

# Good Friday

The Solemn Liturgy

Friday 3 April 2026

10:30 a.m.



*The Carrying of the Cross*, Mikhael Vasilyevich Nesterov (1862-1942)

S. Bartholomew's Anglican Church, Regent Park

TORONTO, CANADA

# *Welcome to S. Bart's, Regent Park!*

*Good Friday is the day which invites us more than any other to “enter into the thicket of the trials and pains... of the Son of God.” (S. John of the Cross, Spiritual Canticle, 35, 9), and not only with the abstract consideration of the mind, but also with the practical disposition of the will to accept suffering voluntarily, in order to unite and assimilate ourselves to the Crucified. By suffering with Him, we shall understand His sufferings better and have a better comprehension of His love for us, for “the purest suffering brings with it the most intimate and the purest understanding” (ibid., 36, 12); and “no one feels more deeply in his heart the passion of Christ than one who has suffered something similar” (Imitation of Christ, II, 12, 4). With these dispositions let us accompany our Lord during his last day on earth.*

*- Father Gabriel of S. Mary Magdalen, O.C.D.*

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## CELEBRANT

The Rev'd Dr Walter Hannam,  
Vicar, S. Bartholomew's

## CANTORS

Katherine Hill, BMus, MA  
Jesse Billett, AB, MPhil, PhD.

## SUNG BY

The Choir of S. Bartholomew's

# Good Friday

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*PLEASE OBSERVE A REVERENT SILENCE BEFORE THE SERVICE BEGINS,  
AND ENSURE THAT CELL PHONES ARE TURNED OFF DURING THE LITURGY.*

*PLEASE STAND AS THE CELEBRANT AND SERVERS ENTER.*

## THE FIRST PART OF THE LITURGY: THE SYNAXIS

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*PLEASE KNEEL WITH THE SERVERS AS THE SACRED MINISTERS PROSTRATE  
BEFORE THE ALTAR.*

*PLEASE BE SEATED AS THE LECTOR READS THE FIRST LESSON.*

The First Lesson: Hosea 5: 15b - 6:6

**T**HUS saith the Lord: In their affliction they will seek me early: Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.



CANTOR: O Lord, I have heard thy speech, and was afraid: \*  
I have considered thy works, and was confounded.

PEOPLE: O LORD, revive thy work in the midst of the **years**: \*  
In the midst of the **yēars** make<sup>^</sup> it known.

CANTOR: In the time of confusion of my soul: \*  
In wrath, remember mercy.

PEOPLE: GOD CAME from **Te**-man: \*  
And his Holy One from the thick woods of **the** moun-tain.

CANTOR: His glory covered the heavens: \*

PEOPLE: And the earth was full **of** his praise.

Let us pray. *PLEASE STAND.*

Let us bow the knee. *PLEASE KNEEL.*

Arise. *PLEASE STAND.*

**A**LMIGHTY 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  
wicked men, 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.

Let us pray. *PLEASE STAND.*

Let us bow the knee. *PLEASE KNEEL.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, by whose Spirit the  
whole body of the Church is governed and sanctified:

Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℞ Amen.

The Epistle: Hebrews 10: 1-25 (*PLEASE BE SEATED.*)

**T**HE law of Moses, having as it were a shadow of good things which were to come, but not the very image of those things, can never with those sacrifices which they offered continually, year by year, make the comers thereunto perfect; for then would they not have ceased to be offered? since the worshippers, once they had been purified, should have had no more consciousness of sins. But in those sacrifices a remembrance of sins is made over again every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith,

*Sacrifice and offering thou wouldest not,*

*But a body hast thou prepared me:*

*In burnt-offerings and sacrifices for sin thou hast had no pleasure:*

*Then said I, Lo, I come*

*(In the volume of the book it is written of me)*

*To do thy will, O God.*

Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein, (which are offered according to the law;) then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily in his ministry offering many times those same sacrifices

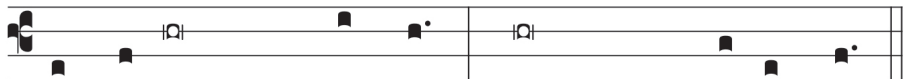
which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God, waiting from henceforth till his enemies be made his footstool. For by one single offering he hath perfected for ever those who are sanctified; whereof the Holy Spirit also is a witness to us. For after saying,

*This is the covenant that I will make with them  
After those days, saith the Lord,  
I will put my laws into their hearts,  
And in their minds will I write them; then saith he,  
And their sins and iniquities will I remember no more.*

Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

**Tract** — *Psalm 140: 1-9, 13*

*Mode ii*



**CANTOR:** Deliver me, O Lord, from the evil man: \*  
And preserve me from the wicked man.

**PEOPLE:** WHO I-magine mischief in their **heart:** \*  
And stir up strife all **the** day long.

CANTOR: They have sharpened their tongues like a serpent: \*  
 Adder's poison is under their lips.

PEOPLE: KEEP ME, O Lord, from the hands of the un-**god**-ly: \*  
 Preserve me from the wicked men,  
 who are purposed to overthrow **my** go-ings.

CANTOR: The proud have laid a snare for me,  
 and spread a net abroad with cords: \*  
 Yea, and set traps in my way.

PEOPLE: I SAID unto the Lord, Thou art my **God**: \*  
 Hear the voice of **my** prayers, ^O Lord.

CANTOR: O Lord God, thou strength of my health: \*  
 Thou hast covered my head in the day of battle.

PEOPLE: LET NOT the ungodly have his desire, O **Lord**: \*  
 Let not his mischievous imagination prosper,  
 lest **they** be ^too proud.

CANTOR: Let the mischief of their own lips fall upon the head of them: \*  
 That compass me about.

PEOPLE: THE RIGH-teous also shall give thanks unto thy **Name**: \*  
 And the just shall con-ti-**nue** in ^thy sight.

## The Passion Gospel: S. John 18: 33 *(PLEASE STAND)*

*(THE PASSION GOSPEL IS PERFORMED BY THE GOSPELLERS OF THE PASSION)*

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

**T**HEN 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 my kingdom is 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 came 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 came unto him, 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.

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 the 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 GENUFLECT AND THEN RISE*)

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.

The Holy Gospel: S. John 19:38 (*PLEASE REMAIN STANDING*)

*THE DEACON SINGS THE FOLLOWING IN THE GOSPEL TONE:*

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

# THE SECOND PART OF THE LITURGY: THE SOLEMN COLLECTS

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*PLEASE REMAIN STANDING AS THE CELEBRANT SINGS THE COLLECTS.*

**D**EARLY beloved brethren, let us pray for the holy Church of God: that the Lord our God may vouchsafe to preserve it throughout all the world in unity, peace and safety: making subject unto it all principalities and powers: and that he may grant unto us to dwell in such quiet and tranquility that we may duly show forth the glory of God the Father Almighty.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou has created; that thy Church being spread abroad through all the world may steadfastly abide in the confession of thy holy Name, through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

**L**ET us pray likewise for Andrew our Bishop: that like as the Lord our God hath appointed him to the office of a bishopric, so he may preserve him in all peace and safety for the governance of the holy people of God.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, in whose counsels all things are established: we beseech thee to have respect unto our prayers and to defend thy servant who hath been chosen to be our Bishop; that the Christian people which acknowledgeth thee to be its creator and guide may so prosper by his care that it may continually bring forth with increase the fruits of its profession. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

**L**ET us pray likewise for all Bishops, Priests and Deacons; for all Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins and Widows: and for all the elect people of God.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church; that every member of the same in his vocation and ministry may truly and godly serve thee. Through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the same Holy Spirit, ever one God, world without end.

℟ Amen.

**L**ET us pray likewise for our most Christian sovereign Charles: that the Lord our God may make subject unto him all the peoples that delight in war to the preservation of our perpetual peace.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, in whose hand is the dominion of all things, and the governance of all kingdoms: look down in mercy on this commonwealth; that the nations which trust in the fury of their violence, may be quelled by the defence of thine almighty power. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

**L**ET us pray likewise for all them that are catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of Christ Jesus our Lord.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, who dost ever increase thy Church with the abundance of a new generation: we beseech thee that thou wouldest multiply in faith and understanding them that are being taught in thy holy word; that being renewed in the water of Baptism, they may be numbered among the sons of thine adoption. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

**D**EARLY beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine: to open all prisons: and to set free them that are in captivity: granting unto pilgrims a safe return: to the sick healing: and to them that travel by sea to attain unto the haven that they desire.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**Lmighty and everlasting God, the comforter of them that mourn, the strength of all them that travail: we beseech thee to hear the prayers of them that in any necessity make their supplications unto thee: that in all their troubles and adversities they may rejoice in the present succour of thy loving-kindness, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

**L**ET us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy mother the Catholic and Apostolic Church.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**Lmighty and everlasting God, who wouldst not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon them that

are deceived by the crafts of the devil; that the hearts of them which have gone astray may be delivered from their perversities and restored to the way of truth and to the unity of thy holy Church, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

**L**ET us pray likewise for the nations: that God Almighty may take away the iniquity of their hearts; that they may turn away from their idols to the true and living God and to his only-begotten Son Jesus Christ our Lord and God.

Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

**A**LMIGHTY and everlasting God, who desirest not the death of a sinner but rather that he should turn from his wickedness and live: mercifully accept our prayers; that the nations being delivered from the worship of idols may be united to thy holy Church to the honour and glory of thy Name. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end.

℟ Amen.

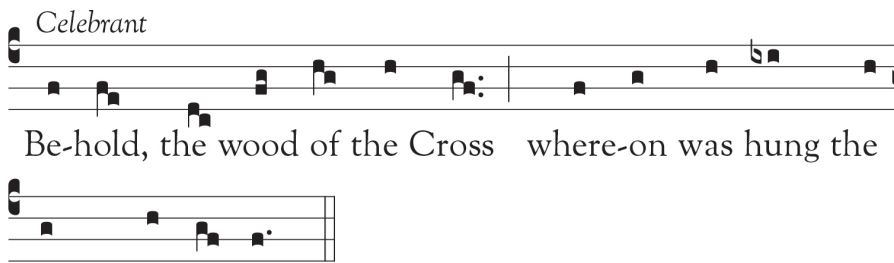
*PLEASE REMAIN STANDING.*

# THE THIRD PART OF THE LITURGY: THE VENERATION OF THE CROSS

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*THE CELEBRANT GOES TO THE SEDILIA TO REMOVE HIS CHASUBLE.  
HE RETURNS TO THAT ALTAR, ASCENDS TO THE FOOTPACE,  
THEN DESCENDS TO THE PAVEMENT ON THE EPISTLE SIDE.  
HE UNCOVERS THE TOP OF THE CRUCIFIX, RAISES IT A LITTLE, AND SINGS:*

*Celebrant*




Be-hold, the wood of the Cross where-on was hung the  
world's sal-va-tion.

The musical notation consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are represented by black squares on a five-line staff.

*THE PEOPLE RESPOND:*

*People*



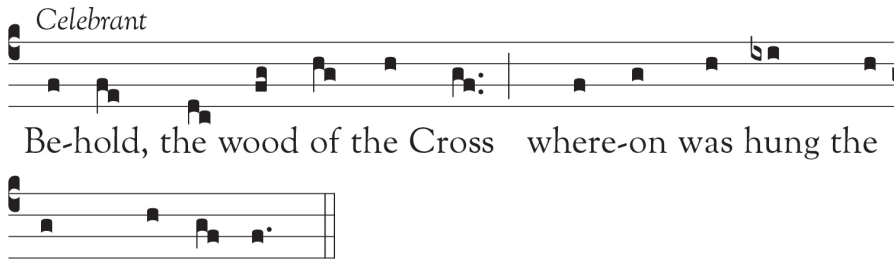
O come, let us wor-ship.

The musical notation consists of a single staff with a treble clef. The notes are represented by black squares on a five-line staff.

*ALL KNEEL FOR A MOMENT IN ADORATION OF THE HOLY CROSS, THEN STAND.*

*THE CELEBRANT THEN GOES UP TO THE EPISTLE HORN OF THE ALTAR AND,  
AGAIN TURNING TO THE PEOPLE, UNCOVERS THE RIGHT ARM OF THE CRUCIFIX,  
LIFTS IT A LITTLE, AND SINGS AGAIN THIS TIME ON A SLIGHTLY HIGHER NOTE:*

*Celebrant*



Be-hold, the wood of the Cross where-on was hung the  
world's sal-va-tion.

The musical notation consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are represented by black squares on a five-line staff.

*THE PEOPLE AGAIN MAKE THEIR RESPONSE:*



O come, let us wor-ship.

*ALL KNEEL IN ADORATION.*

*THE CELEBRANT THEN GOES TO THE GOSPEL HORN OF THE ALTAR,  
TURNS TO THE PEOPLE, REMOVES THE VEIL, LIFTS THE CRUCIFIX A LITTLE,  
AND AGAIN SINGS ON A STILL HIGHER NOTE:*



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



world's sal-va-tion.

*THE PEOPLE AGAIN MAKE THEIR RESPONSE:*



O come, let us wor-ship.

*THE PEOPLE KNEEL IN ADORATION OF THE HOLY CROSS  
UNTIL THE END OF THE REPROACHES.*

# The Reproaches

Mode i – Adapted by John Botari

CANTORS: *O my people, what have I done unto thee?  
Or wherein have I wearied thee? Answer me!*

Because I brought thee forth from the land of Egypt:  
thou hast prepared a Cross for thy Saviour.

Musical score for 'The Reproaches'. It consists of three systems of staves. The first system has four parts: CANTORS: (Ho-ly God.-), PEOPLE: (Ho-ly God.), CANTORS: (Ho-ly, migh-ty.-), and PEOPLE: (Ho-ly,). The second system has one part: CANTORS: (migh-ty. Ho-ly and immortal, have mer-cy up-on us.-). The third system has one part: PEOPLE: (Ho-ly and immortal, have mer-cy up-on us.).

CANTORS: Because I led thee through the desert forty years,  
and fed thee with manna,  
and brought thee into a land exceeding good:  
thou hast prepared a Cross for thy Saviour.

Musical score for 'The Reproaches'. It consists of two systems of staves. The first system has four parts: CANTORS: (Ho-ly God.-), PEOPLE: (Ho-ly God.), CANTORS: (Ho-ly, migh-ty.-), and PEOPLE: (Ho-ly,). The second system has one part: CANTORS: (migh-ty. Ho-ly and immortal, have mer-cy up-on us.-).

PEOPLE:

Ho-ly and immortal, have mer-cy up-on us.

CANTORS: What more could I have done for thee that I have not done?  
 I did plant thee, my vineyard, exceeding fair:  
 and thou art become very bitter unto me:  
 for vinegar thou gavest to quench my thirst:  
 and hast with a spear the side of thy Saviour.

CANTORS: PEOPLE: CANTORS: PEOPLE:

Ho-ly God.- Ho-ly God. Ho-ly, migh-ty.- - Ho-ly,

CANTORS:

migh-ty. Ho-ly and immortal, have mer-cy up-on us.-

PEOPLE:


Ho-ly and immortal, have mer-cy up-on us.

CANTORS: I did scourge Egypt with her firstborn for thy sake:  
 and thou hast scourged me and delivered me up.

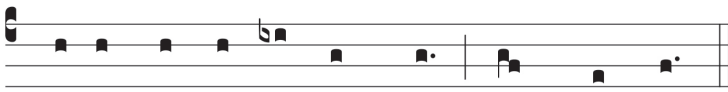
PEOPLE: **O** my people, what have I done unto thee? Or

wherein have I wea-ried thee? An-swer me!


*CANTORS:* I led thee out of Egypt, drowning Pharaoh in the Red Sea:  
and thou hast delivered me unto the chief priests.




*PEOPLE:* **O** my people, what have I done unto thee? Or  
wherein have I wearied thee? Answer me!




*CANTORS:* I opened the sea before thee:  
and thou hast opened my side with a spear.



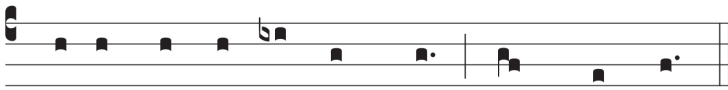
*PEOPLE:* **O** my people, what have I done unto thee? Or  
wherein have I wearied thee? Answer me!



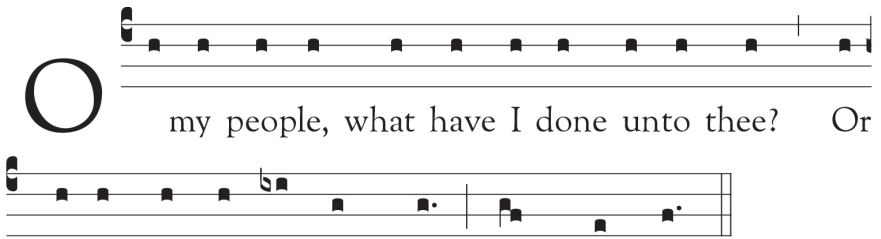
*CANTORS:* I went before thee in a pillar of cloud:  
and thou hast led me into the judgement hall of Pilate.



*PEOPLE:* **O** my people, what have I done unto thee? Or  
wherein have I wearied thee? Answer me!

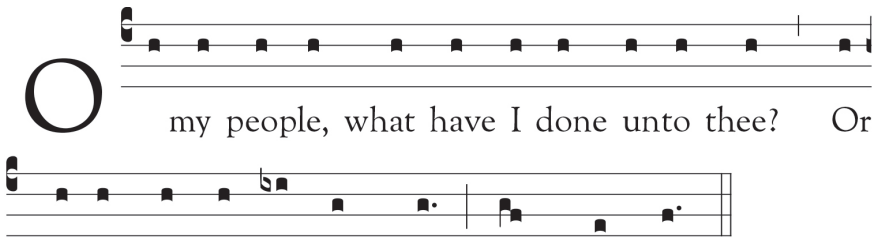


*CANTORS:* I fed thee with manna in the desert:  
and thou hast stricken me with blows and scourges.



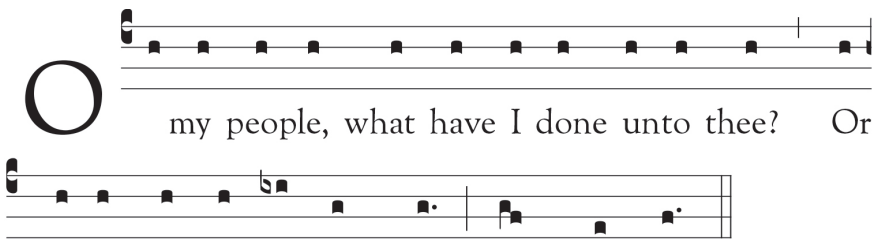
*PEOPLE:* **O** my people, what have I done unto thee? Or  
wherein have I wearied thee? Answer me!

*CANTORS:* I gave thee to drink of the water of salvation from the rock:  
and thou hast given me gall and vinegar to drink.



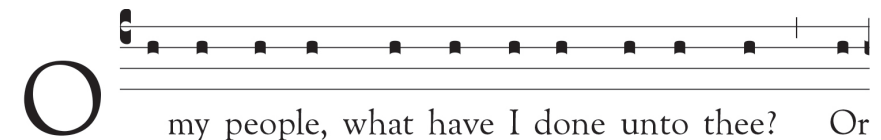
*PEOPLE:* **O** my people, what have I done unto thee? Or  
wherein have I wearied thee? Answer me!

*CANTORS:* For thee I smote the kings of the Canaanites:  
and thou hast smitten my head with a reed.

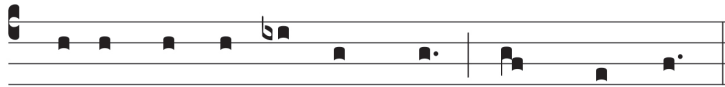


*PEOPLE:* **O** my people, what have I done unto thee? Or  
wherein have I wearied thee? Answer me!

*CANTORS:* I gave thee a royal sceptre:  
and thou hast given unto my head a crown of thorns.

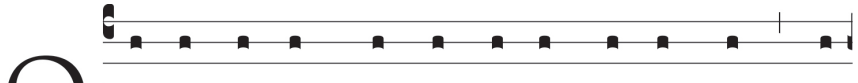


*PEOPLE:* **O** my people, what have I done unto thee? Or

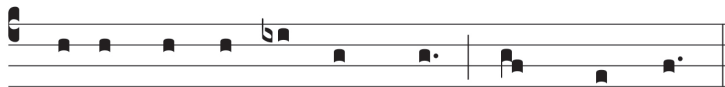


wherein have I wearied thee? Answer me!

CANTORS: I exalted thee with great power:  
and thou hast hanged me upon the gibbet of the Cross.



PEOPLE: **O** my people, what have I done unto thee? Or

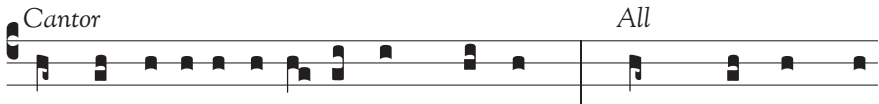


wherein have I wearied thee? Answer me!

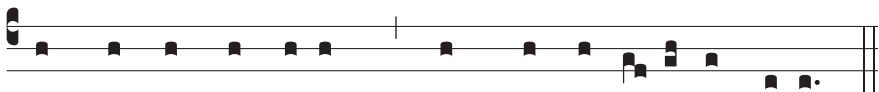
### Antiphon

*Psalm 67 – Tone IV. 9.*

CANTOR: *We venerate thy Cross, O Lord,  
and praise and glorify thy holy Resurrection:  
for by virtue of the Cross joy hath come to the whole world.*



God be merciful unto us, and bless us: \* and show us the



light of his countenance, and be merciful unto us

CANTOR: *We venerate thy Cross, O Lord,  
and praise and glorify thy holy Resurrection:  
for by virtue of the Cross joy hath come to the whole world.*

THE CHOIR COMES FORWARD TO VENERATE THE CROSS, FOLLOWED BY THE PEOPLE.  
FOLLOWING THE SOLEMN VENERATION IN CHACEL, THE CROSS WILL BE BROUGHT TO  
THE ALTAR RAIL WHERE IT CAN BE VENERATED MORE SIMPLY.

DURING THE SOLEMN VENERATION, IT IS TRADITIONAL TO APPROACH THE CROSS WITH  
THREE DOUBLE GENUFLECTIONS (KNEELING ON BOTH KNEES AND BOWING THE HEAD  
SLIGHTLY), AND TO VENERATE BY KISSING THE FEET OF THE CRUCIFIX DURING THE LAST  
OF THESE. DOUBLE GENUFLECTIONS MAY BE REPLACED BY SIMPLE GENUFLECTIONS (ON  
ONE KNEE) OR BOWS. TOUCHING THE WOOD OF THE CROSS OR THE FEET OF THE COR-  
PUS WITH ONE'S FINGERS, KISSING THE FINGERS OF ONE'S HAND AND TOUCHING THE  
FEET OF THE CORPUS OR THE WOOD OF THE CROSS, ARE ALSO APPROPRIATE FORMS OF  
VENERATION.

### **Faithful Cross** (CHOIR)

*Healey Willan (1938)*

*Faithful cross, above all other; one and only noble tree:  
None in foliage, none in blossom; none in fruit thy peer may be.  
Sweetest wood and sweetest iron; sweetest weight is hung on thee.*

## THE FOURTH PART OF THE LITURGY: THE COMMUNION

(COMMONLY CALLED THE MASS OF THE PRESANCTIFIED)

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WHEN THE PEOPLE HAVE VENERATED, THE SACRED MINISTERS AND SERVERS PREPARE  
THE ALTAR FOR THE MASS OF THE PRESANCTIFIED. THE DEACON RETRIEVES THE BLESS-  
ED SACRAMENT FROM THE ALTAR OF REPOSE. AS THE CHANCEL PARTY RETURNS TO THE  
HIGH ALTAR, THE CHOIR AND PEOPLE SING THE FOLLOWING HYMN.

### **English Hymnal N° 94** (PLEASE KNEEL)

The royal banners forward go

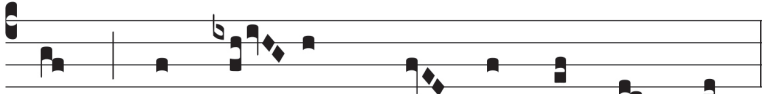
*Mode i*



THE RO-YAL ban-ners for-ward go; \* The cross shines forth



with my-stic glow; Where he in flesh, our flesh who



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

*Where deep for us the spear was dyed,  
Life's torrent rushing from his side,  
To wash us in that precious flood,  
Where mingled Water flowed, and Blood.*

*Fulfilled is all that David told  
In true prophetic song of old;  
Amidst the nations, God, saith he,  
Hath reigned and triumphed from the tree.*

*O Tree of beauty, Tree of light!  
O Tree with royal purple dight!  
Elect on whose triumphal breast  
Those holy limbs should find their rest:*

*On whose dear arms, so widely flung,  
The weight of this world's ransom hung;  
The price of humankind to pay,  
And spoil the spoiler of his prey.*

*O Cross, our one reliance, hail!  
Still may thy power with us avail  
To give new virtue to the saint,  
And pardon to the penitent.*

*To thee, eternal Three in One,  
Let homage meet by all be done:  
Whom by the Cross thou dost restore,  
Preserve and govern evermore. Amen.*

HAVING ARRIVED AT THE ALTAR THE CELEBRANT CENSES THE OBLATIONS AND ALTAR  
AND TAKES THE LAVABO. TURNING TO THE PEOPLE, THE CELEBRANT SAYS:

**P**RAY, brethren, that this my sacrifice and yours may be  
acceptable to God the Father Almighty.

*THE PEOPLE MAKE NO RESPONSE.*

## COMMUNION OF PRIEST AND PEOPLE

Pater Noster

*Ferial Tone*

*CELEBRANT:* Let us pray.

As our Saviour Christ hath commanded and taught us,  
we are bold to say,

Our Father,

Who art in heaven, Hallowed by thy Name;

Thy Kingdom come, Thy will be done,

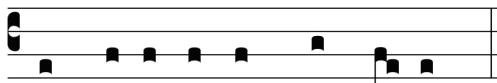
on earth as it is in heaven.

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,



*PEOPLE:* But de-liv-er us from e-vil.

*CELEBRANT:* Deliver us, O Lord, we beseech thee, from all evils,  
past, present, and to come: and at the intercession  
of the blessed and glorious ever Virgin Mary, Mother of God,  
with thy blessed Apostles, Peter and Paul, and with Andrew,  
and all thy Saints, graciously grant us peace in our days:  
that by thine availing mercy, we may ever both be free  
from sin and safe from all distress. Through the same Jesus  
Christ, thy Son, our Lord: Who liveth and reigneth with thee,  
in the unity of the Holy Ghost, God for ever and ever.

℞ Amen.

## Confession and Absolution

**Y**E 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,*

*ALL:* 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.

*CELEBRANT:* 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.

*THEN SHALL THE CELEBRANT FIRST RECEIVE THE BODY OF CHRIST  
AND THE PARTICLE OF THE HOST WITH THE WINE.  
HE THEN TURNS TO SHOW THE BLESSED SACRAMENT TO THE PEOPLE,  
WHO LOOK UP AND MAKE THE SIGN OF THE CROSS.*

CELEBRANT: Behold the Lamb of God,  
behold him that taketh away the sin of the world.

ALL SAY TOGETHER THREE TIMES, STRIKING THE BREAST AT EACH BEGINNING:

ALL: Lord, I am not worthy  
that thou shouldst come under my roof,  
but speak the word only, and my soul shall be healed.

### Communion Motet

*attr. John IV of Portugal*

*Crux fidelis*

*(1604-1656)*

<i>Crux fidelis inter omnes, arbor una nobilis, nulla silva talem profert fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet. Amen.</i>	<i>Faithful Cross, above all other, one and only noble tree, none in foliage, none in blossom; none in fruit thy peer may be. Sweetest wood and sweetest iron; sweetest weight is hung on thee. Amen.</i>
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DURING THE DISTRIBUTION OF COMMUNION THE CHOIR SINGS PSALM 22.

ALL CHRISTIANS WHO HAVE BEEN BAPTISED WITH WATER IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, AND ARE COMMUNICANT MEMBERS OF THEIR OWN CHURCHES, ARE WELCOME TO RECEIVE THE HOLY COMMUNION. THE SACRED HOST WILL BE PLACED UPON YOUR TONGUE OR IN THE PALM OF YOUR RIGHT HAND. IF YOU WISH TO RECEIVE A BLESSING, PLEASE FOLD YOUR ARMS ACROSS YOUR CHEST TO SIGNIFY THIS TO THE PRIEST. SHOULD YOU BE UNABLE TO MANAGE STEPS, HOLY COMMUNION CAN BE ADMINISTERED AT YOUR PEW. PLEASE ASK ONE OF THE SIDESMEN, WHO WILL BE HAPPY TO ASSIST YOU. *THE FIRST PRAYER-BOOK EXHORTATION ENCOURAGES US TO RECEIVE THE SACRAMENT IN FAITH AND REPENTANCE, 'DISCERNING THE LORD'S BODY.'*

WHEN ALL HAVE RECEIVED COMMUNION, THE CELEBRANT CLEANSSES HIS HANDS. THE CELEBRANT AND SERVERS RETIRE TO THE SACRISTY IN SILENCE.

THE PEOPLE LEAVE IN SILENCE.

## GOOD FRIDAY MUSIC NOTE

*The choral music for our Good Friday solemnities reflects the stark nature of the liturgy through its sparing use and its dignified simplicity. Today, we do not hear the organ at all, since it fell silent last night at the beginning of the Gloria, and so the oldest music of the Western Christian church, Gregorian Chant, comes to the forefront.*

*In preparation for the Veneration of the Cross, we will sing the chant melody of the Reproaches, harmonized by John Botari (All Saints, Saskatoon). The initial part of the Reproaches, the Trisagion (Holy God, Holy Mighty, Holy and Immortal, have mercy upon us), points to a very ancient origin, in which the Cantor sang in Greek (the ritual language of Christianity until sometime in the 4th century), and the people responded in Latin. During the veneration, the choir will sing Healey Willan's setting of Faithful Cross (1938), composed to be sung in alternation with verses of the chant hymn Pange Lingua. Our Communion motet echoes this text, this time in Latin, through a setting attributed to John of Portugal (1604-1656). While the style and character of the music likely indicate a later composer, the tranquil beauty of the setting invites a reverent and sincere reflection, in both the heart and mind, on this most solemn of days.*

## EASTER SERVICES

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SATURDAY, 4 APRIL

### **In the Holy Night**

9 p.m. The Great Vigil  
of Easter

SUNDAY, 5 APRIL

### **Easter Day**

9 a.m. Low Mass  
11 a.m. Procession  
& Solemn High Mass

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S. Bartholomew's Anglican Church,  
Regent Park

DIOCESE OF TORONTO · ANGLICAN CHURCH OF CANADA

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