



**GOOD FRIDAY: THE CELEBRATION OF THE LORD'S PASSION,
SOLEMN INTERCESSION, MEDITATION ON THE CROSS,
AND MASS OF THE PRE-SANCTIFIED
FRIDAY, APRIL 19, 2019 AT 10:30 A.M.**

St. George's Anglican Church: 1101 Stanley Street, Montreal, QC
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Anthem: "THE APPEAL OF THE CRUCIFIED" - *John Stainer (1840-1901)*

Sung by the choir

From the throne of his cross, the king of grief cries out to a world of unbelief: Oh! men and women, afar and nigh, is it nothing to you, all ye that pass by? I laid my eternal power aside, I came from the home of the glorified, a babe, in the lowly cave to lie. Is it nothing to you all ye that pass by? I wept for the sorrows and pains of men, I healed them and helped them and loved them, but then, they shouted against me, "Crucify!" Is it nothing to you? Behold me and see: pieced through and through with countless sorrows and all is for you: For you I suffer, for you, I die. Is it nothing to you all ye that pass by? Oh! men and women, your deeds of shame, your sins without reason and number and name; I bear them all on the cross on high. Is it nothing to you that I bow my head? And nothing to you that my blood is shed? Oh perishing souls, to you I cry, Is it nothing to you? O come unto me, by the woes I have borne, by the dreadful scourge and the crown of thorns, by these I implore you to hear my cry, Is it nothing to you? O come unto me, this awful price, redemption's tremendous sacrifice is paid for you. Oh! why will ye die? O come unto me, For why will ye die? Come unto me.

First Reading

Please be seated

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? 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; 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

People: Thanks be to God.

A moment of silence is observed

Hymn: #192 – “WERE YOU THERE?”

Please stand & 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
5. Were you there when they laid him in the tomb? Were you there when they



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,
laid him in the tomb? 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?
trem-ble, trem-ble: were you there when they laid him in the tomb?

TEXT: African-American spiritual. MUSIC: Were you there; Melody African-American spiritual.

The Passion of our Lord Jesus Christ according to St. John

Please be seated

The customary gospel responses are omitted, and all remain seated until the point indicated.

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

After Jesus had spoken, 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,

Jesus: Whom are you looking for?

Narrator: They answered,

All: **Jesus of Nazareth.**

Narrator: Jesus replied,

Jesus: I am he.

Narrator: 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,

Jesus: Whom are you looking for?

Narrator: And they said,

All: Jesus of Nazareth.

Narrator: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfil the word that he had spoken,

Jesus: I did not lose a single one of those whom you gave me.

Narrator: 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,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Woman: You are not also one of this man's disciples, are you?

Narrator: He said,

Peter: I am not.

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around 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,

Jesus: I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Police: Is that how you answer the high priest?

Narrator: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Bystander: You are not also one of his disciples, are you?

Narrator: He denied it and said,

Peter: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave: Did I not see you in the garden with him?

Narrator: Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

***All:* If this man were not a criminal, 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 Jews replied,

***All:* We are not permitted to put anyone to death.**

Narrator: 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,

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 Jews 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,

***All:* 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,

***All:* Hail, King of the Jews!**

Narrator: and striking him on the face. 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,

All: Crucify him! Crucify him!

Narrator: Pilate said to them,

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

Narrator: The Jews answered him,

All: 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 Jews cried out,

All: If you release this man, you are no friend of the emperor. 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 Jews,

Pilate: Here is your King!

Narrator: They cried out,

All: Away with him! Away with him! Crucify him!

Narrator: Pilate asked them,

Pilate: Shall I crucify your King?

Narrator: The chief priests answered,

All: We have no king but the emperor.

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.

Please stand

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 Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

All: 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,

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

Narrator: This was to fulfil what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

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 finished, he said in order to fulfil 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. *An extended silence is observed*

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. These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Please be seated

Anthem: "CRUCIFIXUS" - *J. S. Bach (1685-1750)*

Sung by the choir

(Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.)

He was crucified for us under Pontius Pilate. He suffered and was buried.

(excerpt from B minor Mass BWV 232)

Sermon: The Rev. Deborah Noonan

A moment of silence is observed.

✠ The Solemn Intercession

Please kneel or be seated

Priest: Dear people of God, our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved, that all who believe in him might be delivered from the power of sin and death and become heirs with him of eternal life.

Deacon: Let us pray for the one holy catholic and apostolic Church of Christ throughout the world: for its unity in witness and service, for all bishops and other ministers and the people whom they serve; for Fred our Primate, Ron our Metropolitan, Mary our Bishop, and for all the people of this diocese, for all Christians in this community, for those about to be baptized, and for those reaffirming their faith, that the Lord will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Priest: Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in our vocations and ministries we may truly and devoutly serve you; through our Lord and Saviour Jesus Christ.

All: **Amen.**

Deacon: Let us pray for all nations and peoples of the earth, and for those in authority among them: for Elizabeth our Queen and all the royal family; for Julie, our Governor General, Justin, our Prime Minister and for the government of this country; for François, the Premier of this province and the members of the provincial parliament; for Valérie, the mayor of this city and those who serve with her on City Council; and for all who serve the common good, that by your help, O God, they may seek justice and truth, and enable us to live in peace and concord.

Silence

Priest: Almighty God, kindle, we pray, in the hearts of all people the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that justice and tranquility may increase, until the earth is filled with the knowledge of your love; through Christ our Lord.

All: **Amen.**

Deacon: Let us pray for all who suffer and are afflicted in body or in mind: for the hungry and the homeless; for the destitute and the oppressed, and all who suffer persecution or prejudice; for the sick, the wounded, and those who have suffered physical and emotional abuse at the hands of others; for the lonely, the fearful, and the anxious; for those who face temptation, doubt, and despair; for the sorrowful and the bereaved; for prisoners and captives and those in mortal danger; and for all in harm's way, that you, O God, in your mercy, will comfort and relieve them, and grant them the knowledge of your love, and stir up in us the will and patience to minister to their needs.

Silence

Priest: Gracious God, the comfort of those who sorrow, and the strength of all who suffer: Hear the cry of those in misery and need; in their afflictions, show them your mercy; and grant us, we pray, the strength to serve them, for the sake of him who suffered for us, your Son Jesus Christ our Lord.

All: **Amen.**

Deacon: Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have departed this life and have died in the peace of Christ, and with those whose faith is known to God alone, that we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

Priest: O God of unchangeable power and eternal light, look favourably upon your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquility the plan of salvation. Let all peoples see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by the One through whom all things were made, even your Son Jesus Christ our Redeemer; who lives and reigns with you, in the unity of the Holy Spirit, one God, for and for ever.

All: **Amen.**

✠ **Meditation on the Cross of Jesus & Mass of the Presanctified**

Please stand

An organ interlude is played while a wooden Cross is borne into the church.

As the procession begins, all sing verses of "O Sacred Head, Surrounded" between each petition.

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

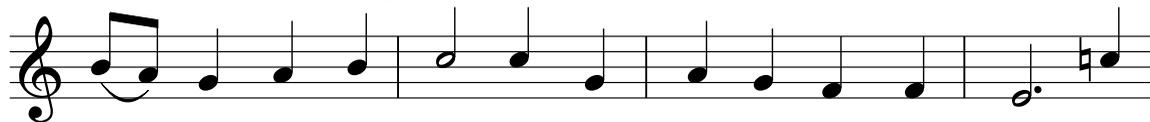
People: **O Come, let us worship.**



1. O sac - red head, sur - round-ed by crown of pierc - ing thorn;
 2. Your youth - ful - ness and vig - our are spent, your strength is gone,
 3. Your sin - less soul's op - press-ion was all for sin - ners' gain;
 4. What lan - guage shall I bor - row to thank you, dear - est friend,



O roy - al head so wound-ed, re - viled, and put to scorn, death's
 and in your tor-tured fig - ure I see death draw-ing on: what
 mine, mine was the trans - gres-sion, but yours the dead - ly pain: I
 for this your dy - ing sor - row, your mer - cy with-out end? Lord,



shad - ows rise be - fore you, the glow of life de - cays, yet
 ag - o - ny of dy - ing, what love, to sin - ners free! My
 bow my head, my Sav - iour, for I de - serve your place; O
 make me yours for ev - er: your ser - vant let me be, and



an - gel hosts a - dore you and trem-ble as they gaze!
 Lord, all grace sup - ply-ing, O turn your face on me!
 grant to me your fav - our, and heal me by your grace.
 may I nev - er, nev - er be - tray your love for me.

TEXT: Latin (Salve caput, 13th cent.); attrib. Arnulf of Louvain (1200?-1250?); German tr. Paul Gerhardt (1607-1676); Eng. tr. James Waddell Alexander (1804-1853) and Henry Williams Baker (1821-1877); rev. Hymns for Today's Church. © 1982 Hope Publishing Co. MUSIC: Passion Chorale; Melody Hans Leo Hassler (1564-1612).

Please kneel or be seated

Priest: As our Saviour taught us, let us pray,

***All:* 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.**

All remain in their places as the Reserved Sacrament is brought to the altar.

A time for personal devotion follows, where members of the congregation may choose from among several alternatives: Some will prefer to remain in their place. Others may wish to come forward to the Communion Rails to kneel down and meditate briefly on the Cross of Jesus. Those who then wish to receive Communion should place their hands in a gesture of receiving. Please come forward if, or when, you feel moved to do so.

Anthem: "O VOS OMNES" - T. L. da Victoria (1548-1611)

Sung by the choir

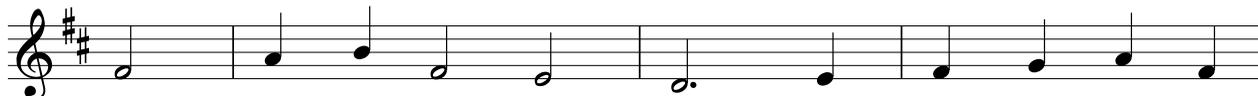
(O vos Omnes qui transitis per viam: attendite et videte si est dolor sicut dolor meus.)

O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow.

(Lamentations 1:12) (from *Tenebrae Responsories*)

Hymn: #184 – "MY SONG IS LOVE UNKNOWN"

Please kneel & sing



1. My song is love un - known, my Sav - iour's love to
2. He came from his blest throne sal - va - tion to be -
3. Some - times they strew his way, and his sweet prais - es
4. Why, what has my Lord done? What makes this rage and
5. They rise and needs will have my dear Lord made a -
6. Here might I stay and sing, no sto - ry so di -



me; love to the love - less shown, that they might
- stow; but all made strange, and none the longed for
sing, re - sound - ing all the day ho - san - nas
spite? He made the lame to run, he gave the
- way; a mur - der - er they save, the Prince of
- vine; ne - ver was love, dear King, ne - ver was



love - ly be. O who am I, that
Christ would know: but O my friend, my
to their King; then "Cru - ci - fy!" is
blind their sight. Sweet in - ju - ries! Yet
life they slay. Yet cheer - ful he to
grief like thine! This is my friend, in



for my sake my Lord should take frail flesh, and die?
friend in - deed, who at my need his life did spend!
all their breath, and for his death they thirst and cry.
they at these them - selves dis - please, and 'gainst him rise.
suf - fering goes, that he his foes from thence might free.
whose sweet praise I all my days could glad - ly spend.

Priest: Let us pray. Lord Jesus Christ,

All: **Son of the Living God, we pray you to set your passion, cross, and death between your judgement and our souls, now and in the hour of our death. Give mercy and grace to the living, pardon and rest to the dead, to your holy Church peace and concord, and to us sinners everlasting life and glory; for with the Father and the Holy Spirit, you live and reign, one God, now and for ever. Amen.**

Concluding Prayer

Priest: 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.

All: **Amen.**

All depart in silence

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“THERE IS NO GREATER LOVE,” Jesus said, "than to lay down one's life for one's friends" - unless, of course, it is to lay down one's life for one's enemies. The stupendous wonder of the crucifixion is that Jesus has done even this. Or as St. Paul will one day put it, "but God proves his love for us in that while we were still sinners, Christ died for us." God in Christ takes the passionate risk of meeting hostility with love, knowing full well that the triumph of that love - although certain - is purchased at the highest cost imaginable.

NO FORMAL OFFERING will be received during the liturgy. There are alms-basins available on the table at the back of the church for those who desire to give from the poverty of their nature, so that those in need may be transformed by the riches of your generosity and God's grace.



SERVICES IN HOLY WEEK

HOLY SATURDAY: APRIL 20 - at the Cathedral (625 Ste Catherine St. W.)

7:30 p.m. – The Great Vigil of Easter

All are welcome to join our Mother Church and others from across the diocese for this ancient tradition of the lighting of the Easter fire, readings, baptisms, confirmation, and the first communion of Easter. Bishop Mary will be celebrating.

EASTER DAY: APRIL 21

9:00 a.m. – Holy Eucharist

10:30 a.m. – Procession and Choral Eucharist



It is finished...

but it's not over!