

HOLY TRINITY CATHEDRAL

**18 April 2025
GOOD FRIDAY
Te Paraire Pai**

3.00 pm



Officiating Clergy

The Very Reverend Anne Mills, *Dean of Auckland*
The Reverend Ivica Gregurec, *Cathedral Precentor*
The Venerable Michael Berry, *Archdeacon*

Readers

'Ofa Langi
Isaac Langi

The Celebration of Christ's Passion

This service, which is traditionally celebrated at 3 pm at the time when Jesus died on the cross, is a continuation of the Maundy Thursday liturgy and hence begins in silence as the night before ended in silence.

The holy table is completely bare.

The service today consists of the following parts:

1. The Ministry of the Word, with a focus on the Passion.
2. The Meditation on the Cross of Jesus.
3. The Solemn Intercessions.

In this way it follows the tradition of the Ambrosian Rite (developed in Milan), while Roman Tradition places the Solemn Intercessions before the Meditation on the Cross of Jesus. The Ambrosian Rite does not include administration of Communion with the sacrament reposed on the Maundy Thursday.

After a silent entrance, prostration and Scripture readings, we meditate on the Passion of Jesus according to Saint John.

Silence and reflection is woven throughout this service to allow time for personal prayer and reflection. **Unless otherwise indicated, we stand to sing the hymns. We sit for readings and prayers.**

After this meditation, the Meditation on the Cross follows. The Cross will be brought into the Cathedral, in order that the death of Christ may be proclaimed. At the entrance you have received a rosemary sprig or a nail – you are free to come forward when indicated and express your devotion by laying the rosemary or nail at the foot of the cross. Some people might wish to kneel, genuflect or bow – diverse cultural expressions are welcome!

Communion or not?

Having no communion on Good Friday is the most ancient tradition.

In the early church, receiving communion would have been regarded as breaking the fast that lasted from Good Friday until the Easter Eucharist.

Among the Orthodox Christians, during Lent the Eucharist is celebrated on Saturdays, Sundays, and feast days. On other days the liturgy of the presanctified is celebrated (this is akin to receiving from the reserved Sacrament), but not on Good Friday, unless this falls on March 25, the feast of the Annunciation.

From the time of the seventh century, the custom developed in the West of receiving communion (both bread and wine) from the Sacrament reserved after the Maundy Thursday Eucharist.

Drawing on diverse traditions, Holy Communion is not administered at today's service.

1. The Ministry of the Word

The clergy kneels or prostrates and prays in silence for a while.

During this, you may choose to kneel or to remain standing. Kneeling symbolises profound adoration, during which a prayer of thanksgiving recognises this, showing the selflessness of self-giving by the Saviour.

If you are kneeling, please stand when the clergy stand.

Precentor

Let us pray.

Silence.

Holy and everliving God, look graciously on this your family for which our Saviour Jesus Christ was willing to be betrayed, and to suffer death upon the cross; and grant us to grow into the fullness of new life in Christ who now is alive and glorified with you and the Holy Spirit, one God, now and for ever.

All

Amen.

Please sit.

First Reading

Isaiah 52:13-53:12

A reading from the Book of the Prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice, he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader Hear what the Spirit is saying to the Church.
All Thanks be to God.

Responsorial Psalm Psalm 22

The congregation repeats the response R. after the Cantor, and in between each verse.



All those who see me laugh me to scorn:
they curl their lips and toss their heads saying,
'You trusted in God for deliverance:
if God cares for you, let God rescue you.' *R.*

Many dogs have come around me:
and the wicked hem me in on every side.
They pierce my hands and my feet,
I can count all my bones. *R.*

They share out my garments among them:
and they cast lots for my clothing.
Do not stand far off from me O Lord:
you are my helper, come quickly to my rescue. *R.*

Second Reading Hebrews 4:14-16; 5:7-9

A reading from the Letter to the Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he

learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Reader Hear what the Spirit is saying to the Church.
All Thanks be to God.

Hymn

1

There's a wideness in God's mercy
like the wideness of the sea;
there's a kindness in God's justice,
which is more than liberty.

2

There is no place where earth's sorrows
are more felt than up in heaven;
there is no place where earth's failings
have such kindly judgment given.

3

For the love of God is broader
than the measure of our mind;
and the heart of the Eternal
is most wonderfully kind.

7

If our love were but more faithful,
we should take him at his word;
and our life would be thanksgiving
for the goodness of the Lord.

4

But we make God's love too narrow
by false limits of our own;
and we magnify his strictness
with a zeal he will not own.

5

There is plentiful redemption
in the blood that has been shed;
there is joy for all the members
in the sorrows of the head.

6

There is grace enough for thousands
of new worlds as great as this:
there is room for fresh creations
in that upper home of bliss.

Text: F. W. Faber

Tune: Cross of Jesus, AM 30

The customary Gospel responses are omitted at the reading of the Passion.

The term "the Jews" in St John's Gospel whilst generally at that time a title for Judeans (which is a geographic term for the people living in Judea), applies in this context to particular individuals rather than the all people living in Judea or, indeed, the whole Jewish people. As many Biblical commentators will say, the corrupt civil and religious structures of Jesus' time, as well as abuse of power, were the forces that condemned Jesus to his death. Insofar as we ourselves turn against Christ, we are responsible for his death.

Please sit.

John 18:1-19:37

The Passion of our Lord Jesus Christ as told by the holy evangelist John.

Jesus 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 had 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 with weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered him, '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, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus replied, 'I told you that I am he. If you are looking for me, let these men go.' This was to fulfil 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, and 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 him, '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 to them.' 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 that 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, 'Are you not also one of his disciples?' 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 him and said, '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. And it was early. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. And 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 fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, '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 and said, '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 unto 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 again 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 to 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, and saying, 'Hail, King of the Jews!' and striking him on the face.

Pilate went out again to them 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 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 that 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 not the emperor's friend. 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. Now it was the day of the Preparation of the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered him, '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 to 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 the 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 fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, and 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 his 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, (in order to fulfil the scripture) he said, '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.

*Please kneel or stand as we pause for prayer in silence.
All remain standing until the end of the Passion.*

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 it 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 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.

Please sit.

We continue with the period of prayer and reflection in silence.

Choral Reflection *Help us Christ, Heinrich Schütz (1585-1672)*

Help us Christ, the Son of God, through your bitter torment, that we your servants may forever shun all evil and fearfully mindful of your death and its cause, so though weak as we may be we will bring you our hearts and lives, so though poor as we may be we will bring our sacrifice, so though poor and weak we may be, we bring you our lives and hearts.

Reflection in silence.

Organ Meditation

Epitaphe, Louise Vierne (1870-1937)

2. The Meditation on the Cross of Jesus

Please stand.

The cross is carried in procession through the nave to the altar. The cross is shown to the people three times. Each time, the Precentor sings, each time on a higher note, with choir and people responding:

Be-hold the wood of the Cross, on which hung the sal - va - tion

of the world. **R.** Come, let us a-dore.

The image shows two staves of musical notation in G-clef. The first staff contains the melody for the first two phrases: 'Be-hold the wood of the Cross,' and 'on which hung the sal - va - tion'. The second staff contains the melody for 'of the world.' followed by a double bar line, and then the response 'R. Come, let us a-dore.' with a final double bar line. The lyrics are written below the notes.

After each response, all reflect in silence. After the third response, the cross and candles are placed in front of the stripped altar table.

Everybody is welcome to come forward and express thanksgiving to Jesus for the mysteries celebrated today. These devotions can be expressed in many different ways, as explained on page 2.

As you come forward, there is the opportunity to place an offering in the bowls provided to support the life and ministry of Christians in Holy Land.

The Cathedral community will this year support the work of the St George's College Regional Committee for Australia and New Zealand's Appeal 'Let light shine out in darkness'.

Since its founding in 1920 as a theological college for Palestinian seminarians through its redevelopment in the 1960s as a centre for formation and reconciliation for clergy and laity from the worldwide Anglican Communion throughout the ecumenical Church, St George's College Jerusalem has continued resilient through times of relative stability and political and armed crisis in and around the Holy Land.

Never before, however, has a crisis so existentially challenged St George's College as the present one. The \$2 million annual budget of St George's College is supported financially primarily through fees paid by pilgrims attending the College, and through the generous contributions of its alumni. In the current crisis, the College's revenue stream has been totally disrupted.

Friends of St George's College from across the Anglican Communion are invited to participate in this holy and vitally important project through 'Let light shine out of darkness: The Campaign for St George's College, Jerusalem.'

The goal of the St George's College Regional Committee for Australia and New Zealand is to raise around NZD 225,000 over the next three years (equivalent of USD 150,00 on November 2024 exchange rates). This goal would be easily reached if 250 individuals commit to contribute NZD 25 per month over next three years.

For further information and the ways how to contribute to this Appeal on a regular basis, please check the enclosed Fundraiser booklet.

Motet

The Reproaches, John Rombaut

***My people, what have I done to you? How have I offended you? Answer me.
I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.***

***My people, what have I done to you? How have I offended you? Answer me.
Holy is God! Holy and strong! Holy immortal One, have mercy on us!***

***For forty years I led you safely through the desert. I fed you with manna from
heaven, and brought you to a land of plenty; but you led your Saviour to the cross.
Holy is God! Holy and strong! Holy immortal One, have mercy on us!***

***What more could I have done for you? I planted you as my fairest vine, but you
yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you
pierced your Saviour with a lance.***

Holy is God! Holy and strong! Holy immortal One, have mercy on us!

***For your sake I scourged your captors and their first-born sons, but you brought
your scourges down on me. My people...***

*I led you from slavery to freedom and drowned your captors in the sea, but you handed me over to your high priests. My people...
 I opened the sea before you, but you opened my side with a spear. My people...
 I led you on your way in a pillar of cloud, but you led me to Pilate's court. My people...
 I bore you up with manna in the desert, but you struck me down and scourged me. My people...
 I gave you saving water from the rock, but you gave me gall and vinegar to drink. My people...
 For you I struck down the kings of Canaan, but you struck my head with a reed. My people...
 I gave you a royal sceptre, but you gave me a crown of thorns. My people...
 I raised you to the height of majesty, but you have raised me high on a cross. My people...*

When all who wish to come forward have done so, silence is kept.

Hymns

1

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

2

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

5

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.

Text: Venantius Fortunatus (7th century)

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 cross of Christ my God;
 all the vain things that charm me most,
 I sacrifice them to his blood.

3

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

4

O cross, our one reliance, hail!
 So may thy power with us prevail
 to give new virtue to the saint,
 and pardon to the penitent.

3

See from his head, his hands, his feet,
 sorrow and love flow mingling down;
 did e'er such love and sorrow meet,
 or thorns compose so rich a crown?

4

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.

Tune: Gonfalon Royal, AM 166ii

Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Text: I. Watts

Tune: Rockingham, AM 157i

3. The Solemn Intercessions

Dean E te whānau a te Karaiti, Jesus offers life in all its fullness to the whole world. Let us, therefore, pray to God for all people everywhere according to their needs.

Please sit.

1. For the Church

Let us pray for the one, holy, catholic and apostolic Church of God throughout the world; for unity in faith, in witness and in service; for bishops, priests, deacons and other ministers, and those whom they serve; for Bishop Ross and the people of Diocese of Auckland; 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 the Church in faith, increase in love, and preserve it in peace.

Prayer in silence.

Cantor	Response
E te A-ri - ki,	Wha-ka-ron-go mai ra kia mā-tou.

Almighty and everlasting God, by your Spirit the whole body of the Church is governed and sanctified: hear the prayer we offer for all your faithful people, that in the particular ministry to which you have called us, we may serve you in holiness and truth; through Jesus Christ our Saviour.

All Amen.

2. For the world

Let us pray for the nations of the world and their leaders; for the heads of state of the nations of this Church; for Charles our King and the Parliament of Aotearoa New Zealand; for those who administer the law and all who serve in public office; for those whose conscience leads them into conflict with authority; for all who strive for justice and reconciliation; that by God's help the world may live in peace and freedom.

Prayer in silence.

Cantor

Response



Gracious and eternal God, in your will is our peace; turn the hearts of all people to yourself, that by the power of your Spirit the peace which is founded on justice may be established throughout the world; through the Source of all peace, our Saviour Jesus Christ.

All Amen.

3. *For the Jewish people*

Let us pray for God's chosen people, the Jews, the first to hear God's call; for greater understanding between Christians and Jews; that we may all be faithful to the covenant and grow in the love of God's name.

Prayer in silence

Lord, God of Abraham, Isaac and Jacob, bless the children of your covenant, both Jew and Christian; take from us all who call upon your name misunderstandings of the centuries gone, and hasten the coming of your kingdom, when the Gentiles shall be gathered in, all Israel shall be saved, and we shall dwell together in mutual love and peace under the one God of all creation.

All Amen.

4. *For those who do not believe in Christ*

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.

Prayer in silence.

Cantor

Response



Merciful God, creator of all the people of the earth, have compassion on all who do not know you, and by the preaching

of your Gospel with grace and power, gather them into the one fold of the one Shepherd, Christ our Saviour.

All Amen.

5. For those who suffer

Let us pray for all those who suffer; for those who are deprived and oppressed; for all who are sick or have special needs; for those in darkness, in doubt and in despair, in loneliness and fear; for prisoners; for victims of false accusations and violence; for all at the point of death and those who watch beside them; that God in immense mercy will sustain them with the knowledge of that love which supports us always.

Prayer in silence.

Everloving God, the comfort of the sad, and the strength of those who suffer; hear the prayers of your children who cry out of any trouble: and to all in distress grant mercy, relief, and refreshment, through Jesus Christ our Saviour.

All Amen.

Let us commend ourselves and all people everywhere to the unfailing love of God, and pray for grace to live 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.

All Most merciful God,
accept these prayers for the sake of our Saviour Jesus Christ. Amen.

Blessed Saviour, at this hour you hung upon the cross, stretching out your loving arms; grant that all the peoples of the earth may be drawn to your uplifted love; for your kingdom's sake.

All Amen.

Please stand.

Precentor Jesus, remember us in your kingdom and teach us 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.**

Precentor We adore you, O Christ, and we bless you.
All By your holy cross you have redeemed the world.

No blessing or dismissal is added after the Final prayer.

Final Prayer

Precentor Send down your abundant blessing, Lord, on your people
who have faithfully 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.
We ask this through Jesus Christ our Lord.
All Amen.

The Clergy, Servers and Choir leave the Cathedral in silence, through the ambulatory.

*You are welcome to move to the Bishop Selwyn Chapel,
for prayer, reflection and meditation
in the presence of the reposed Blessed Sacrament.
This altar symbolically represents Christ's tomb.*

*Please, observe silence in and around the Cathedral.
When you are ready, please leave in silence.
We journey with hope toward the Great Easter Vigil.*

Holy Trinity Cathedral Choir
Director of Choirs: *Peter Watts*
Cathedral Organist: *Dr Philip Smith*

St John Passion
Heinrich Schütz (1585 – c.1672)

**CELEBRATIONS CONTINUE
AT HOLY TRINITY CATHEDRAL**

Easter Vigil, Holy Saturday, 19 April

8.00 pm The Great Easter Vigil

Easter Day, Sunday, 20 April

8.00 am Eucharist with Easter Hymns in St Mary's-in-Holy Trinity

9.00 am Holy Communion (1928 BCP), St Stephen's Chapel

10.00 am Choral Eucharist

5.00 pm Choral Evensong

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