



ST. GEORGE'S ON-THE-HILL

Good Friday, 12:00-noon

After a Dream

G. Fauré

THE GATHERING OF THE COMMUNITY

Presider: All we like sheep have gone astray;
we have turned every one to his own way,

People: **And the Lord has laid upon him the iniquity of us all.**

Celebrant: Christ the Lord became obedient unto death,

People: **Even death on a cross.**

Presider: Almighty God,

All: **our heavenly Father, we have sinned in thought and word and deed; we have not loved you with our whole heart; we have not loved our neighbours as ourselves. We pray you of your mercy, forgive us all that is past, and grant that we may serve you in newness of life to the glory of your name. Amen.**

Collect of the Day

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray. Almighty God, look graciously, we pray, on this your family, for whom our Lord Jesus Christ was willing to be betrayed and 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 PROCLAMATION OF THE WORD OF GOD

First Lesson: Isaiah 52:13-53:12

A Reading from the Book of Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of mortals – so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone

astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: The word of the Lord.

People: **Thanks be to God.**

Psalm 22:1-17



My God, my God, why have you for-sak - en me?

Music: D.C. Cowling

Cantor 1: My God, my God, why have you forsaken me? And are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest. Yet you are the Holy One, enthroned upon the praises of Israel.

Our forefathers put their trust in you; they trusted, and you delivered them.

Cantor 2: *My God, my God, why have you forsaken me!*

Cantor 2: *They cried out to you and were delivered; they trusted in you and were not put to shame. But as for me, I am a worm and no man, scorned by all and despised by the people. All who see me laugh me to scorn; they curl their lips and wag their heads, saying, "He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him."*

Cantor 1: My God, my God, why have you forsaken me!

Cantor 1: Yet you are he who took me out of the womb, and kept me safe upon my mother's breast. I have been entrusted to you ever since I was born; you were my God when I was still in my mother's womb.

Be not far from me, for trouble is near, and there is none to help.

Many young bulls encircle me; strong bulls of Bashan surround me.

Cantor 2: *My God, my God, why have you forsaken me!*

Cantor 2: *They open wide their jaws at me, like a ravening and a roaring lion. I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax.*

My mouth is dried out like a potsherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave.

Packs of dogs close me in, and gangs of evildoers circle around me; they pierce my hands and my feet; I can count all my bones.

They stare and gloat over me; they divide my garments among them; they cast lots for my clothing.

Cantor 1: My God, my God, why have you forsaken me!

Second Lesson: Hebrews 10:16-25

A Reading from the Letter to the Hebrews.

'This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds', he also adds, 'I will remember their sins and their lawless deeds no more.' Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader: The word of the Lord.

People: **Thanks be to God.**

(A period of silence for reflection is kept)

The Passion of Our Lord Jesus Christ According to St. John

Cantor: O sacred head, surrounded by crown of piercing thorn!
O bleeding head, so wounded, reviled and put to scorn!
Our sins have marred the glory of thy most holy face,
Yet angel hosts adore thee and tremble as they gaze.

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.

Narrator: The Passion of Our Lord Jesus Christ according to John.

Then the leaders of the people 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,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

Leaders: If this man were not an evildoer, we would not have handed him over to you.

Narrator: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

Narrator: The people replied,

Leaders: It is not lawful for us to put anyone to death.

Narrator: This was to fulfill 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,

Pilate: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Jesus: 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.

Narrator: Pilate asked him,

Pilate: So you are a king?

Narrator: Jesus answered,

Jesus: 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.

Narrator: Pilate asked him,

Pilate: What is truth?

Narrator: After he had said this, he went out to the people again and told them,

Pilate: 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?

Narrator: They shouted in reply,

Leaders: Not this man but Barabbas!

Narrator: 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,

Soldiers: Hail, King of the Jews!

Narrator: And they struck him on the face.

Narrator: Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted,

Leaders: Crucify him!

Narrator: Pilate said to them,

Pilate: Take him yourselves and crucify him; I find no case against him.

Narrator: The people answered him,

Leaders: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Narrator: Jesus answered him,

Jesus: 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.

Narrator: From then on Pilate tried to release him, but the people cried out,

Leaders: If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against the emperor.

Narrator: 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 people,

Pilate: Here is your King!

Narrator: They cried out,

Leaders: Away with him! Crucify him!

Narrator: Pilate asked them,

Pilate: Shall I crucify your King?

Narrator: The chief priests answered,

Leaders: We have no king but Caesar!

Narrator: 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.

Narrator: 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 people 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,

Leaders: Do not write, 'The King of the Jews,' but 'This man said, I am King of the Jews.'

Narrator: Pilate answered,

Pilate: What I have written I have written.

Narrator: 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,

Soldiers: Let us not tear it, but cast lots for it to see who will get it.

Narrator: This was to fulfill 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 Cleopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: 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 fulfill the scripture),

Jesus: I am thirsty.

Narrator: 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,

Jesus: It is finished.

Narrator: Then he bowed his head and gave up his spirit.

Narrator: 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.)

Cantor: In thy most bitter passion my heart to share doth cry,
With thee for my salvation upon the cross to die.
Ah, keep my heart thus moved to stand thy cross beneath,
To mourn thee, well-beloved, yet thank thee for thy death.

Be near when I am dying, oh 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 he who dies believing dies safely, through Thy love.

Reflections: The Last Words of Jesus Christ from the Cross

(After each reflection, the cantor will sing the following twice)

Je - sus, re - mem - ber me when you come in - to your king - dom.

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The Rev. Canon Dr. Andrew Sheldon
The Rev. Michelle Childs-Ward

THE SOLEMN INTERCESSION

(after each petition, the cantors will sing: "Lord, hear our prayer")

THE MEDITATION ON THE CROSS

Presider: This is the wood of the cross, on which hung the Saviour of the world.

People: **Come, let us worship.**

Musical Reflection: Vidit Suum Dulcem Natum

G.B. Pergolesi

The Lord's Prayer

Presider: And now, as our Saviour Christ has taught us, we are bold to pray,

People: **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into**

temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Closing Prayer

Presider: Let us pray. Almighty and eternal God, send down your abundant blessing, Lord, upon your people who have devoutly recalled the death of your Son in the sure and certain hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord. **Amen.**

Theme from "Schindler's List"

J. Williams



We welcome András Weber, cellist to today's service.



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