

ST. JOHN THE EVANGELIST ANGLICAN CHURCH

Smiths Falls, Ontario | Anglican Diocese of Ottawa

Good Friday

April 2, 2021

THE SOLEMNITY OF THE LORD'S PASSION

Book of Alternative Services

We acknowledge that we gather at St. John's on the traditional and un-ceded territory of the Algonquin Nation. Wherever you are worshiping this morning, consider the traditional land you are on and give thanks for the gift of it, praying we may dwell on the land with respect and peace.

THE MINISTRY OF THE WORD

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

People And the Lord has laid on him the iniquity of us all.

Celebrant Christ the Lord became obedient unto death,

People Even death on a cross.

Silence

Celebrant 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.

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray

Collect of the Day

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, forever and ever. **Amen.**

First Reading Isaiah 52:13-53:12

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.

All: Thanks be to God.

Psalm 22

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.

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.”

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.

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 pot-sherd; 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.

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.

I will declare your name to my brethren; in the midst of the congregation I will praise you.

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.

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!"

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.

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.

Second Reading Hebrews 10:16-25

'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.
The Passion of our Lord Jesus Christ according to John**

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 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, '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.

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.

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.

Sermon

THE SOLEMN INTERCESSION

Prayer is offered for the church throughout the world, the nations of the earth, all who suffer in body or in mind, and all who have not received the gospel of Christ. A significant period of silent prayer and a collect follows each bidding.

Deacon 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.

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 Shane our bishop, and all the people of this diocese,
for all Christians in this community, for those about to be baptized, that the Lord will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Celebrant Almighty and everlasting God, by your 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 vocation and ministry we may truly and devoutly serve you; through our Lord and Saviour Jesus Christ. **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 Justin the Prime Minister and for the

government of this country, for Doug the premier of this province and the members of the legislature, for Shawn the mayor of this municipality and those who serve with him on the town council, for all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord.

Silence

Celebrant Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that justice and peace may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Deacon Let us pray for all who suffer and are afflicted in body or in mind: for the hungry and homeless, the destitute and the oppressed, and all who suffer persecution or prejudice, for the sick, the wounded, and the handicapped, for those in loneliness, fear, and anguish, for those who face temptation, doubt, and despair, for the sorrowful and bereaved, for prisoners and captives and those in mortal danger, that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Celebrant Gracious God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of those in misery and need. In their afflictions show them your mercy, and give us, we pray, the strength to serve them, for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Deacon Let us pray for all who have not received the gospel of Christ: for all who have not heard the words of salvation, for all who have lost their faith, for all whose sin has made them indifferent to Christ, for all who actively oppose Christ by word or deed, for all who are enemies of the cross of Christ, and persecutors of his disciples, for all who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Celebrant Merciful God, creator of the peoples of the earth and

lover of souls, have compassion on all who do not know you as you are revealed in your Son Jesus Christ. Let your gospel be preached with grace and power to those who have not heard it, turn the hearts of those who resist it, and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **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 those whose faith is known to God alone, 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

Celebrant O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquillity the plan of salvation. Let the whole world 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 him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

THE MEDITATION ON THE CROSS

Celebrant Christ our Lord became obedient unto death.

People Come let us worship.

The Reproaches

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

O my people, O my Church, What have I done to you, or in what have I offended you? Testify against me. I led you forth from the land of Egypt, and delivered you by the waters of baptism, but you have prepared a cross for your Saviour.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

I led you through the desert forty years, and fed you with manna. I brought you through tribulation and penitence, and gave you my body, the bread of heaven, but you have prepared a cross for your Saviour.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

What more could I have done for you that I have not done? I planted you, my chosen and fairest vineyard, I made you the branches of my vine; but when I was thirsty, you gave me vinegar to drink, and pierced with a spear the side of your Saviour.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

I went before you in a pillar of cloud, and you have led me to the judgement hall of Pilate. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked, and beaten me. I gave you the water of salvation from the rock, but you have given me gall and left me to thirst.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

I gave you a royal sceptre, and bestowed the keys to the kingdom, but you have given me a crown of thorns. I raised you on high with great power, but you have hanged me on the cross.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

My peace I gave, which the world cannot give, and washed your feet as a sign of my love, but you draw the sword to strike in my name, and seek high places in my kingdom. I offered you my body and blood, but you scatter and deny and abandon me.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

I sent the Spirit of truth to guide you, and you close your hearts to the Counsellor. I pray that all may be as one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

I grafted you into the tree of my chosen Israel, and you turned on them with persecution and mass murder. I made you joint heirs with them of my covenants, but you made them scapegoats for your own guilt.

Holy God, holy and mighty, holy and immortal one, have mercy upon us.

I came to you as the least of your brothers and sisters; I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.

Holy God, holy and mighty, holy and immortal one, have mercy upon us

Hymn (those worshipping at home are invited to sing the hymn)

Sing my Tongue the Glorious Battle

**Sing, my tongue, the glorious battle;
sing the ending of the fray.
Now above the cross, the trophy,
sound the loud triumphant lay:
tell how Christ, the world's Redeemer,
as a victim won the day.**

**Tell how, when at length the fullness
of th'appointed time was come,
Christ, the Word, was born of woman,
left for us his heavn'ly home,
showed us human life made perfect,
shone as light amidst the gloom.**

**Thus, with thirty years accomplished,
went he forth from Nazareth,
destined, dedicated, willing,
wrought his work, and met his death.
Like a lamb he humbly yielded
on the cross His dying breath.**

**Faithful cross, true sign of triumph,
now for us the noblest tree;
none in foliage, none in blossom,
none in fruit thy peer may be;
symbol of the world's redemption,
for the weight that hung on thee!**

**Unto God be praise and glory:
to the Father and the Son,
to th'eternal Spirit honour
now and evermore be done;
praise and glory in the highest,**

while the timeless ages run.

Text: Venantius Fortunatus (540? - 600?);
trans. Percy Dearmer (1867 - 1936) ©Oxford University Press
Tune: Oriel Public Domain

Lord's Prayer

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, forever and ever. Amen.

Celebrant 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.**

A note about the term "the Jews" in the Gospel of John. It is not a universal term for all of the Jewish nation or race. Rather it was John's particular term for the particular individuals who did not believe Jesus was the Messiah and considered him a blasphemer for claiming to be the Son of God.

"...Most biblical scholars agree that John's gospel was given its final form in about the year 95 A.D. Antagonism between the Jews who accepted Jesus as Messiah and those who did not had increased over the decades, and the evangelist John allows this antagonism to show. Those who opposed the Christian claim that Jesus is the Son of God and Savior of the world, John calls "the Jews." Because also the evangelist was Jewish, and many of the Christian believers at that time were Jews, John's label is clearly a shorthand term expressing the point of view of his community. This labeling by the evangelist did not cause, but did enflame centuries of Christian anti-Semitism"

Gail Ramshaw. The Three-Day Feast: Maundy Thursday, Good Friday, Easter. Augsburg Fortress: Minneapolis, MN, 2004, pg 46.