

GOOD FRIDAY

FRIDAY, APRIL 2, 2021 AT 12:00 P.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



*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 First Reading: *Abigail Ann Young*

Reader: 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.

Reader: The Word of the Lord.

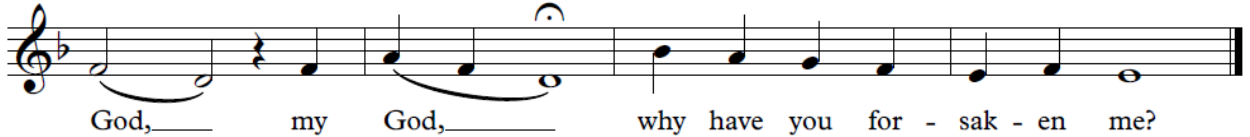
Isaiah 52.13-53.12

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 worthless,
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,
“You trusted in God; let God deliver you,
rescue you, and show delight in you.” **Refrain**

Yet you, O God, are the one who took me from 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**

5



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

9



I will — praise — you — in the as - sem - bly.

Give praise, you that fear God;
stand in awe, O offspring of Israel;
all you of Jacob's line, give glory.

For you, O God, do not despise nor abhor the poor in their poverty;
neither is your face hidden from them;
but when they cry to you, you hear them. **Refrain**

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

O God, all the ends of the earth shall remember and turn to you,
and all the families of the nations shall bow before you.
For sovereignty belongs to you, O God; you rule over the nations.
To you alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before you. **Refrain**

My soul shall live for you;
my descendants shall serve you;
they shall be known as yours for ever.
They shall come and make known to a people yet unborn
the saving deeds that you have done. **Refrain**

The Second Reading: *Anne Evers*

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.

All: Thanks be to God.

Hebrews 10.16-25

A moment of silence is observed

Sequence Hymn: #191 (Common Praise) – “To Mock Your Reign (The Third Tune)”



1. To mock your reign, O dear - est Lord, they made a crown of thorns;
2. In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
3. A scep - tred reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim char - ade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown,
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a - round our na - ked shame.
your king - dom shall not cease to grow till love em - brac - es all.

Text: Fred
Pratt Green
(1903-2000).
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Publishing
Co. Music:
Thomas Tallis

The Passion of our Lord Jesus Christ according to Mark:

Sheree Drummond and Craig Spielmacher

Mark 14.41b-52

Jesus came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” So when he came, he went up to him at once and said, “Rabbi!” and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you come out with swords and clubs to arrest me

as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

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.**

Mark 14.53-65

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands." "But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and

“you will see the Son of Man
seated at the right hand of the Power”,
and “coming with the clouds of heaven.” ’

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him

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.**

Mark 14.66-72

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

Chorale

**Peter in forgetfulness
thrice denied his Master;
One look moved him to confess,
weeping, his disaster.
Jesus turn to look on me,
who persist in sinning;
set my fettered conscience free,
free for new beginning.**

Mark 15.1-20

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “Crucify him!” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

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!**

Mark 15.21-26

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.”

Mark 15.27-32 (Sung by choir)

Da ward die Schrift erfüllet, die da saget: "Er ist unter die Übeltäter gerechnet". Und die vorüber gingen, lästerten ihn, und schüttelten ihre Häupter und sprachen:

So was the Scripture fulfilled, which said: "He was numbered among the criminals." And those who passed by reviled him, shook their heads and said:

Pfui dich, wie fein zerbrechst du den Tempel, und bauest ihn in dreien Tagen! Hilf dir nun selber, und steig herab vom Kreuze.

Fie on you, who would nicely destroy the temple and build it up again in three days! Help yourself, and climb down from the Cross.

Desselben die Hohenpriester verspotteten ihn untereinander, sammt den Schriftgelehrten, und sprachen:

In the same way the high priests also mocked him among themselves, together with the scribes, saying:

Er hat andern geholfen, und kann ihm selber nicht helfen. Ist er Christus und König in Israel, so steige er vom Kreuze, dass wir sehen und gläuben.

He has helped others and he cannot help himself. If he is Christ and King in Israel, let him climb down from the Cross, and we will see and believe.

Und die mit ihm gekreuziget waren, schmäheten ihn auch.

And those who were crucified with him reviled him as well.

Chorale

**Ich werde dir zu Ehren alles wagen,
kein Kreuz nicht achten, keine Schmach noch Plagen,
Nichts von Verfolgung, nichts von Todesschmerzen nehmen zu Herzn.**

*Whate'er of earthly good this life may grant me,
I'll risk for Thee; no shame, no cross, shall daunt me;
I shall not fear what man can do to harm me
Nor death alarm me.*

Mark 15.33-47

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it,

they said, “Listen, he is calling for Elijah.” And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Homily: Nate Wall

Hymn: #202 (Common Praise) “There Is a Green Hill Far Away”



1. There is a green hill far a - way, out - side a ci - ty wall, where
2. We may not know, we can-not tell what pains he had to bear; but
3. He died that we might be for- given, he died to make us good, that
4. There was no oth - er good e - nough to pay the price of sin; he
5. O dear-ly, dear - ly has he loved, and we must love him too, and



the dear Lord was cru - ci - fied who died to save us all.
we be - lieve it was for us he hung and suf-fered there.
we might go at last to heaven, saved by his pre-cious blood.
on - ly could un-lock the gate of heaven, and let us in.
trust in his re-deem-ing blood, and try his works to do.

Text: Cecil Frances
Alexander (1818-1895).
Music: William Horsley
(1774-1858).

The Prayers of the People: *Susan Haig*

Leader: 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.

Leader: O Lord, hear our prayer.

All: Kyrie eleison.

Leader: 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.

Leader: O Lord, hear our prayer.

All: Kyrie eleison.

Leader: 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.

Leader: O Lord, hear our prayer.

All: Kyrie eleison.

Leader: 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.

Leader: O Lord, hear our prayer.

All: Kyrie eleison.

Leader: 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.

Leader: 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.**

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.*

Meditation on the Cross

Motet: "Quando corpus morietur (from Stabat Mater)" (*Gioachino Rossini*)

Quando corpus morietur,
fac ut animae donetur
Paradisi gloria.
*When my body dies,
grant that to my soul is given
the glory of paradise.*

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.

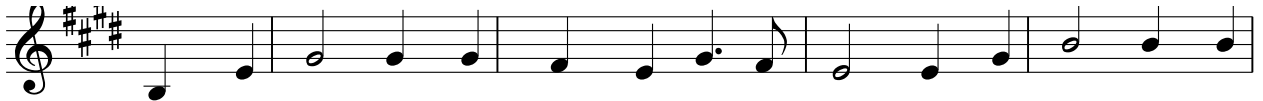
All: **O Lord, hear my prayer.**

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.**

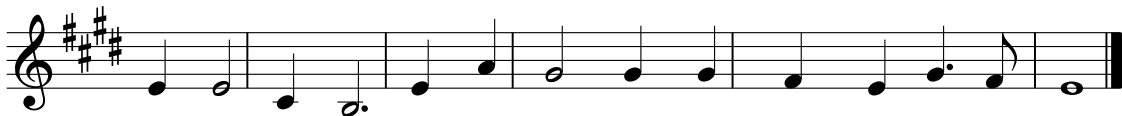
Departing Hymn: #192 (Common Praise) "Were You There"



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 trem-ble,
nailed him to the tree? Oh!	Some-times it caus-es me to trem-ble,
pierced him in the side? Oh!	Some-times it caus-es me to trem-ble,
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: were you there when they nailed him to the tree?
trem-ble, trem-ble: were you there when they pierced him in the side?
trem-ble, trem-ble: were you there when the sun re-fused to shine?

Text: African-American spiritual.
Music: Melody African-American spiritual; harm. C. Winfred Douglas (1867-1944).



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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