

Please join us to celebrate  
the joy of resurrection:

**Easter Day - Sunday 1 April**

**7.00am Eucharist**

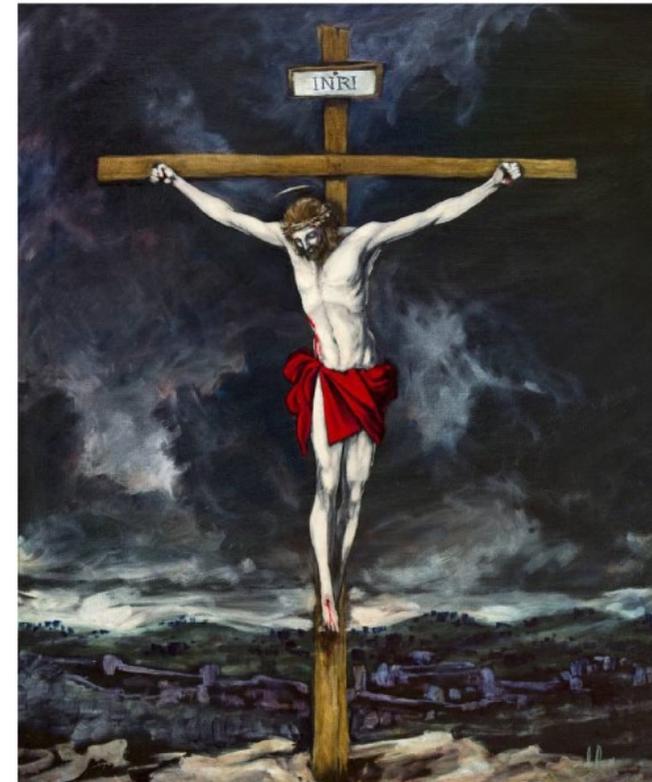
**9.30am Family Eucharist**

*with Children's Ministry including an Easter Egg Hunt*



[www.stmarksclayfield.org](http://www.stmarksclayfield.org)

‘... the mark of the nails in his hands ...’  
*John 20:25*



## **Tenebrae**

*An Adaptation of the Medieval Office of Matins  
Sung on Good Friday*

The Church of St Mark the Evangelist  
The Anglican Parish of Clayfield  
**Good Friday 2018**

*Tenebrae was the medieval Office of Matins sung on the Thursday, Friday and Saturday of Holy Week. Tenebrae is the Latin word for darkness. In this adaptation, as we listen to the story of the last hours of Jesus' life, candles are extinguished to symbolise the enveloping darkness. Readings and moments of silence mark the solemnity of the occasion and in response we find our voice in song and prayer.*

Every Good Friday is different, because we are different. Every year we encounter Christ betrayed, arrested, unjustly tried, flogged and crucified, and our engagement is unique because it is flavoured by the international, national, local and personal events which occupy our minds and prayers. And yet every Good Friday is the same, as we return once more to the unspeakable, world changing, wondrous cross on which the Prince of Glory died. On this day we approach the crux of our faith with penitence, solemnity, simplicity and gratitude. The sacrificial, merciful, saving love, so amazing, so divine, still demands our souls,  
our lives, our all.  
*(Royal School of Church Music—Relection for Good Friday 2017)*

**You are welcome to sit and pray.  
The church will remain open until about midday.  
When leaving the church today please do so quietly  
so as not to disturb the prayers of others.**

*Come down, O Christ, and help me! Reach thy hand,  
for I am drowning in a stormier sea  
than Simon on thy lake of Galilee:  
The wine of life is spilt upon the sand,  
my heart is as some famine-murdered land  
whence all good things have perished utterly,  
and well I know my soul in Hell must lie  
if I this night before God's throne should stand.  
'He sleeps perchance, or rideth to the chase,  
like Baal, when his prophets howled that name  
from morn to noon on Carmel's smitten height.'  
Nay, peace, I shall behold, before the night,  
the feet of brass, the robe more white than flame,  
the wounded hands, the weary human face.*

Oscar Wilde's 1881 poem *E.Tenebris* (titled after the Tenebrae)

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Psalm 16.7–11 (*this time we say the whole psalm together*)

I will praise the Lord, who counsels me;  
even at night my heart instructs me.  
I have set the Lord always before me.  
Because he is at my right hand, I will not be shaken.  
Therefore my heart is glad and my tongue rejoices;  
my body also will rest secure,  
because you will not abandon me to the grave,  
nor will you let your Holy One see decay.  
You have made known to me the path of life;  
you will fill me with joy in your presence,  
with eternal pleasures at your right hand.

## DOXOLOGY

Hymn: When I survey the wondrous Cross (820)

**Please take this service booklet with you as you leave.**



**As you arrive please collect a nail from the basket. Please take care with these sharp nails. There are special ones for the children so please don't them the real ones! The service today will remind us that it was human sin like ours that nailed Jesus to the cross. The nails symbolise our own brokenness as victims and perpetrators of sin. Later you will be invited to place the nail at the foot of the cross.**



At first glance the opening hymn for today, *Morning Glory, Starlit Sky*, is too cheerful for a Good Friday Liturgy. But once we get past the opening verses we realise that this is truly a Good Friday hymn: “*the nails and thorns tell of what thy love must be*”. In the hymn, author William Vanstone explores the nature and cost of true love. God’s activity in creation is a sublime act of self-giving. Christ reigns from the agonising cross of love, arms outstretched in a gesture that is both submission and embrace. God waits patiently for creation’s response.

**Hymn:** Morning glory, starlit sky (509)

## WELCOME AND OPENING PRAYER

### Call to Worship

God is light,  
in whom there is no darkness at all.

All: *Jesus Christ is the light of the world.*

This is the judgement: light has come into the world,

All: *but the people loved darkness rather than light.*

### READING: JOHN 18.1–11

*Jesus is arrested*

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, ‘For whom are you looking?’ 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, ‘For whom are you looking?’ 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 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

### Psalm 88.3–6 (by a reader)

For my soul is full of trouble and my life draws near the grave.  
I am counted among those who go down to the pit;  
I am like a man without strength.  
I am set apart with the dead, like the slain who lie in the grave;  
Whom you remember no more, who are cut off from your care.  
You have put me in the lowest pit, in the darkest depths.

*A collection will be taken up during the singing of the hymn*

**Hymn:** My song is love unknown (521)

## PRAYERS

### READING: JOHN 19:38–42

*Jesus is buried*

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.

*Silence is kept*

**Reading from *The Visit: Would you be Ready?* by Adrian Plass** *(in this part of the book Jesus is reflecting on the Crucifixion)*

The time I spent on that cross was a nightmare of congealed darkness and despair, a nightmare filled with selfishness, hate, murder, rape and filth of the most unbelievable kind, as well as apathy, ignorance and all your trivial unkindness that never seem to matter at the time. In those three hours I knew what it was to be an addict and a pusher, a torturer and a victim, how it felt to destroy and hurt and damage, and gloat over the agony of others. I knew it, I saw it, I felt it.

**READING: JOHN 19.31–37**

*Jesus is taken down from the cross*

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.’

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?’

**POEM: The Crucifixion**

To the green hill he was marched,  
clutching his cross -  
his body was perched.  
Christ looked up at the hill -  
his journey was over  
he'd lost his will.  
He was placed down  
arms outstretched,  
nails were inserted  
as Jesus cried out.  
Then the cross was placed upright -  
to end the doubt.

*Darryl Ashton*

**Psalm 59:1–4** *(the congregation joins in the parts in bold)*

Deliver me from my enemies, O my God;  
**protect me from those who rise up against me.**  
Deliver me from those who work evil;  
**from the bloodthirsty save me.**  
Even now they lie in wait for my life;  
**the mighty stir up strife against me.**  
For no transgression or sin of mine, O Lord, for no fault of mine, they run and make ready.  
**Rouse yourself, come to my help and see!**

**Hymn:** One whose heart is hard as steel (597)

**READING: JOHN 18.33–40**

*Jesus before Pilate*

Then Pilate entered the headquarters, 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.

*A pause for reflection*

**READING: JOHN 19.1–16A**

*Jesus is handed over*

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

**TIME OF REFLECTION -  
AT THE FOOT OF THE CROSS**

*“ ... God made you alive together with him, when he forgave us all our trespasses. ... He set this aside, nailing it to the cross” (Colossians 2:13-14).*

It’s not enough to glory in the shadow of the Cross. The trauma of a crucified Messiah breaks into our world and requires a response. “Love so amazing, so divine, demands our soul, our life, our all.” With his prayer that we be forgiven, our Lord from the cross asks that we lay down our nails, our nails of sin, our indifference to others’ suffering. You are invited to give up the nails representing the sin that perpetuates this world’s evil—nails of apathy or selfishness or mockery or fear we won’t fit in, or hatred, envy, pride, cruelty, violence and abuse. Whatever it is that keeps perpetuating suffering in our world today, offer those nails of sin up to the Lord.

*You are invited to come forward and place your nail at the foot of the Cross.*

*During this time of reflection, the Organist will play the Spiritual piece, ‘Were you there when they crucified my Lord?’ Arranged by Richard Lloyd.*

**Hymn:** How deep the Father’s love for us (317)

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.

**Psalm 22.1-2 and 11–14** (*please join in the parts in bold*)

My God, my God, why have you forsaken me: why are you so far from helping me and from the words of my groaning?

***My God, I cry to you by day, but you do not answer:  
and by night also I take no rest.***

Do not be far from me, for trouble is near and there is no one to help.

***Many bulls surround me: strong bulls of Bashan  
encircle me.***

Roaring lions tearing their prey open their mouths wide against me.

***I am poured out like water: and all my bones are out  
of joint.***

My heart has turned to wax: it has melted away within me.



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.

**Psalm 22:14–19** (*the congregation joins in the parts in bold*)

I am poured out like water, and all my bones are out of joint: my heart within my breast is like melting wax.

***My mouth is dried up like a potsherd: and my tongue clings to my gums.***

My hands and my feet are withered: and you lay me in the dust of death;

***For many dogs are come about me: and a band of evildoers hem me in.***

I can count all my bones: they stand staring and gazing upon me;

***They part my garments among them: and cast lots for my clothing.***

**Hymn:** O sacred head, surrounded (576)

**READING: JOHN 19:16B–22**

*Jesus is taken to the Place of the Skull*

Carrying the cross by himself, Jesus 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.’

**Psalm 25.16–21** (*the congregation joins in the parts in bold*)

Turn to me and be gracious to me, for I am lonely and afflicted.

***The troubles of my heart have multiplied; free me from my anguish.***

Look upon my affliction and my distress and take away all my sins.

***See how my enemies have increased and how fiercely they hate me!***

Guard my life and rescue me; let me not be put to shame, for I take refuge in you.

***May integrity and uprightness protect me, because my hope is in you.***

**READING: JOHN 19:23–30**

*Jesus is crucified*

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, 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 fulfil the scripture), ‘I am