

WELCOME TO THE ANGLICAN PARISH OF
ST GEORGE
EAST IVANHOE, MELBOURNE



**THE LITURGY OF THE CROSS
ON GOOD FRIDAY**

FRIDAY 2 APRIL 2021

WELCOME

St George's is a community committed to making and sustaining connections: with God, with one another, with the local and wider community, and with the environment. We value liturgical worship, encouraging fellowship and community service. We believe in God - the beauty of transcendent holiness, present in our connectedness; and in caring passionately for all in need. All are welcome in this sacred space.

The people gather in silence; the ministers and choir then enter in silence.

INTROIT

God so Loved the World

John Goss

The priest lies prostrate.

COLLECTS

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.

All **Amen.**

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.

All **Amen.**

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.

All **Amen.**

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.

PSALM 22

The choir sings the psalm.

1. My God, my God, why have you forsaken me:
why are you so far from helping me and from the words of my groaning?
2. My God, I cry to you by day, but you do not answer:
and by night also I take no rest.
3. But you continue holy:
you that are the praise of Israel.
4. In you our forebears trusted:
they trusted, and you delivered them;
5. To you they cried and they were saved:
they put their trust in you and were not confounded.
6. But as for me, I am a worm and no man:
the scorn of all and despised by the people.
7. Those that see me laugh me to scorn:
they shoot out their lips at me and wag their heads, saying,
8. 'He trusted in the Lord—let him deliver him:
let him deliver him, if he delights in him.'
9. But you are he that took me out of the womb:
that brought me to lie at peace on my mother's breast.

10. On you have I been cast since my birth:
you are my God, even from my mother's womb.
11. O go not from me, for trouble is hard at hand:
and there is none to help.
12. Many oxen surround me:
fat bulls of Bashan close me in on every side.
13. They gape wide their mouths at me:
like lions that roar and rend.
14. I am poured out like water, and all my bones are out of joint:
my heart within my breast is like melting wax.
15. My mouth is dried up like a potsherd:
and my tongue clings to my gums.
16. My hands and my feet are withered:
and you lay me in the dust of death.
17. For many dogs are come about me:
and a band of evildoers hem me in.
18. I can count all my bones:
they stand staring and gazing upon me.
19. They part my garments among them:
and cast lots for my clothing.
20. O Lord, do not stand far off:
you are my helper, hasten to my aid.
21. Deliver my body from the sword:
my life from the power of the dogs;
22. O save me from the lion's mouth:
and my afflicted soul from the horns of the wild oxen.
23. I will tell of your name to my companions:
in the midst of the congregation will I praise you.
24. O praise the Lord, all you that fear him:
hold him in honour, O seed of Jacob, and let the seed of Israel stand in
awe of him.
25. For he has not despised nor abhorred the poor man in his misery:
nor did he hide his face from him, but heard him when he cried.

26. From you springs my praise in the great congregation:
I will pay my vows in the sight of all that fear you;
27. The meek shall eat of the sacrifice and be satisfied:
and those who seek the Lord shall praise him—may their hearts rejoice
for ever!
28. Let all the ends of the earth remember and turn to the Lord:
and let all the families of the nations worship before him.
29. For the kingdom is the Lord's:
and he shall be ruler over the nations.
30. How can those who sleep in the earth do him homage:
or those that descend to the dust bow down before him?
31. But he has saved my life for himself:
and my posterity shall serve him.
32. This shall be told of my Lord to a future generation:
and his righteousness declared to a people yet unborn, that he has done it.

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.

1. O sacred head sore wounded,
with grief and shame weighed down;
O kingly head surrounded
with thorns thine only crown.
Death's pallor now comes o'er thee,
the glow of life decays;
yet hosts of heaven adore thee
and tremble as they gaze.
2. What language shall I borrow
to praise thee, heavenly friend,
for this thy dying sorrow,
thy pity without end?
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
turn thou thy face on me.
3. In this thy bitter Passion,
good Shepherd, think of me
with thy most sweet compassion,
unworthy though I be:
beneath thy cross abiding
for ever would I rest,
in thy dear love confiding,
and with thy presence blest.

4. Be thou my consolation,
my shield, when I must die;
remind me of thy passion
when my last hour draws nigh.
Mine eyes shall then behold thee,
upon thy cross shall dwell,
my heart by faith enfold thee;
who dieth thus, dies well.

*Paul Gerhardt 1607-76 from Salve caput cruentatum
attrib. Bernard of Clairvaux
tr. Henry Williams Baker 1821-77 and
James Waddell Alexander 1804-59*

The choir sings:

Christus factus est

Felice Anerio 1560-1614

Christ was made obedient even unto death, on the cross.
God therefore exalted him and gave him a name excelling all others.

Please stand for the Passion, if you are able.

PASSION GOSPEL

JOHN 18.1–19.42

The passion of our Lord Jesus Christ, according to 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 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 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 round 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 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, '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 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 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.

A solemn pause is observed.

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.

A period of silence is kept.

SERMON

The sermon is preached by the Rev'd Dr Richard Wilson.

THE SOLEMN INTERCESSIONS

All stand.

LET US PRAY for the Church of God throughout the world, for unity in faith, in witness and in service; for bishops and other ministers, and those whom they serve; for Philip our Archbishop and Genieve, our Bishop; and the people of this diocese, for all Christians in this place; for those to be baptised; for those who are mocked and persecuted for their faith, that God will confirm his church in faith, increase it in love, and preserve it in peace.

ALMIGHTY AND EVERLASTING GOD, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people; that in their vocation and ministry each may serve you in holiness and truth to the glory of your name; through our Lord and Saviour, Jesus Christ.

All **Amen.**

LET US PRAY for the nations of the world and their leaders, for Elizabeth, our Queen, and the parliament of this land; for those who administer the law and all who serve in public office, for all who strive for justice and reconciliation, that by God's help the world may live in peace and freedom.

MOST GRACIOUS GOD AND FATHER, in whose will is our peace: turn our hearts and the hearts of all to yourself, that by the power of your Spirit the peace which is founded on justice may be established throughout the world; through Jesus Christ our Lord.

All **Amen.**

LET US PRAY for God's ancient people, the Jews, the first to hear his word; for greater understanding between Christian and Jew, for removal of our blindness and bitterness of heart; that God will grant us grace to be faithful to his covenant and to grow in the love of his name.

LORD GOD OF ABRAHAM, bless the children of your covenant, both Jew and Christian, take from us all blindness and bitterness of heart, and hasten the coming of your kingdom, when Israel shall be saved, the Gentiles gathered in, and we shall dwell together in mutual love and peace under the one God and Father of our Lord, Jesus Christ.

All **Amen.**

LET US PRAY for those who do not believe the Gospel of Christ; for those who follow other faiths and creeds; 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 they who deny the faith of Christ crucified, that God will open their hearts to the truth, and lead them to faith and obedience.

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 Lord.

All **Amen.**

LET US PRAY for all those who suffer; for those who are deprived and oppressed; for all who are sick and handicapped; for those in darkness, in doubt and despair, in loneliness and in fear; for prisoners; for the victims of false accusations and violence; for all at the point of death and those who watch beside them, that God in his mercy will sustain them with the knowledge of his love.

ALMIGHTY AND EVERLASTING GOD, the comfort of the sad, the strength of those who suffer; hear the prayers of your children who cry out of any trouble: and to every distressed soul grant mercy, relief, and refreshment, through Jesus Christ our Lord.

All **Amen.**

LET US COMMEND OURSELVES and all God's children to his unfailing love, and pray for the grace of a holy life; that, with all who have died in the peace of Christ, we may come to the fullness of eternal life, and the joy of the resurrection.

ALMIGHTY AND MOST MERCIFUL FATHER, accept these prayers for the sake of your Son, our Saviour Jesus Christ.

All **Amen.**

At the conclusion of Intercessions the choir moves behind the high altar, whilst the clerical party proceeds to the west door in preparation for the veneration.

THE VENERATION OF THE CROSS

In Monte Oliveti

Marc Antonio Ingegneri 1535-92

In monte Oliveti ad patrem oravit:
Pater si fieri potest transeat a me calix iste.
Spiritus quidem promptus est
caro autem infirma.
Fiat voluntas tua.

*On the Mount of Olives he prayed to his Father:
"Father, if it be possible, let this cup pass from me.
The spirit indeed is willing, but the flesh is weak.
Let your will be done."*

*Translation supplied by Paul Pascal
Professor Emeritus of Classics
University of Washington*

PROCLAMATION OF THE CROSS

Please stand. The choirs sing:

We Adore Thee

Giovanni Pierluigi de Palestrina 1525-94

The Cross is carried from the west door of the church and halts at three stations where the bearer says:

Behold the wood of the cross on which the Saviour of the world
was hung.

All **Come, let us worship him.**

After the third station the cross is placed in front of the Altar.

The people are invited to come forward and spend a moment of prayer before the cross. During this time the choir will sing:

VENERATION HYMN

Stabat Mater

Plain Chant

At the conclusion, the Celebrant says:

O Saviour of the world,
By your cross and precious blood
you have redeemed us.

All **Save us, and help us,
we humbly beseech you, O Lord.**

Following the veneration of the cross the priest and servers make preparations for the distribution of Holy Communion from eucharistic elements consecrated on Maundy Thursday.

When the altar has been prepared, the ciborium of consecrated bread is retrieved from the altar of repose. As the Blessed Sacrament is brought to the altar in procession, the Good Friday hymn 'When I survey the wondrous cross' is sung, during which the choir returns to the choir stalls.

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 death of Christ my God;
all the vain things that charm me most,
I sacrifice them to his blood.
3. See from his head, his hands, his feed,
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown?
4. 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 1674-1748

Alternative Harmonisation

Melody adapted by Edward Miller 1931-1807

Harmony from Samuel Webbe 1740-1816

COMMUNION

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

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

All **Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, grant us your peace.**

The priest invites the people to communion saying:

Jesus is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

All **Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

The people come forward to receive Holy Communion. If you are a member of another Christian denominations who would normally receive Holy Communion in your home church you are very welcome to come forward to receive Communion here.

During Communion the choir sings:

Praise to thee, Lord Jesus

Heinrich Schutz 1585-1672

After Communion, the people remain seated or kneeling, and the priest says a final collect. Following the collect, all leave without ceremony.

FINAL COLLECT

Lord, send down your abundant blessing upon your people who have devoutly recalled the death of your Son in the sure 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 Christ our Lord.

All **Amen.**

You are welcome to remain in the Church for silent prayer and devotion. You are also invited to join Banyule Churches Together Good Friday Walk of Witness, which begins at Mary Mother of the Church, Catholic Parish in Upper Heidelberg Road, Ivanhoe; then walks via the Ivanhoe Uniting Church in Seddon Street to conclude at St James' Anglican Church.

ACKNOWLEDGEMENTS

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THIS WEEK & HOLY WEEK SERVICES

Saturday 3 April 10am Dress Church for Easter, all welcome

Holy Saturday

Sunday 4 April 7.30am Morning Prayer

Easter Day 8am Holy Communion

10am Choral Eucharist

Acts 10.34-43 or Isaiah 25.6-9

Hymn to the Risen Christ

1 Corinthians 15.1-11 or Acts 10.34-43

John 20.1-18 or Mark 16.1-18