



GOOD FRIDAY

FRIDAY, APRIL 10, 2020 AT 12:00 P.M.

The Church of the Redeemer:

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*We invite you to join us and one another in worship. Since we cannot physically gather together in the space we all love so much, we gather together in different spaces, different homes, perhaps even different provinces: But we gather together still connected, and still in hope. Throughout this service you may follow along and pray and sing aloud, in the same ways you usually would. The community dispersed in this time of isolation and care gathers in silence. All responses of the people are in **bold**.*

## **OPENING GREETING AND PRAYER**

*Priest:* Blessed be our God.

*All:* **For ever and ever. Amen.**

*Priest:* Let us pray.

Eternal God, in the cross of Jesus

we see the cost of our sin and the depth of your love:

in humble hope and fear

may we place at his feet all that we have and all that we are,

through Jesus Christ our Lord.

*All:* **Amen.**

## **THE READINGS**

### **The First Reading**

*Reader:* A Reading from 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.

*Reader:* The Word of the Lord.

Isaiah 52.13-53.12

*All:* **Thanks be to God.**

*A moment of silence is observed*

**PSALM 22** – *George Black*

**Refrain**



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. **Refrain**

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.  
They cried out to you and were delivered;  
they trusted in you and were not put to shame. **Refrain**

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." **Refrain**

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. **Refrain**



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.  
They open wide their jaws at me, like a ravening and a roaring lion. **Refrain**

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 pot-herd; my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of the grave. **Refrain**

Packs of dogs close in on me,  
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. **Refrain**

Be not far away, O Lord;  
you are my strength; hasten to help me.  
Save me from the sword,  
my life from the power of the dog.  
Save me from the lion's mouth,  
my wretched body from the horns of wild bulls. **Refrain**



Praise the Lord, you that fear him;  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.  
For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; but when they cry to him he hears them. **Refrain**

I will pro - claim your name to my peo - ple,

9  
I will\_\_ praise\_\_ you\_\_ in the as - sem - bly.

My praise is of him in the great assembly;  
 I will perform my vows in the presence of those who worship him.  
 The poor shall eat and be satisfied,  
 and those who seek the Lord shall praise him:  
 "May your heart live for ever!" **Refrain**

All the ends of the earth shall remember and turn to the Lord,  
 and all the families of the nations shall bow before him.  
 For kingship belongs to the Lord; he rules over the nations.  
 To him alone all who sleep in the earth bow down in worship;  
 all who go down to the dust fall before him. **Refrain**

My soul shall live for him;  
 my descendants shall serve him;  
 they shall be known as the Lord's for ever.  
 They shall come and make known to a people yet unborn  
 the saving deeds that he has done. **Refrain**

## THE SECOND READING

*Reader:* 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.

Hebrews 10.16-25

*All:* **Thanks be to God.**

*A moment of silence is observed*

## **THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN**

*John 18.1-12*

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 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 Temple guards arrested Jesus and bound him.

### **CHORALE**

**Ah, holy Jesus, how hast thou offended,  
that we to judge thee have in hate pretended?  
By foes derided, by thine own rejected,  
O most afflicted.**

*John 18.13-27*

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 Temple authorities 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 Jewish people 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.

## **CHORALE**

**O Lord, who dares to smite thee,  
and falsely to indict thee,  
deride and mock thee so?**

**Thou canst not need confession,  
who knowest not transgression,  
as we and all our children know.**

*John 18.28-19.7*

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 Temple authorities 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 Temple authorities. 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 people 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 Temple authorities 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.’

## CHORALE

**O sacred head, surrounded  
by crown of piercing thorn;  
O royal head so wounded,  
reviled, and put to scorn,  
death's shadows rise before you,  
the glow of life decays,  
yet angel hosts adore you  
and tremble as they gaze!**

*John 19.8-19.25a*

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 crowd 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 people, '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 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 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.

## **CHORUS**

Wahrlich, dieser ist Gottes Sohn gewesen.

*Truly this was the Son of God!*

*John 19.25b-19.30*

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.

## CHORUS

Nun ist der Herr zur Ruh gebracht.

*Now is the Lord brought to peace*

Mein Jesu, gute Nacht!

*My Jesus, goodnight!*

Die Müh ist aus, die unsre Sünden ihm gemacht.

*The trouble is over, which our sins caused for him.*

Mein Jesu, gute Nacht!

*My Jesus, goodnight!*

O selige Gebeine,

*O sacred bones,*

Seht, wie ich euch mit Buß und Reu beweine,

*See how I weep for you with penance and remorse*

Dass euch mein Fall in solche Not gebracht!

*That my fall has brought you into such distress!*

Mein Jesu, gute Nacht!

*My Jesus, goodnight!*

Habt lebenslang

*As long as life lasts*

Vor euer Leiden tausend Dank,

*Have a thousand thanks for your sufferings*

Dass ihr mein Seelenheil so wert geacht'.

*For having valued so highly the salvation of my soul*

Mein Jesu, gute Nacht!

*My Jesus, goodnight!*

## HOMILY:

*The Rev'd Canon Steven Mackison*

## THE INTERCESSIONS

*One:* God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our heavenly Father, for people everywhere according to their needs. Gracious God, by your Spirit the whole body of the church is knit together and made holy. Uphold your faithful people in the ministry to which you have called us, that we may serve you in holiness and truth.

*Silence is kept.*

*One:* O Lord, hear our prayer.

*All:* **Kyrie eleison.**

*One:* God of peace, through your reconciling love, you draw all people to yourself.  
Guide all nations and leaders to be bearers of your peace.

*Silence is kept.*

*One:* O Lord, hear our prayer.

*All:* **Kyrie eleison.**

*One:* Crucified Savior, you knew pain; you knew the loneliness, the weakness and the despair it brings. Bring healing to all who suffer illness in body, mind or spirit.

*Silence is kept.*

*One:* O Lord, hear our prayer.

*All:* **Kyrie eleison.**

*One:* God of compassion, we remember the grief of those who stood at the cross. We commend to you those who have died, and those who grieve their loss. Lead us beyond our fear of death to the joyful knowledge of eternal life.

*Silence is kept.*

*One:* O Lord, hear our prayer.

*All:* **Kyrie eleison.**

*One:* God our beginning and our end, give us the grace to live a holy life. Give us courage each day to offer all that we have and all that we are, as we make our way home to you.

*Silence is kept.*

*One:* O Lord, hear our prayer.

*All:* **Kyrie eleison.**

## **THE LORD'S PRAYER**

*Priest:* As our Saviour taught us, let us 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.**

Hymn: #192 (Common Praise) – “Were You There?”

*All sing*

1. Were you there when they cru - ci - fied my Lord? Were you there when they  
 2. Were you there when they nailed him to the tree? Were you there when they  
 3. Were you there when they pierced him in the side? Were you there when they  
 4. Were you there when the sun re - fused to shine? Were you there when the

cru - ci - fied my Lord? Oh! Some - times it caus - es me to  
 nailed him to the tree? Oh! Some - times it caus - es me to  
 pierced him in the side? Oh! Some - times it caus - es me to  
 sun re - fused to shine? Oh! Some - times it caus - es me to

trem - ble, trem - ble, trem - ble: were you there when they cru - ci - fied my Lord?  
 trem - ble, trem - ble, trem - ble were you there when they nailed him to the tree?  
 trem - ble, trem - ble, trem - ble were you there when they pierced him in the side?  
 trem - ble, trem - ble, trem - ble were you there when the sun re - fused to shine?

TEXT: African-American spiritual. MUSIC: Were you there; Melody African-American spiritual; harm. C. Winfred Douglas (1867-1944).

**THE PROCLAMATION OF THE CROSS**

*Priest:* The Cross of Christ.

*All:* **The cross on which the Saviour of the world was hung.**

*The members of the community are, each in their own way,  
 invited to enter into a time of personal devotion.*

**SONG: “Goin’ Home”** - *Antonín Dvorák*

Goin’ home, I’m goin’ home.  
Quiet like, some still day, I’m just goin’ home.  
It’s not far, just close by  
Through an open door;  
Work all done, care laid by, going to fear no more.

Mother’s there expecting me,  
Father’s waiting too;  
Lots of folk gathered there,  
All the friends I knew,  
Nothing lost, all’s gain,  
No more fret nor pain,  
No more stumbling on the way,  
No more longing for the day,  
Going to roam no more!

Morning star lights the way,  
Restless dream all done;  
Shadows gone, break of day,  
Real life just begun.

There’s no break, ain’t no end,  
Just a living on;  
Wide awake, with a smile  
Going on and on.

- *Williams Arms Fisher*

*John 19.31-42*

Since it was the day of Preparation, the Temple Authorities 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 Temple authorities, 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 Jewish burial custom. 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.

## THE CONCLUDING PRAYERS

*Priest:* Grieving God, on the cross your Son embraced death even as he had embraced life: faithfully and with good courage. Grant that we who have been born out of his wounded side may hold fast to our faith in him exalted and may find mercy in all times of need. Lord, hear my prayer.

*All:* **O Lord, hear my prayer.**

*Priest:* O Holy and Immortal One, hear us as we pray through Jesus, our high priest: heal all our divisions, reconcile all who are estranged, console all who suffer, and finally raise up to new life all that is bound by death. Lord, hear my prayer.

*All:* **O Lord, hear my prayer.**

*Priest:* Christ our God, your love is poured out in death for our sakes: Hold us in your embrace as we wait for Easter's dawn. Comfort us with the promise that no power on earth, not even death itself, can separate us from your love; and strengthen us to wait until you are revealed to us in all your risen glory. Lord, hear my prayer.

*All:* **O Lord, hear my prayer.**

*All:* **O God of peace,  
who has taught us that in returning and rest we shall be saved,  
in quietness and in confidence shall be our strength:  
By the might of your Spirit lift us, we pray, to your presence,  
where we may be still and know that you are God;  
through Jesus Christ our Lord. Amen.**

**HYMN: “My Man On Love” - Judee Sill**

One star remains in the false darkness,  
Have you met my man on love?  
One truth survives death's silent starkness.  
Have you met my man on love?

No sorrow is like yours my friend,  
Though silence is your tomb.  
I'd take your every agony to  
Save you from this doom.

But one star remains in the false darkness,  
Have you met my man on love?  
One truth survives death's silent starkness,  
Have you met my man on love?

In your eyes is an echo of  
What once was passion, my friend.  
If I cried out loud, could you hear these words,  
Resurrection waits within .

‘Cause one star remains in the false darkness,  
Have you met my man on love?  
One truth survives death's silent starkness,  
Have you met my man on love?

Most high, most high, my man on love.



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Liturgical Texts excerpted from the following: Opening Collect: Church of England Common Worship Times and Seasons: The Liturgy for Good Friday; Concluding Prayers: “Grieving God...”, Vanderbilt Lectionary Website, Prayers section; “O Holy and Immortal...”, Anglican Church Trial of Canada, Trial Use; “Christ our God...”, Vanderbilt Lectionary Website, Prayers section; “O God of Peace...”, Book of Common Prayer, The Episcopal Church. All texts are reproduced with the generous permission of their rights holders.

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