
thy power is all expired,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.

In thy most bitter Passion
my heart to share doth cry,
with thee for my salvation
upon the Cross to die.
Ah, keep my heart thus moved
to stand thy Cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.

My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour:
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the Cross of life.

Holy Communion

Officiant Let us recall the tradition we have received as proclaimed by Paul the Apostle.

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body which is for you. Do this in remembrance of me.'

In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

'I am the bread of life,' says the Lord. 'Whoever comes to me will never be hungry; whoever believes in me will never thirst.'

Taste and see that the Lord is good; blessed are those who trust in him.

The Lord be with you.

All And also with you.

These are God's gifts to his holy people: receive them with thanksgiving. Happy are those who are called to his supper.

Loving God, you invite us to share in the supper your Son gave to the Church. He commands us to eat and drink for the remembering of his death and the proclamation of his resurrection until his coming in glory.

May we be nourished by his presence, united in his love, and strengthened for his service, who is alive and reigns with you and the Holy Spirit, one God now and for ever.

All Amen.

As our Saviour Christ has taught us, we are confident to pray:

All **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 is the Lamb of God. Behold him who takes away the sins of the world. Happy 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 will be distributed in both kinds from the High Altar.

Motet

Plainsong – *Missa XVII*

During Communion, the following motets are sung by The St James' Singers.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

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

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

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

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

Lamb of God, you take away the
sins of the world, grant us your
peace.

Motet

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

For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.

Words: John 3:16-17

Music: John Stainer (1840–1901), from The Crucifixion

After Communion

Please stand.

Officiant Most merciful God,
you have restored us to life by the triumphant death of Jesus,
your Son. Continue his healing work within us
that all who partake in this communion
may give themselves wholly to your service. **Amen.**

Post-Communion Hymn

**There is a green hill far away,
without a city wall,
where the dear Lord was crucified
who died to save us all.**

**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.**

**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.**

**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.**

Words: Mrs C. F. Alexander (1818-1895)

Music: HORSLEY W. Horsley (1774-1858) [NEH 92] CCL Licence: 552064

Officiant Send down your abundant blessing, Lord, upon your people who have devoutly recalled the death of your Son in the sure and certain hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured; through Jesus Christ our Lord.
Amen.

All depart in silence.

*You are welcome to remain in the Church for silent prayer and devotion.
Hot cross buns will be served in the Crypt.*

Easter at St James'

Easter Day, Sunday 31st March

Preacher

The Right Rev'd Andrew Proud

6:00am The Great Easter Vigil

with the lighting of the new fire and renewal of Baptismal vows

Celebrant: The Rector

Deacon: The Rev'd John Stewart

Setting: di Lasso - Missa Congratulamini mihi

Motet: Taverner - Dum transisset Sabbatum

Sung by the Choir of St James'

10:00am Festal Choral Eucharist

with Procession and renewal of Baptismal vows

Celebrant: The Rev'd John Stewart

Deacon: The Rector

Setting: Mozart - Coronation Mass

Motet: Stanford - Ye choirs of new Jerusalem

Sung by the Choir of St James' and the St James' Singers