



St Paul's Cathedral

Together transforming our City and Diocese

The Liturgy of Good Friday

3 April 2026, 9 am

WELCOME

Welcome to St Paul's Cathedral, home church for Anglicans in Melbourne and Victoria. We want to be a place of transformation for our city and church where all people can come to experience and know God's love in Christ Jesus. We are an international community and are delighted that you're here!

We meet on land that was taken, not ceded—the Sovereign Country of the Wurundjeri people of the Kulin nation. We give thanks for their ancestors, acknowledge the ongoing right and responsibility of their elders to care for this Country, and pay our respects to all First Peoples here today.

SERVICE LEADERS

President: The Very Revd Dr Andreas Loewe, Dean of Melbourne; *Preacher:* Canon Dr Paula Gooder, Canon Chancellor of St Paul's Cathedral, London; The Choir of St Paul's Cathedral, Directed by Canon Philip Nicholls, Director of Music.

ABOUT THIS SERVICE

In our worship we remember the crucifixion of Jesus, his death on the cross. At the heart of our worship stands the singing of the Passion account according to St John. As we consider the depth of divine love and reflect on the self-giving of Jesus, a wooden cross is placed in front of the Altar Table. Worshippers are invited to place flowers at the foot of the cross. Later we will share bread and wine to give thanks that Christ's own body was broken on the cross for our salvation, and that his blood was shed so that the sins of the whole world may be forgiven. Through our remembrance and thanksgiving, we are drawn into the mystery of divine compassion. All baptised Christians are invited to share in receiving the bread and wine of the Eucharist.

ORDER OF SERVICE

The clergy and choir enter in silence and all kneel for a time of silent prayer.

The clergy stand and the Dean prays the Collect

Let us pray.

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

THE MINISTRY OF THE WORD

THE FIRST READING

Isaiah 52.13–53.12

Read by Duncan Blake

Behold, 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.

Hear the Word of the Lord. **Thanks be to God.**

The Choir sings

PSALM 22.1–21

Chant: June Nixon

My God, my God, look upon me; why hast thou forsaken me:
and art so far from my health, and from the words of my complaint?
O my God, I cry in the day-time, but thou hearest not:
and in the night-season also I take no rest.
And thou continuest holy: O thou worship of Israel.
Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.
They called upon thee, and were holpen:
they put their trust in thee, and were not confounded.
But as for me, I am a worm, and no man: a very scorn of men,
and the outcast of the people.
All they that see me laugh me to scorn:
they shoot out their lips and shake their heads, saying,
He trusted in God, that he would deliver him:
let him deliver him, if he will have him.
But thou art he that took me out of my mother's womb:
thou wast my hope, when I hanged yet upon my mother's breasts.
I have been left unto thee ever since I was born:
thou art my God even from my mother's womb.
O go not from me, for trouble is hard at hand: and there is none to help me.
Many oxen are come about me:
fat bulls of Bashan close me in on every side.
They gape upon me with their mouths: as it were a ramping and a roaring lion.
I am poured out like water, and all my bones are out of joint:
my heart also in the midst of my body is even like melting wax.
My strength is dried up like a potsherd, and my tongue cleaveth to my gums:
and thou shalt bring me into the dust of death.

For many dogs are come about me:
and the council of the wicked layeth siege against me.
They pierced my hands and my feet; I may tell all my bones:
they stand staring and looking upon me.
They part my garments among them: and cast lots upon my vesture.
But be not thou far from me, O Lord:
thou art my succour, haste thee to help me.
Deliver my soul from the sword: my darling from the power of the dog.
Save me from the lion's mouth:
thou hast heard me also from among the horns of the unicorns.

THE SECOND READING

1 Corinthians 1.18-31

Read by His Honour Canon Paul Glass

For 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. ¹⁹For it is written, 'I will destroy the wisdom of the wise,

and the discernment of the discerning I will thwart.'

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For 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. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

²⁶Consider 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. ²⁷But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; ²⁸God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, ²⁹so that no one might boast in the presence of God. ³⁰He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, ³¹in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

Hear the Word of the Lord. **Thanks be to God.**

Please stand to sing

THE GRADUAL HYMN



1 O sa-cred head, now woun-ded, with grief and shame weighed down, now
scorn-ful - ly sur - roun - ded with thorns, thine on - ly crown; O
sa - cred head, what glo - ry, what bliss till now was thine. Yet,
though des - pised and go - ry, I joy to call thee mine.

2
What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
O make me thine for ever
and should I fainting be,
Lord let me never, never
outlive my love to thee.

3
And when I am departing,
O part not thou from me;
when mortal pangs are darting,
come, Lord, and set me free;
and when my heart must languish
amidst the final throe,
release me from mine anguish,
by thine own pain and woe.

4
Be near when I am dying,
O show thy cross to me;
and for my succour flying,
come, Lord, and set me free.
These eyes new faith receiving,
from Jesus shall not move,
for they who die believing,
die safely through thy love.

Paul Gerhardt (1607-76), trans. James
Waddell Alexander (1804-59) alt.
[http://www.hymntime.com/
tch/htm/o/s/a/osacredh.htm](http://www.hymntime.com/tch/htm/o/s/a/osacredh.htm)

Remain standing, if able, for

THE PROCLAMATION OF THE PASSION

*The Passion of Our Lord Jesus Christ according to John (Chapter 19.1-37,
NRSV) is sung to a setting by Francesco Soriano (?1548-1621)*

Scan the QR Code with your mobile device for the full text.



Following the Proclamation of the Passion, silence is kept.

THE SERMON

Canon Dr Paula Gooder,
Canon Chancellor of St Paul's Cathedral, London

Silence is kept. Then please stand to sing

THE HYMN

1 When I sur - vey the won - drous Cross on which the
Prince of Glo - ry died, — my rich - est gain I
count but loss, and pour con - tempt 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 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.

⁵ 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.

Isaac Watts (1674-1748) alt.
Hymns Ancient and Modern Revised 108

Please sit or kneel for

THE PROCLAMATION OF THE CROSS

A cross is carried into the Cathedral.

When it has been put in place, the Succentor proclaims

Behold the wood of the Cross on which was hung the Saviour of the world.
Come, let us worship him.

As the Dean and Cathedral Clergy pray kneeling at the cross, the Choir sings

Reproaches and Devotions of the Cross

after Tomas Luis da Victoria (1548-1611)
and John IV of Portugal (1604-56)

O my people, what have I done to you? In what have I wearied you? Answer me.

For I brought you up from the land of Egypt,
yet you prepare a cross for your Saviour.

Holy God. Holy and mighty. Holy and immortal. Have mercy on us.

For forty years I led you through the desert and fed you with manna
and brought you into an exceedingly good land,
yet you prepare a cross for your Saviour. Holy God ...

What more could I have done for you that I had not done?

I did plant you, my vineyard, with good fruit, but you have become very bitter
to me. For when I was thirsty you gave me vinegar mingled with gall, and have
pierced with a spear the side of your Saviour. Holy God ...

I scourged the first-born of Egypt for your sake, and you have scourged me.
I led you out of Egypt drowning Pharoah in the Red Sea, and to the Chief
Priests you have delivered me. I opened the sea before you, and you have
opened my side with a spear. I went before you in the pillar of cloud, and you
have led me to the place of judgement. I fed you with manna in the desert, and
blows and scourges you have meted to me. I opened the rock that you might
drink the water of life, and for my thirst you gave me vinegar and gall. I smote
the kings of the Canaanites for your sake, and you have smitten my head with
a reed. I placed a royal sceptre in your hand, and on my head you have placed a
crown of thorns. I raised you on high with great power, and in weakness you
have hung me on a cross. O my people, what have I done to you ...

We venerate your cross, O Lord, and praise and glorify your holy resurrection,
for by virtue of the cross, joy has come into the world. God be gracious to us
and bless us, and make his face shine upon us.

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.

The Dean prays

Father, hear our prayer and forgive us.

Unstop our ears that we may receive the gospel of the Cross.

Lighten our eyes that we may see your glory in the face of your Son.

Penetrate our minds that your truth may make us whole.

Inflame our hearts with your love that we may love one another for Christ's sake. Father, forgive us.

THE GREAT INTERCESSIONS

Led by Jenny Liggett

The Succentor introduces the prayers

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

For the church

In peace let us pray for the holy Church of God throughout the world that God the almighty Father will guide and gather it together in peace and tranquillity: God of compassion, you have shown your glory to all nations in Christ your Son: guide the work of your Church, help it to persevere in faith, to proclaim your Name, and to bring your salvation to all people. **Amen.**

For all clergy and people

Let us pray for all bishops, priests and deacons, especially for Genieve, our Bishop Administrator, and Andreas, our Dean. For all who have a special ministry in the Church, for those preparing for baptism and confirmation, and for all God's people:

God of compassion, by your Holy Spirit you teach your Church and make us holy: help each of us to do your work more faithfully. **Amen.**

For Christian unity

Let us pray for all who share our faith in Christ, that God may gather and keep together in one community all those who sincerely seek the truth:

God of compassion, by our baptism you have made us one with Christ in the life of his Church: make us one with each other in faith, and love, and service. **Amen.**

For all who seek after Christ

Let us pray for all who seek after Christ, that the light of the Holy Spirit may show them the way to salvation:

God of compassion, whose Son was lifted up from the earth to draw all people to himself: may all who long to find you, and, in you, find their peace, come to acknowledge you as the maker and redeemer of us all. **Amen.**

For all in Public Office

Let us pray for all who serve in public office, that God may guide their minds and hearts so that all may live in peace and freedom.

God of compassion, you know the longings of our hearts and you desire justice for all: guide those in authority, that people everywhere may enjoy, and rightly use, freedom, security, and peace. **Amen.**

For any in Special Need

Let us pray that the God, from whom all tenderness and healing flows, may heal the sick, comfort the dying, give safety to travellers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease:

God of compassion, you give strength to the weary and new courage to those who have lost heart: have mercy on all who are in trouble, that they may know the joy of receiving your help in their hour of need. **Amen.**

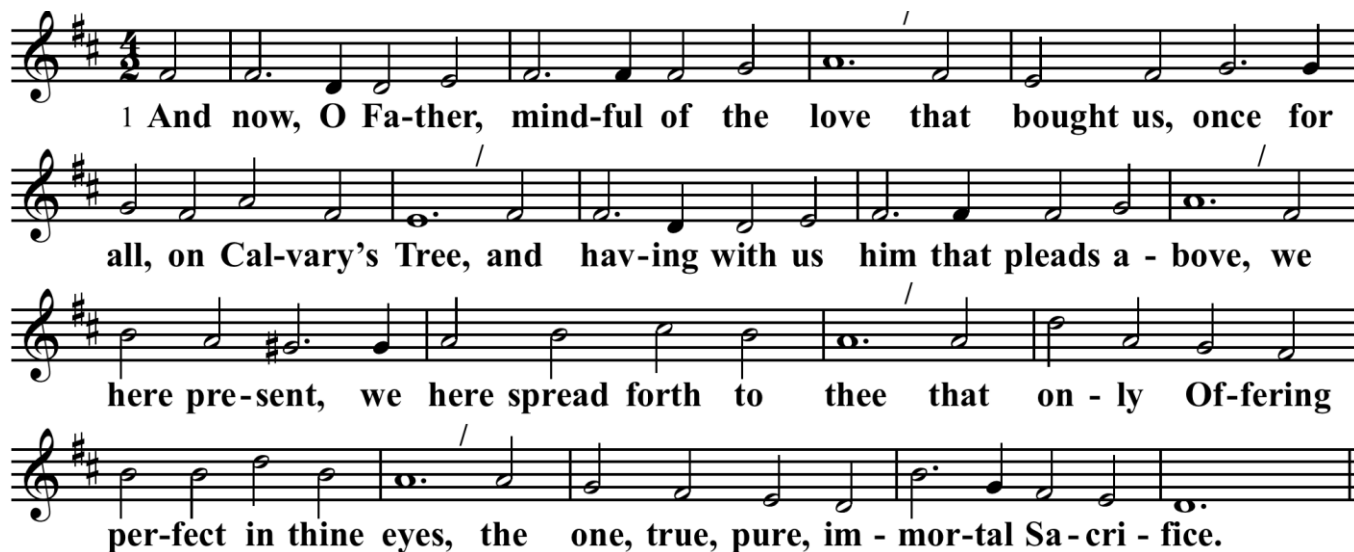
The Succentor concludes the prayers

Let us commit ourselves to God, and pray for the grace of a holy life, that, with 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 our Lord, and receive the crown of life in the day of resurrection. We make our prayer through Jesus Christ our Lord. **Amen.**

We adore you, O Christ, and we bless you,
because by your cross you have redeemed the world.

HOLY COMMUNION

During the hymn, the Table is covered with a linen cloth. Consecrated bread and wine reserved at yesterday's Maundy Thursday service are brought to the Table.



1 And now, O Fa-ther, mind-ful of the love that bought us, once for
all, on Cal-vary's Tree, and hav-ing with us him that pleads a - bove, we
here pre-sent, we here spread forth to thee that on - ly Of-fering
per-fect in thine eyes, the one, true, pure, im - mor-tal Sa - cri - fice.

2
Look, Father, look on his anointed face,
and only look on us as found in him;
look not on our misusings of thy grace,
our prayer so languid, and our faith so dim:
for lo, between our sins and their reward
we set the Passion of thy Son our Lord.

3
And then for those, our dearest and our best,
by this prevailing Presence we appeal:
O fold them closer to thy mercy's breast,
O do thine utmost for their souls' true weal;
from tainting mischief keep them pure and clear,
and crown thy gifts with strength to persevere.

4
And so we come: O draw us to thy feet,
most patient Saviour, who canst love us still;
and by this food, so awful and so sweet,
deliver us from every touch of ill:
in thine own service make us glad and free,
and grant us never more to part with thee.

William Bright (1824–1901)
Hymns Ancient and Modern Revised 397ii

The Dean leads

THE LORD'S PRAYER

Standing at the foot of the cross, as our Saviour Christ has taught us, we pray, each in the language of our hearts:

Notre Père..., Padre nuestro..., Vater unser..., 我們在天上的父 ...,
हे हमारे स्वरगिक पिता..., Bapa kami..., E to matou Matua..., 天の父よ ...,
Ama namin..., ای پدر ما که در آسمانی،...، *الَّذِي أَبَانَا*،...، باپ ہمارے اے...،

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 INVITATION TO HOLY COMMUNION

The gifts of God for the people of God.

Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts by faith with thanksgiving.

All are invited to come forward in two lines, to receive a flower to place at the foot of the cross directly before receiving the bread and wine.

All baptised Christians are welcome to receive Communion. Please tell the priest if you would prefer to receive a gluten free wafer or a blessing. Please follow the steward's instructions.

During communion, the Choir sings selections from the following

Call to remembrance, and Lord for thy tender mercy's sake – Richard Farrant (d.1581)

O Saviour of the World – Frederick A. G. Ouseley (1825-89)

Kyrie and Angus Dei from Mass for Four Voices – William Byrd (c.1543-1623)

Lord have mercy, Christ have mercy, Lord have mercy.

*Lamb of God, who takes away the sin of the world, have mercy on us.
Lamb of God, who takes away the sin of the world, grant us your peace.*

Were you there? – arr. Bob Chilcott (b.1955)

Please stand for

THE FINAL GOSPEL

The Passion of Our Lord Jesus Christ according to John (Chapter 19.38-42, NRSV)

³⁸After 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. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now 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. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

THE CONCLUDING PRAYER

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: grant that by faith in him who suffered on the cross we may triumph in the power of his victory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Clergy and people depart in silence.

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PRAY WITH US

FOR THE WORLD We continue to pray for an end to war, violence and terrorism, especially in the middle east. We pray that there may be a swift solution to the growing strain on fuel supplies throughout the world and for its effect on the cost of living. We pray that we, with all communities throughout the world will be committed to caring for our planet and for the proper use of its resources. Finally we pray for world leaders that they might work for justice in the world and for the proper care and protection of all people.

FOR THE ANGLICAN COMMUNION The Anglican Church of Melanesia (Abp Leonard Dawea).

FOR THE AUSTRALIAN ANGLICAN CHURCH Theological Colleges, Church Schools & Church Kindergartens.

FOR THE DIOCESE OF MELBOURNE The Parish of St George's Ivanhoe East (Chaplain Soma).

FOR OUR CATHEDRAL Our Dean, the Very Revd Dr Andreas Loewe; the Cathedral Chapter and Sub-committees: Culture & Heritage, Finance & Risk Management, and Projects & Buildings.

FOR THOSE IN SICKNESS OR NEED Stephen Ames, Cynthia Balderstone, Chris Carolane, Jessica Carr, Cecilia Cheng, David, Aaron Deepak, Ken and Robyn Dusting, Helen Dwyer, Reynaldo Ferreccio, Cecilia Francis, Greg Hurworth, Gaye Loughrey, Esme Mitchell, Mavis Payne, Sarom, Alyssa Sigamoney, Skipper family, Sopheap and Peter, Lauren Tenace, Vinson family, Lesley and Ray Way, Whittaker family and those struggling with mental health challenges, addictions, loneliness, and despair that they would find hope, support, and the healing love of Christ.

FOR THOSE WHOSE YEAR'S MIND OCCURS THIS WEEK

30 March Laurence Langley Nash (Priest, Canon) 1965
31 John David McKie (Coadjutor Bishop) 1994
Howard Charles Hollis (Priest, Cathedral Canon, Asst. Cathedral Organist) 2008
1 April Leslie Cheung (Congregation) 2003
Richard Scott (Congregation) 2014
2 Geoffrey Bainbridge (1989)
4 Graeme Giles (Congregation) 2021

OUR ADVOCACY FOR JUSTICE

First Nations Justice We want to see a more just settlement for all Indigenous People. Our Governing Body, the Cathedral Chapter, supports the path to reconciliation outlined in the Statement from the Heart through Voice, Treaty, Truth Telling and Makarrata (Justice). We provide resources so that we can educate ourselves and value respectful and informed debate on this important issue.

Refugee Justice We want to see a strong, supportive and diverse society. That's why we campaign for refugees and seek to build greater public awareness about asylum seekers. We provide free cultural and language classes, and work to be a safe place where migrants and refugees can make new friends and rebuild their lives.

Climate Justice We want to see greater and quicker action to mitigate the climate crisis we face. We're an inaugural member of Victoria's Climate Pledge, TAKE2, and work to reach net zero as soon as possible. That's why we use only energy from renewable sources and take continued action to reduce our waste and emissions.

Safe Kids and Families We strongly condemn any form of abuse - in church, at our workplace, or in the home - and are committed to safeguarding children and vulnerable people. Our staff and volunteers complete training and relevant checks. If you have any concerns about child safety, please ring 1800 135 246 (Kooyoora Professional Standards). If you face family violence and need help, please ring 1800 732 732 (1800 RESPECT) or 13 92 76 (13 YARN) for Aboriginal and Torres Strait Islander Crisis Support.

READ THE BIBLE WITH US

You may like to use these readings, which the Cathedral Clergy and staff use for daily prayer, as part of your personal devotions throughout the week.

Mon: Ps 21; John 14

Tues: Ps 27; John 15.1-16.4a

Wed: Ps 88; John 16.4b-33

Thurs: Ps 55; John 17

Fri: Ps 40; Hebrews 9.11-26

Sat: Ps 30; 1 John 5.3-12

Next Sunday: Acts 10.34-43; Easter Anthems; Colossians 3.1-4; Matthew 28.1-10

THIS WEEK AT THE CATHEDRAL

Good Friday	9am Good Friday Liturgy <i>Preacher: Canon Dr Paula Gooder</i> 3pm John Stainer's <i>The Crucifixion</i> <i>Address: The Very Revd Dr Andreas Loewe, Dean of Melbourne</i>
Holy Saturday	<i>Public Holiday: Cathedral Open 11am-4pm</i>
Easter Sunday	6.00am Easter Vigil and First Eucharist of Easter <i>Preacher: The Very Revd Dr Andreas Loewe, Dean of Melbourne</i> 10.00am Easter Day Choral Eucharist <i>Preacher: The Most Revd Dr Ric Thorpe, Archbishop of Melbourne</i> 1pm Mandarin Eucharist 圣保罗大座堂有一个中文群体在每个星期日下午一点正崇拜 <i>Preacher: The Revd Simon Li, Assistant Curate</i> 4pm Festival Choral Evensong <i>Preacher: The Revd Canon Dr Tim Watson, Precentor</i>
Easter Monday	<i>Public Holiday: Cathedral Open 11am-4pm</i>

CATHEDRAL OPENING HOURS

Monday to Friday 10am-6pm, Saturday 10am-5pm, Sundays during Services

REGULAR LIVESTREAMED SERVICES

Sunday 8am & 10am

FREQUENTLY ASKED QUESTIONS ABOUT JESUS

DID JESUS ACTUALLY EXIST IN HISTORY?

Yes, Jesus' existence as a historical figure is well-established. Beyond the Gospel accounts (the biographies written by people closely associated with the life of Jesus), Jesus is also mentioned by non-Christian historians like Josephus and Tacitus. Scholars across religious perspectives generally accept that Jesus was a Jewish teacher who lived in first-century Palestine, gathered followers, and was executed by Roman authorities. The non-Christian historical evidence for Jesus' life, and his death on a cross, is compelling. There is no doubt he lived in the first century and died on a cross.

WHAT DIFFERENCE DOES JESUS' DEATH MAKE FOR ME?

Christians believe Jesus' death addresses our deepest human problem—separation from God through sin. His death was sacrificial: taking upon himself the consequences of human wrongdoing to restore our relationship with God. This means that through Jesus, we can receive forgiveness, reconciliation with God, and freedom from guilt and shame. Jesus' death demonstrates God's profound love and provides a path to transformation and new life, offering hope even in our darkest moments.

HOW CAN I BE SURE THAT JESUS ROSE FROM THE DEAD?

The resurrection rests on several compelling pieces of evidence: the empty tomb discovered by women (significant because women's testimony wasn't valued at that time and in that cultural context); numerous resurrection appearances to individuals and groups; the disciples' transformation from fearful to boldly proclaiming the resurrection despite persecution; the rapid growth of Christianity in Jerusalem where the resurrection could have been easily disproven; and the conversion of sceptics like Paul and James. While certainty comes through faith, these historical factors provide good grounds for believing the extraordinary claims of the resurrection.

I'M CURIOUS TO LEARN MORE ABOUT CHRISTIANITY. WHAT CAN I DO?

If you are new to faith and want to explore Christianity further, consider reading one of the Gospels (perhaps Mark because of its brevity, or John because of its theological depth). Come again to St Paul's and ask a member of the Cathedral clergy with any of your questions, or attend one of our Sunday Bible Studies. St Paul's regularly offers the enquirers' course *Alpha* which is specifically designed for people with questions about our faith. Or you may want to read some thoughtful books like John Stott's *The Radical Disciple*, or Dean Andreas Loewe's *Journeying with Bonhoeffer: Six Steps on the Path of Discipleship*, both of which engage honestly with doubts and questions—they can be bought in our Cathedral shop. Most importantly, remain open to both intellectual discovery and spiritual experience—our faith invites both.