

## Welcome to St George's Parish.

St. George's welcome YOU as we celebrate these days of Holy Week and Easter. We seek a faith which is prayerful, reflective, intelligent and connected with all aspects of our lives in the world today.

St. George's is a lively parish with room for everyone, whether they are asking questions about the Christian faith, or life long members of the Church. We are an inclusive parish, sharing worship with those who want simply to come and depart quietly and those ready to make themselves known and join in parish activities.

**Baptisms** When parents bring children for baptism we welcome the little ones in our midst just as Jesus once took the children into his arms. Sometimes **adults** are baptised and we are glad because they have come to faith in God who raised Jesus to new life through the deep waters of death.

**Weddings** We love to see the joy of bride and groom when they marry here, including those marrying for a second time, after a bereavement or divorce. The clergy meet with couples to plan an Anglican service which blends the best of old and new and create memories of their wedding day to support spouses through the years ahead. We provide marriage preparation workshops led by a registered psychologist to enable couples to explore what makes for a fulfilling and happy marriage.

**Funerals** The clergy are available to all people who ask for support in times of grief. We farewell the dead with our prayers and our tears trusting in the God who loves beyond the grave, and who comforts those who mourn. The memorial garden is also available as a final resting place and the departed are remembered in our prayers on each anniversary.

**Pastoral care.** We extend our care to anyone who would like some support and a friendly hand. We donate money, goods and time to community agencies and overseas organizations.

**St George's team** of clergy and lay people provides pastoral ministry to Anglican patients at **Cabrini Hospital**. We also extend the sacramental care of the Church to the homes of those who cannot attend on account of illness or age.

**The Living Well Centre** offers spiritual direction for all who seek it as a means of enriching their life's journey. It also offers training and supervision for directors, as well as seminars, workshops, quiet days and retreats exploring issues of spirituality, prayer and human life.

Enquiries: 9822 3030 or by email <vicar@stgeorgesmalvern.org.>

### Sundays at St George's

Holy Eucharist 8 am Sung Eucharist 10 am *with Children's talk in school terms*  
Eucharist and meditation 5pm

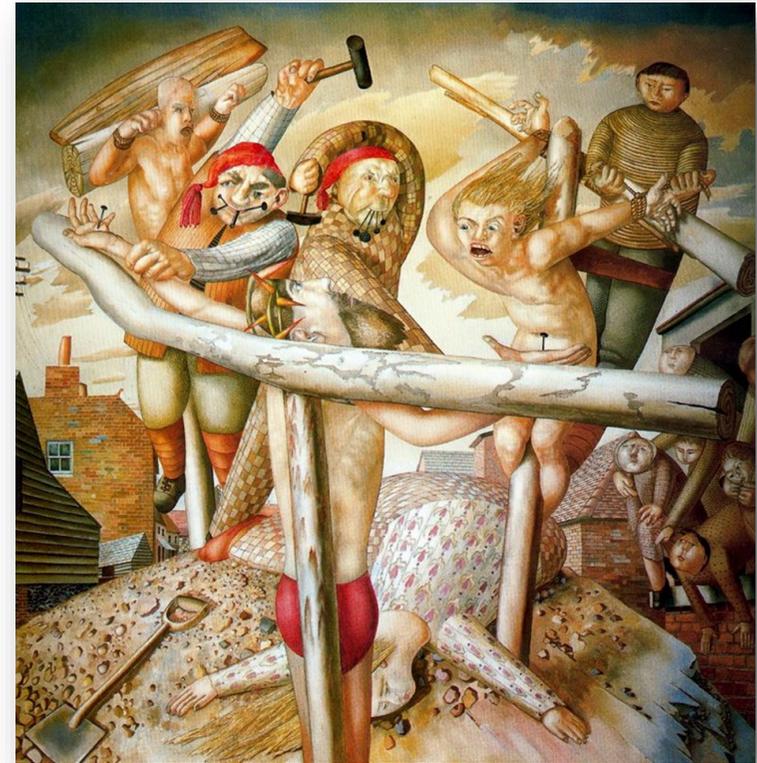
Saints' Days and Holy Days and other parish events and activities  
as advertised on the website and in the weekly pew sheet.

## St George's Anglican Church Malvern

The worship of the Church over three great days  
continues.....

### GOOD FRIDAY

#### *The Solemn Liturgy of the Lord's Death*



Stanley Spencer (1891-1959)

*The Crucifixion* (1958)

Spencer painted scenes from the life of Christ set in his native Thames side village of Cookham.

## **The continuous worship of the Church over these three great days.....**

The Three Great Days of the Christian year began last evening with the commemoration of the Last Supper, the Foot washing and Vigil. This morning our worship continues with the Liturgy of Good Friday. Today we focus on the Lord's Passion and our service has three main parts: the Ministry of the Word, the Intercessions and the Ministry of the Sacrament.

In the Ministry of the Word we hear of the events leading to the crucifixion according to the Gospel of John. This lies at the heart of our worship today. In the Great Intercession we pray for the world for which Christ gave himself and for the Church for which Christ laboured upon the cross. In the ministry of the Sacrament we draw close to crucified Christ.

Today, silence is an important part of our worship and our spirituality. We begin without an entrance procession, without singing and in silence; the clergy and ministers simply stand within the assembly. We begin kneeling in silent prayer, acknowledging our grief that he who was most innocent and loving among the whole human race became our victim as we disfigured his beauty and despised his goodness. We leave without ceremony today. The clergy and servers will return to their places in the assembly as the Church continues in vigil and prayer. When you are ready, please leave in silence and refrain from speaking with others.

Then tomorrow....

### **Easter Eve**

- 9 am** Morning prayer (both said in St Martin's Chapel)  
*followed by Preparation of the Church for Easter*
- 5 pm** Evening prayer *in a time of holy darkness*

*(Daylight saving ends overnight)*

### **Easter Day**

- 6 am** New Fire, Paschal Vigil and First Eucharist of Easter
- 8 am** Solemn Eucharist
- 10 am** Sung Eucharist *children especially welcome*
- 5 pm** Eucharist and meditation *on the Emmaus journey*

“Finished.” “Accomplished.” “Completed.” Jesus' last word, which sums it all up. Part of its meaning is that everything that had gone before . . . has now come together. This is where it was all going; this is what it was all about.

Part of its meaning is that in Jesus' world that word “finished” was what you wrote on a bill when it had been settled: “Paid in full!” But underneath these is the meaning John intends, I believe, most deeply. When God the Creator made his wonderful world, at the end of the sixth day he finished it. He completed his work. Now, on the Friday, the sixth day of the week, Jesus has completed the work of redeeming the world. With his shameful, chaotic, horrible death he has gone to the very bottom, to the darkest and deepest place of the ruin, and has planted there the sign that says “Rescued.” It is the sign of love, the love of the creator for his ruined creation, the love of the saviour for his ruined people. Yes, of course, it all has to be worked out. The victory has to be implemented. But it's done; it's completed; it's finished . . .

Now here in this community, and in this church, there are plenty of Marys and Johns, plenty of people for whom life isn't going to be the same again. Our job is to stand and wait at the foot of the cross, and to see what fresh word may come to us concerning the way forward, the way of becoming a community again . . . Good Friday is the point at which God comes into our chaos, to be there with us in the middle of it and to bring us his new creation. Let us pause and give thanks, and listen for his words of love and healing.

N.T. Wright, *Christians at the Cross: Finding Hope in the Passion, Death, and Resurrection of Jesus*.

*Tom Wright is the former Bishop of Durham and teaches New Testament in the University of St Andrews, Fife, Scotland.*

## The Order for the Solemn Liturgy

*The following anthem will be sung by two voices in the north transept of the Church building*

Stabat Mater dolorosa

The mother stood sorrowing by the cross,  
weeping while her Son hung there.

*Giovanni Battista Pergolesi 1710 — 1736*

*The clergy and servers return to their seats among the people and worshippers depart in silence as they are ready.*

*Please stand as the clergy and servers take their places.  
All kneel (or sit) for a time of silent reflection.*

*The Collect for Good Friday*

Almighty God,  
look with mercy on this your family,  
for whom our Lord Jesus Christ was willing to be betrayed  
and to be given into the hands of sinners  
and to suffer death upon the cross;  
who now lives and reigns with you and the Holy Spirit,  
one God for ever and ever. **Amen**

## THE MINISTRY OF THE WORD

### **A reading from the book of the prophet Isaiah**

*The Song of the Suffering Servant. The voice in the opening and closing verses is God's. In between is the voice on someone who, along with everyone else, once despised and avoided God's servant, but has come to realize the importance of his mission in God's good purposes.*

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

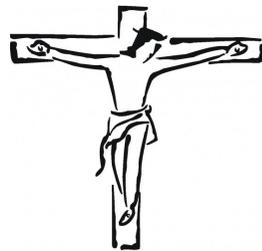
made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep 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*

**Reader** Hear the word of the Lord.  
**People** **Thanks be to God**

**Psalm 22** *please remain seated. Verses sung by the Cantor.* **HYMN 9**

*This is a lament and a cry for God's help in extreme need. Mark's gospel reports Jesus praying these words on the cross.*



*After the distribution silence is kept.*

*The priest prays,*

Christ, whose bitter agony was watched from afar by his friends, and who in dying commended them to care for one another, enable us to follow the example of their persistent love; that being steadfast in the face of such horror and such great trust, we may also come to know the places of resurrection, in your name. **Amen**

## THE CONCLUSION

*There is no blessing or dismissal, but the people say together the following Canticle* **A Song of Christ's Goodness**

Jesus, as a mother you gather your people to you:  
 you are gentle with us as a mother with her children.

Often you weep over our sins and our pride:  
 tenderly you draw us from hatred and judgment.

You comfort us in sorrow and bind up our wounds:  
 in sickness you nurse us  
 and with pure milk you feed us.

Jesus, by your dying, we are born to new life:  
 by your anguish and labour  
 we come forth in joy.

Despair turns to hope through your sweet goodness:  
 through your gentleness, we find comfort in fear.

Your warmth gives life to the dead:  
 your touch makes sinners righteous.

Lord Jesus, in your mercy, heal us:  
 in your love and tenderness, remake us.

In your compassion, bring grace and forgiveness:  
 for the beauty of heaven, may your love prepare us.  
*from A Prayer Book for Australia, page 428-9*

## THE MINISTRY OF THE SACRAMENT

*The Holy Communion will be distributed from consecrated bread set aside last evening. This is now brought from the place of the Watch to be set on the altar, in silence.*

*The prayer is said:*

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

*The priest says, Let us pray for the coming of God's kingdom in the words our Saviour taught us,*

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and forever. Amen.**

*The priest says, Draw near with faith, in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.*

*The priest and people receive communion. During communion the choir will sing Crux fidelis*

*Translation* Faithful cross above all other  
One and only noble tree  
None in foliage, none in blossom  
None in fruit thy peer may be  
Sweetest wood and sweetest iron  
Sweetest weight is hung on thee.

## **A reading from the first letter of Paul to the Corinthians.**

*Just as God's servant was despised and rejected, so Jesus was crucified by those who could not recognize him. Paul was among them but now he understands the paradoxical power of God is seen in the crucified Christ who confounds worldly wisdom.*

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 foolishness 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 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.” *1 Corinthians 1.18-31*

**Reader** Hear the word of the Lord.  
**People** Thanks be to God

## GRADUAL HYMN 354

### A Reading of the Passion according to St John,

*It is customary to stand throughout, but please sit if you need to. Those standing kneel or sit briefly at the reference to Jesus' death and resumes standing when the reading recommences.*

*John 18.1-19. 42 is read as a continuous narrative by one voice. It is a proclamation of the glorious victory over the power of sin and death which God accomplishes through the fidelity of Jesus to God's redemptive purposes to bring life out of death and for good to prevail over evil.*

## THE SERMON

### THE GREAT INTERCESSION

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

*For the Church.  
For the unity of all Christian peoples.  
For those who do not believe in God.  
For those who do not know Christ.  
For all in public office.  
For those in special need.*

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

Let us commit ourselves to God and pray for the grace of a holy life, that, all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be counted worthy to enter into the fullness of the joy of the Lord, and receive the crown of life in the day of resurrection.

**Gracious God, accept these prayers for the sake of Jesus Christ, our Saviour, and for the well-being of your creation, for which he poured out his life. Amen.**

## OFFERTORY HYMN 339

*Our offerings today, as is customary, are for the Church in Jerusalem.*

### THE VENERATION OF THE CROSS

*The Congregation remains standing and faces towards the Door for the entry of the Cross. The Minister carries the Cross through the Church, pausing three times: inside the door, in the middle of the nave, and finally in the Chancel.*

*At each pause is said:*

Behold the wood of the cross     **Upon which is hung our salvation**



My peo - ple, what have I done to you? — How have I hurt you?     An-swer me.

**The Reproaches** *The people sit or kneel.*

*The Choir and People sing the Response at the beginning and after each verse.*

Response: **My people, what have I done to you?  
How have I hurt you? Answer me.**

Cantor: I led you out of Egypt,  
I set you free; I set you free.  
I led you through the desert  
and yet you turn away from me.

Response: **My people ...**

Cantor: I fed you in the desert,  
I led you through the raging sea.  
I gave you saving water  
and yet you found a cross for me.

Response: **My people ...**

Cantor: I gave you a royal sceptre;  
you offered me a crown of thorns.  
I raised you as a nation;  
you mocked and treated me with scorn.

Response: **My people ...**