

**Anglican Church of Australia  
Diocese of Adelaide  
Parish of Coromandel Valley**

**GOOD FRIDAY**

10 April 2020

*We can start with the hymn 'There is a green hill far away'. We can hear the choristers of Kings College Cambridge singing it on YouTube: <https://youtu.be/d0ybUpuLn8M>*

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

**We may not know, we cannot tell,  
what pains he had to bear;  
but we believe it was for us  
he hung and suffered there.**

**He died that we might be forgiv'n,  
he died to make us good,  
that we might go at last to heav'n,  
saved by his precious blood.**

**There was no other good enough  
to pay the price of sin;  
he only could unlock the gate  
of heav'n, 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.**

Cecil Frances Alexander (1848) Public Domain

Now we can watch this on:  <https://www.facebook.com/coromandelvalleyanglican.parish>

Martin Bleby, from the Anglican Parish of Coromandel Valley, South Australia, with you again on Good Friday in 2020, the day we commemorate the suffering and death of Jesus. Jesus, nailed to that hideous cross, in the love of God embraced us and all humanity into himself (see John 12:31-33), around the world and across the ages. Belonging with him there, we are joined with each other, even though we are physically apart.

Let us pray together:

**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.**

'He died that we might be forgiven . . . saved by his precious blood'. This was expounded 700 years before Christ in 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 (Isaiah 52:13–53:12).

Let's hear the way it actually happened, from the gospel according to John, chapter 18, from verse 1:

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I

came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,  
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his

bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there (John 18:1–19:42).



On Good Friday we often spend some time meditating on the cross. Looking at a crucifix can help to focus our thoughts and feelings. This crucifix was given to me by my father many years ago. He got it from England, and blessed it on the ancient stone font of St Martin’s Church in Canterbury, the oldest parish church in continuous use in England—since 580 AD. So it has some rich associations. The figure of Christ is quite realistic, the nails are real, and the thorns are sharp. We can have it before us as we pray through this setting of Psalm 22. The opening words are the terrible cry that Jesus uttered from the overwhelming darkness of the cross. The psalm faces squarely the deep suffering, and asserts within it a never-failing relationship with God, and the victory that will ensue:

My God, my God, why have You abandoned me?  
Why are You far from my help and from my groaning?  
God, I cry to You by day—there is no answer,  
And in the night I cry, but do not come to rest.

*But You’re the holy God of Israel,  
The One we praise, who rules over us all.  
To You our forebears cried, and were not lost,  
They trusted You, and they were saved.*

I am a worm, for I am the scorn of all;  
I’m less than human, for people all despise me:  
‘Let the Lord deliver you, if He delights to!’  
They shoot their mouths at me and laugh my trust to scorn.

*But You’re the One who brought me from the womb,  
Who laid me warm upon my mother’s breast.  
On You have I been cast since I was born,  
From mother’s womb, You are my God.*

Oh go not far, trouble is surrounding me:  
You are my Helper, come quickly to my rescue!  
Herds of bulls and roaring lions are upon me—  
From their sharp horns and gaping mouths deliver me!

*And I will tell Your fame to all my friends  
And with Your people I will praise Your name,  
For You have not despised, or hid Your face,  
But You have heard me when I cried.*

My strength is drained, all my bones are out of joint,  
Like melting wax my heart is giving way within me,  
For my mouth is dry, my hands and feet are withered,  
And You have laid me deep within the dust of death.

*From You my praise springs up for all to hear:  
The humble eat, and they are satisfied.  
All those who seek the Lord will praise His name  
And let their hearts be full of joy!*

They stand and stare, gloating on my misery.  
The dogs close in, evildoers press upon me;  
Help themselves to my possessions and my clothing.  
Lord, let my precious life be rescued from their power.

*Let all the nations turn back to the Lord!  
The Lord is King, and Ruler over all,  
And He has saved my life for those to come  
To tell them all the Lord has done.*

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We're going to hear now, from the letter to the Hebrews, something that follows for us all from what happened on that cross. The Letter to the Hebrews, chapter 10, from verse 12:

when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

"This is the covenant that I will make with them  
after those days, says the Lord:  
I will put my laws in their hearts,  
and I will write them on their minds,"

he also adds,

"I will remember their sins and their lawless deeds no more."

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

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching (Hebrews 10:12-25)

Those words 'not neglecting to meet together' have a poignant ring for us at this time. Much as we would like to be meeting together, we are not able to do that for the present, who knows for how long? I guess there are different ways of meeting, even while we are staying apart—thank God for the communication technologies we have today that make some of that possible. But I think we are finding that getting together online is no substitute for the real thing—actually being together in the same place.

How are we going with that separation? In the beginning, it was different; there were new ways of doing things and perhaps exciting possibilities. But as isolation and separateness close in, are we finding that it begins to pall a bit, and takes more effort to keep our peckers up?

One of the issues may be that now we have to spend more time with ourselves—and that may not always be a pleasurable experience. When we could still get around, there were all sorts of distractions that we could indulge in to make us occupied and keep us from having to face our own company most of the time. But now we are on our own, we can't avoid it any more, and the less palatable aspects of our own personalities and actions can loom larger. To say nothing of other people's personalities with whom we may be in close contact. And this can get us down.

The letter to the Hebrews was written to a group of people who had been through some very hard times—worse than most of us—and had endured remarkably: 'a hard struggle with sufferings, sometimes being publicly exposed to abuse and persecution . . . in prison . . . the plundering of . . . possessions' (Heb. 10:32–34). They had stood up to it very well. Just as now we see some wonderful acts of kindness and courage coming out in the face of the current crisis. But now, for some unknown reason, these Hebrew Christians had got the wobbles. It is not necessarily the outward circumstances that do that to us. People do acts of great calmness and courage in the face of outward things. Human beings can put up with terrible adversity and stand in amazing ways. So it is not necessarily the outward things that come upon us that unsettle us. It can be something more fundamental, within ourselves: a not being sure of ourselves—a deep uneasiness, a persistent unsettledness, as to who we are and where we stand, in life—that's what can give us the wobbles, when other supports are removed.

What did these Hebrew Christians fix on to get them out of it? Well, these particular people were Jews, and for security they resorted to the practice of their Jewish heritage. And you'd think that, if anything could help them get back to full assurance of faith, their Jewish heritage would—because it had all been given to them directly from God! And it was all still there waiting for them. At that time the great temple in Jerusalem was still standing—Jesus had said it would be destroyed, and that did not happen until 70 A.D. But the days of the temple worship were already numbered. When Jesus was crucified, we're told in the other gospels the thick heavy curtain into the most holy place of the temple, the inner sanctum where God dwelt, had been supernaturally torn open, from top to bottom, to signify that there was now a new way of full access into God through the death of Jesus. No doubt the priests had quickly sewn the curtain back up again, and they were still offering the old sacrifices that God had ordained—it looked like that at least was still dependable if you were not sure of anything else.

When we come to church we do make a confession of sin, so you'd think we were then free of that inner uneasiness. But could it be possible that our coming to church has been perversely one of the distractions we have used to avoid looking at ourselves and any inner uneasiness that might be there? And now that activity has been stopped, we are more exposed to it, and unsettled?

The writer of the letter to the Hebrews says to them: Yes, those old sacrifices were given by God, but they were given to point to something else. Something that would deal fully once and for all with this deep-down issue of inner uneasiness. He points out that the old sacrifices couldn't do that. Firstly because they involved the slaughtering of animals, when we are the ones who have offended, and it is in ourselves, not some other creature, in our human flesh, that the issue has to be resolved. But also, the very fact that the old sacrifices had to be repeated, day after day, year after year, showed up their ineffectiveness in the matter of taking away sins—if they had actually done that, they would not have to be repeated. As it is, their very repetition served as a reminder of sin rather than a removal of sin. Perversely, our week-by-week confession of sin might also serve as a reminder of sin rather than a complete removal of sin—if we are not 'in full assurance of faith' in God's once-for-all forgiveness in Christ.

The purpose of the old sacrifices, as far as God was concerned, was to point to God's full and final dealing with sin and guilt—in the giving of His own Son, in our human flesh, to that horrific

death on the cross—taking us and all our defiance of God’s love and goodness into himself and finishing it there once and for all:

For by a single offering he has perfected for all time those who are sanctified (Heb. 10:14).

That’s us who believe with a faith-relationship in Jesus. So now God says: ‘I will remember their sins and their lawless deeds no more’. And so, ‘Where there is forgiveness of these, there is no longer any offering for sin’—and no longer any need for distractions. Because now, wherever we are, and whatever is going on, ‘we have confidence to enter the sanctuary by the blood of Jesus’, so we can ‘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’—and that is true of us whether we are in church or at home, or wherever (Heb. 10:17–19, 22).

What follows from that is we are no longer paralysed or stymied by our own issues, and we can begin to think more about each other, in surprisingly creative ways. However we meet together, whether physically or in other ways, we can help to prod and encourage ‘one another to love and good deeds’. As perhaps we are doing, and can do more and more. The writer to the Hebrews says, ‘all the more as you see the Day approaching’ (Heb. 10:24–25). That’s the Day of final judgment—a bit like the judgment and sorting out that we are going through at the moment—which makes it very urgent. For us who believe and are already in Christ, it is also the Day on which we will know and see clearly that all our sins and shortcomings have indeed been totally washed away, and God is, and always has been, our strong, loving heavenly Father. Which makes it for us, and for those with whom we share this good news, a Day of great hope and joy. And that will keep us going here and now for a very long time.

Time for some prayer now. As Jesus died on the cross in God’s love for the whole world (see John 3:16), we can confidently bring the needs of the whole world to the foot of the cross in prayer. We’ll do that today in the words of The Great Litany from the Prayer Book:

God the Father,  
**have mercy on us.**

God the Son,  
**have mercy on us.**

God the Holy Spirit,  
**have mercy on us.**

Holy Trinity, one God,  
**have mercy on us.**

From all evil and mischief;  
from pride, vanity and hypocrisy;  
from envy, hatred and malice;  
and from all evil intent,  
**good Lord, deliver us.**

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

From sins of body and mind;  
from deceits of the world, the flesh and the devil,

**good Lord, deliver us.**

From famine and disaster;  
from violence, murder and dying unprepared,

**good Lord, deliver us.**

In all times of sorrow;  
in all times of joy;  
in the hour of our death and at the day of judgement,

**good Lord, deliver us.**

By the mystery of your holy incarnation;  
by your birth, childhood and obedience;  
by your baptism, fasting and temptation,

**good Lord, deliver us.**

By your ministry in word and work;  
by your mighty acts of power;  
and by your preaching of the kingdom,

**good Lord, deliver us.**

By your agony and trial;  
by your cross and passion;  
and by your precious death and burial,

**good Lord, deliver us.**

By your mighty resurrection;  
by your glorious ascension;  
and by your sending of the Holy Spirit,

**good Lord, deliver us.**

Hear our prayers, O Lord our God.

**Hear us, good Lord.**

Govern and direct your holy Church;  
fill it with love and truth;  
and grant it that unity which is your will.

**Hear us, good Lord.**

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

**Hear us, good Lord.**

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

**Hear us, good Lord.**

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

**Hear us, good Lord.**

Bring into the way of truth

all who have erred and are deceived.

**Hear us, good Lord**

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

**Hear us, good Lord.**

Guide the leaders of the nations  
into the ways of peace and justice.

**Hear us, good Lord.**

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

**Hear us, good Lord.**

Endue the members of our parliaments  
and all who govern us  
with wisdom and understanding.

**Hear us, good Lord.**

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

**Hear us, good Lord.**

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

**Hear us, good Lord.**

Remember the ancient peoples of this land  
and forgive the sins of ignorance and neglect done against them.

**Hear us, good Lord.**

Bless and keep all your people.

**Hear us, good Lord.**

Help and comfort the lonely, the bereaved,  
and the oppressed.

**Lord, have mercy.**

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

**Lord, have mercy.**

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

**Lord, have mercy.**

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

**Lord, have mercy.**

Forgive our enemies, persecutors and slanderers,  
and turn their hearts.

**Lord, have mercy.**

Hear us as we remember with thanksgiving those who have died  
in the peace of Christ,  
and grant us with them a share in your eternal kingdom.

**Lord, have mercy.**

Give us true repentance;  
forgive us our sins of negligence and ignorance  
and our deliberate sins;  
and grant us the grace of your Holy Spirit  
to amend our lives according to your holy word.

**Holy God,  
holy and strong,  
holy and immortal:  
have mercy on us.**

*We pray for the church*

Almighty and everlasting God,  
by whose Spirit the whole body of the Church is  
governed and sanctified:  
receive our Prayers and supplications,  
which we offer before you for all people in your holy Church,  
that all its members,  
in their vocation and ministry,  
may truly and godly serve you;  
through our Lord and Saviour Jesus Christ. **Amen.**

*We pray for those who are yet to believe*

O 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:  
have mercy on all who have not known you,  
or who deny the faith of Christ crucified;  
take from them all ignorance, hardness of heart,  
and contempt of your word;  
and so fetch them home, blessed Lord, to your fold,  
that we may be made one flock under one shepherd,  
Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, world without end. **Amen.**

*Let us say together*

**The grace of the Lord Jesus Christ,**

**and the love of God,  
and the fellowship of the Holy Spirit,  
be with us all evermore. Amen.**

*Hear the choristers of Kings College Cambridge:  
<https://www.youtube.com/watch?v=mDkuxElcpdI>*

**When I survey the wond'rous 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 ever 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.**

*Isaac Watts (1707) Public Domain.*

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