

Christ our Passover

Solemn Liturgical Observance
of the Paschal Triduum

Celebration of the Lord's Passion

Good Friday



The Descent from the Cross, Rogier van der Weyden, c. 1440
Museo del Prado, Madrid

Saint Thomas's Anglican Church

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Welcome!

On behalf of everyone who claims St. Thomas's as their spiritual home, we are happy you are with us, whether in person or via our livestream. If you are a visitor or newcomer, or even a longtime parishioner, but find it awkward or difficult to stand or kneel at the places indicated, remaining seated is perfectly acceptable. Please assume the posture most conducive to prayer throughout this service, or simply observe.

St. Thomas's has many peculiar ways that we cherish and are happy to share. If there seems to be no rhyme or reason for something, there might not be! But feel free to ask anyone after the service; it usually makes for entertaining conversation.

You are not obliged to engage any of us in conversation, though you should know that pretty much everyone here is happy to do so when we gather. You can always slip away without any judgement. We seem to have a lot of introverts here, so we understand the energy it takes to put yourself out there. Even if you're a raging extrovert, the experience of church can be disorienting. Relax and be yourself. Believe it or not, whether from near or far, God has led you here today. We want to honour what God is up to in your life, and we are here for you as you (re-) discover the joy and the challenge of the saving Gospel of Jesus Christ.

Fr. Nathan Humphrey, Rector

Low gluten communion hosts are available upon request. When you approach for communion, indicate to the priest that you require a low gluten host.



St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit qrco.de/smokytoms. Scroll to the bottom of the webpage to fill out the online form. **We no longer pass the plate, so if you want to give the old-fashioned way, an alms basin is available in the narthex.**

Celebrant: Fr. Nathan Humphrey
Deacon & Homilist: Fr. James Shire
Reader: Phil Spencer
Organist & Choirmaster: Elizabeth Anderson

The Gospel of John, particularly John's Passion, makes frequent reference to "the Jews" as Jesus' opponents. "The Jews" in this text refers to the religious leaders and authority of ancient Judea and not the Jewish people as a whole. The Jewish people are God's chosen people, and their covenant has not been superseded or replaced by the Christian covenant.

THE LITURGY OF THE WORD

All stand as the Sacred Ministers and their assistants go to the High Altar in silence. The Sacred Ministers prostrate themselves before the altar, at which point all others kneel with bowed heads. All keep silence for an extended period of time. The Sacred Ministers alone then stand for the Collect.

Celebrant:

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the Cross; who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. **Amen.**

The People sit.

FIRST READING

Isaiah 52.13—53.12

The customary announcement of the reading is omitted.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows,

and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation?

For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The customary concluding announcement and response are omitted.

PSALM 31

In te, Domine, speravi.
III. 5.



Cantor 6 IN-TO thy hands I com-**mend** my spi-rit :
People for thou hast redeem-ed me, O Lord, **thou** God^o of truth.
 13 I am become a reproach because of **all** mine^e-en-e-mies :
 and especially unto **my** neigh-boürs;
Cantor 14 And they of mine acquaintance **are** a^e-fraid of me :
 and they that see me in the street **flee** from mē.
People 15 I am clean forgotten, as a **dead** man^o out of mind :
 I am become like a bro-**ken** ves-sēl.

- Cantor* 17 But my hope hath **been** in[^]thee, O Lord :
I have said, 'Thou **art** my G^öd.'
- People* 18 My **times** are[^]in thy hand : deliver me from the hand of
mine enemies, and from them that per-**se**-cute m^e.
- Cantor* 19 Show thy servant the light **of** thy[^]coun-te-nance :
and save me for **thy** mer-[^]cy's säke.
- People* 28 Be strong, and let your **heart** take cour-age :
all ye that put your trust **in** the L^örd.

SECOND READING

Hebrews 4.14-16 & 5.7-9

The customary announcement of the reading is omitted.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;

The customary concluding announcement and response are omitted.

servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That

the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgement hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

All who have remained seated but are able, now stand.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my vesture they did cast lots.'

These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

All kneel and keep silence for a space, standing again when the Deacon stands.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

At the conclusion of the Passion Gospel all are seated as a profound silence is kept for a space.

SERMON

HYMN 593

When I survey the wondrous cross



- 1 When I survey the wondrous Cross / On which the Prince of glory died,
My richest gain I count but loss, / And pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast, / Save in the Cross of Christ, my God;
All the vain things that charm me most, / I sacrifice them to his Blood.
- 3 See, from his head, his hands, his feet, / Sorrow and love flow mingled down;
Did e'er such love and sorrow meet, / Or thorns compose so rich a crown?
- 4 Were the whole realm of nature mine, / That were an offering far too small;
Love so amazing, so divine, / Demands my soul, my life, my all.

THE SOLEMN PRAYERS

The People remain standing during the biddings, and at the direction of the Deacon kneel in silent prayer for a time, standing as bidden for the Collect which follows.

Celebrant:

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 everlasting life.

We pray therefore for people everywhere according to their needs.

Deacon:

Let us pray for the one holy catholic and apostolic Church of Christ throughout the world:

for its unity in faith, witness, and service,
for all bishops and other ministers and the people whom they serve,
for Andrew our bishop, Kevin and Riscylla his suffragans,
and all the people of this diocese,
for Linda, Primate of Canada and Justin, Archbishop of Canterbury,
for all Christians in this parish and community,
for Ben and all those preparing to be baptized,
for those who are mocked and persecuted for their faith,
that God will confirm his Church in faith,
increase it in love, and preserve it in peace.

Let us kneel in silent prayer.

Subdeacon: Arise.

Celebrant:

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

People: **Amen.**

Deacon:

Let us pray for all the nations and peoples of the earth,
and for those in authority among them:
for Charles our King and all the Royal Family,
for the Governor General,
for the Prime Minister and Parliament of this country,
for the Lieutenant Governor and Premier of Ontario,
and the members of the Legislature,
for the Mayor of Toronto and those who serve on City Council,
for all who serve the common good,
that by God's help the world may seek justice and truth,
and live in peace and concord.

Let us kneel in silent prayer.

Subdeacon: Arise.

Celebrant:

Almighty God,
kindle, we pray, in every heart the true love of peace,
and guide with thy pure and peaceable 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 thy love; through Jesus Christ our Lord.

People: **Amen.**

Deacon:

Let us pray for all who suffer and are afflicted in body or in mind:
for the hungry and the homeless, the destitute and the oppressed,
and all who suffer persecution or prejudice,
for the sick, for 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,
for all at the point of death, and those who watch beside them,
that God in his mercy will comfort and relieve them,
grant them the knowledge of his love,
and stir up in us the will and patience to minister to their needs.

Let us kneel in silent prayer.

Subdeacon: Arise.

Celebrant:

Gracious God,
the comfort of all who sorrow, the strength of all who suffer;
look with pity on our world brought low by disease,
hear the cry of those in misery and need.
In their afflictions show them thy mercy,
and give us, we pray, the strength to serve them,
for the sake of him who suffered for us,
thy Son Jesus Christ our Lord.

People: **Amen.**

Deacon:

Let us pray for God's ancient people, the Jews,
the first to hear his word, and for the peace of Jerusalem,
That God will grant us all grace to be faithful to his covenant
and to grow in the love of his Name.

Let us kneel in silent prayer.

Subdeacon: Arise.

Celebrant:

O God, who didst choose Israel to be thine inheritance:
Have mercy upon us and forgive us
for violence and wickedness against our brother Jacob;
the arrogance of our hearts and minds hath deceived us,
and shame hath covered our face.
Take away all pride and prejudice in us, and grant that we,
together with the people whom thou didst first make thine own,
may attain to the fullness of redemption which thou hast promised;
to the honour and glory of thy most holy Name.

People: **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.

Let us kneel in silent prayer.

Subdeacon: Arise.

Celebrant:

Merciful God,
creator of all the people of the earth, and lover of souls,
have compassion on all who do not know thee,
as thou art revealed in thy son Jesus Christ,
let thy 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 thy fold those who have gone astray,
that there may be one flock under one shepherd,
Jesus Christ our Lord.

People: **Amen.**

Deacon:

Let us commend ourselves
and all God's children to his unfailing love,
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.

Let us kneel in silent prayer.

Subdeacon: Arise.

Celebrant:

O God of unchangeable power and eternal light,
look favourably upon thy whole Church,
that wonderful and sacred mystery;
By the effectual working of thy providence
carry out in tranquility 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,
even thy Son Jesus Christ our Lord;
who liveth and reigneth with thee in the unity of the Holy Spirit,
one God, for ever and ever.

People: Amen.

HYMN

The royal banners forward go

VEXILLA REGIS

Sarum Plainsong
7th century

The roy - al ban - ners for - ward go, ___

The Cross shines forth ___ in mys - tic ___ glow; ___

Where he in flesh, ___ our flesh ___ who made, ___

Our sen - - - tence bore, ___ our ran - som paid. ___

- 2 There whilst he hung, his sacred side / By soldier's spear was opened wide,
To cleanse us in the precious flood / Of water mingled with his Blood. /
- 3 Fulfilled is now what David told / In true prophetic song of old,
How God the heathen's King should be; / For God is reigning from the Tree.
- 4 O Tree of glory, Tree most fair, / Ordained those holy limbs to bear,
How bright in purple robe it stood, / The purple of a Saviour's Blood!
- 5 Upon its arms, like balance true, / He weighed the price for sinners due,
The price which none but he could pay, / And spoiled the spoiler of his prey.
- 6 To thee, Eternal Three in One, / Let homage meet by all be done:
As by the Cross thou dost restore, / So rule and guide us evermore.

A - men. ___

THE VENERATION OF THE CROSS

All face the Narthex. As the Cross is unveiled, this Antiphon is sung three times, each time a semitone higher than before.

At the words "O Come, let us worship" all kneel, then rise for the repetition of the Antiphon.

The musical score is written on three staves. The first two staves are for the Cantor, and the third is for the People (kneel). The music is in a single melodic line with a treble clef and a key signature of one flat (B-flat). The lyrics are: "Be - hold the wood of the Cross, where on was hung the Sa - viour of the world: O come, let us wor - - - ship." The lyrics are placed below the notes, with some words split across lines. The notes are mostly quarter and eighth notes, with some longer notes for emphasis.

Cantor

Be - hold _____ the wood of the Cross, where on was hung _____

the Sa - viour of _____ the _____ world: _____

People (kneel)

O _____ come, _____ let _____ us wor - - - ship. _____

After the third response, all kneel. Once the Sacred Ministers and any members of the choir have venerated, the members of the Congregation who wish to take part in the Veneration follow the example of the acolytes, while the choir sings the Reproaches and Antiphon.

Those taking part in the Veneration may kneel and bow their heads in reverence before the Cross.

Those who are unable to kneel may bow reverently while standing and then return.

THE REPROACHES

John Sanders (1933-2003)

O my people, what have I done to you? How have I offended you? Answer me!

I led you out of Egypt, from slavery to freedom, but you led your Saviour to the cross.

O my people, what have I done to you? How have I offended you? Answer me!

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty: but you led your Saviour to the cross.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour's side with a lance.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.

I opened the sea before you, but you opened my side with a spear.

I led you on your way in a pillar of cloud, but you led me to Pilate's court.

O my people, what have I done to you? How have I offended you? Answer me!

I bore you up with manna in the desert, but you struck me down and scourged me.

I gave you saving water from the rock, but you gave me gall and vinegar to drink.

O my people, what have I done to you? How have I offended you? Answer me!


I gave you a royal sceptre, but you gave me a crown of thorns.


I raised you to the height of majesty, but you raised me high on a cross.


O my people, what have I done to you? How have I offended you? Answer me!


HYMN IN HONOUR OF THE CROSS


Antiphons:


[A]  Faith-ful Cross a - bove all o - ther, one and on - ly no - ble Tree!

 None in fo - liage, none in blos - som, none in fruit thy peer may be.

[B]  Sweet-est wood and sweet - est i - ron, sweet-est weight is hung on thee.


 1. Sing my tongue, the glo - rious bat - tle, Sing the end - ing of the fray;
 2. God in pi - ty saw man fal - len, Shamed and sunk in mi - se - ry,
 3. There - fore, when th'ap - point - ed ful - ness, Of the ho - ly time was come,
 4. Thir - ty years a - mong us dwell - ing, Now at length his hour ful - filled,

 O'er the Cross the Vic - tor's tro - phy, Sound the loud tri - um - phant lay,
 When he fell on death by tast - ing Fruit of the for - bid - den tree;
 He was sent, who mak - eth all things, Forth from God's e - ter - nal home.
 Born for this, he met his Pas - sion, For that this he free - ly willed,

 Tell how Christ, the world's re - deem - er, As a Vic - tim won the day. [A]
 Then an - oth - er tree was cho - sen Which the world from death should free. [B]
 Thus he came to earth in - car - nate, Off - spring of the maid - en's womb. [A]
 On the Cross the Lamb is lift - ed, Where his life - blood shall be spilled. [B]

PANGE LINGUA GLORIOSI
Sarum Plainsong

Bp. Venantius Fortunatus (c. 569)
Tr. (1933) by Canon Percy Dearmer

The Choir sings as the Deacon and Subdeacon move the Sacrament from the Altar of Repose to the High Altar.

MOTET

‘Adoramus te, Christe,’ Giuseppe Corsi (1631-1691)

Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem et passionem tuam redemisti mundum. Domine, miserere nobis.

We adore thee, O Christ, and we bless Thee, Who, by thy Holy Cross hast redeemed the world. O Lord, have mercy upon us.

HOLY COMMUNION FROM THE RESERVED SACRAMENT

The People kneel.

INVITATION, CONFESSION AND ABSOLUTION

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Almighty God,

Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE LORD'S PRAYER

Let us pray for the coming of the kingdom in the words our Saviour taught us:

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 them that 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 who intend to receive Holy Communion pray together:

We do not presume
to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

The Ministers receive the Sacrament consecrated at yesterday's Mass of the Lord's Supper and reserved since then for this purpose, and then immediately deliver it to the People. Communion will be administered in silence.

All baptized Christians are warmly invited to receive Communion. If you have not been baptized or are not receiving communion, please cross your arms over your chest. Though no blessing is given on Good Friday, the Celebrant will pause briefly in front of you in prayerful silence before moving on.

COMMUNION HYMN 545

There is a green hill far away



- 1 There is a green hill far away, / Outside a city wall,
Where the dear Lord was crucified, / Who died to save us all.
- 2 We may not know, we cannot tell / What pains he had to bear,
But we believe it was for us / He hung and suffered there.
- 3 He died that we might be forgiven, / He died to make us good,
That we might go at last to heaven, / Saved by his precious Blood.
- 4 There was no other good enough / To pay the price of sin,
He only could unlock the gate / Of heaven, and let us in.
- 5 O dearly, dearly has he loved, / And we must love him too,
And trust in his redeeming Blood, / And try his works to do.

HORSLEY
William Horsley, 1844

Cecil Frances Alexander, 1848

CONCLUDING PRAYER

Lord Jesus Christ, Son of the living God, we pray thee to set thy Passion, Cross, and Death between thy 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 thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest, one God, now and for ever.

Amen.

CONCLUDING HYMN 590

The head that once was crowned with thorns



- 1 The head that once was crowned with thorns, / Is crowned with glory now:
A royal diadem adorns / The mighty Victor's brow.
- 2 The highest place that heaven affords / Is his, is his by right,
The King of kings and Lord of lords, / And heaven's eternal Light.
- 3 The joy of all who dwell above; / The joy of all below,
To whom he manifests his love / And grants his Name to know.
- 4 To them the Cross with all its shame, / With all its grace is given;
Their name an everlasting name, / Their joy the joy of heaven.
- 5 They suffer with their Lord below, / They reign with him above,
Their profit and their joy to know / The mystery of his love.
- 6 The Cross he bore is life and health, / Though shame and death to him:
His people's hope, his people's wealth, / Their everlasting theme.

S^t MAGNUS
Jeremiah Clarke, 1709

Rev. Thomas Kelly, 1820

*Holy Week continues on Holy Saturday with Mattins and Ante-Communion at 10:00 am.
The Triduum Sacrum concludes with the Easter Vigil that evening at 9:00 pm.*

*Services on Easter Day include Mattins at 7:30 am; Low Mass at 8:00 am; Sung Mass
(BAS) at 9:30 am, High Mass (BCP) at 11:00 am, & Evensong, Te Deum, & Benediction
at 5:00 pm.*

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Copyright Year: 1993 Publisher: The Royal School of Church Music

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