



CATHEDRAL  
CHURCH  
*of the*  
REDEEMER

GOOD FRIDAY

22<sup>nd</sup> APRIL, 2011

THE SOLEMN LITURGY of the LORD'S PASSION

12 NOON

BEFORE WORSHIP

*If you are joining us for the first time, welcome.*

*As we approach the start of the service, pray silently for:*

*those leading our worship in word, music, prayer and sacrament;  
the Church, the diocese of Calgary, and its bishop;  
the world and its needs;  
those unable to join us because of illness or infirmity;  
and yourself.*

ABOUT THIS SERVICE

*Baptized persons who are communicant members of other churches that subscribe to the doctrine of the Holy Trinity and are in good standing with their own church are invited to receive Holy Communion.*

*Those not receiving Holy Communion are invited to come forward to receive a blessing. Those wishing a blessing are asked to please cross their arms over their chests as an indication to the priests.*

*The Order of Service is contained in this service sheet.*

*The Hymnal is the large Blue book entitled Common Praise.*

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*Easter Services*

Saturday, April 23 – Holy Saturday

7:30 pm – The Great Vigil and First Eucharist of Easter  
*Music of Haydn, Hassler and Willan*

Sunday, April 24 – Easter Day

8:00 am – Holy Eucharist

10:30 am – Procession and Choral Eucharist

*Music of Haydn, Stanford, Hassler, Howells, Buxtehude and Mendelssohn*

*The Congregation is asked to maintain, as far as is possible, strict silence before the service.*

*All stand for the entrance of the Choir and Three Sacred Ministers*

*Celebrant* All we like sheep have gone astray; we have turned everyone 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 is kept*

*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.**

*Absolution is omitted on Good Friday*

**HYMN 196**

***Herzliebster Jesu***

COLLECT OF THE DAY

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

*All kneel*

*Celebrant* 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, for ever and ever.

*All* **Amen.**

*All sit*

THE FIRST LESSON

Isaiah 52:13 – 53:12

*Reader:* Claude Beppo

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.

PSALM

22: 1-17  
*sung by the Choir*

My God, my God, why hast thou forsaken me,  
and art so far from my help, and from the words of my complaint?  
O my God, I cry in the day-time, but thou hearest not;  
and in the night-season also I take no rest.  
And thou continuest holy,  
O thou worship of Israel.  
Our fathers trusted in thee;  
they trusted in thee, and thou didst deliver them.  
They called upon thee, and were saved;  
they put their trust in thee, and were not confounded.  
But as for me, I am a worm and no man;  
a very scorn of men, and the outcast of the people.  
All they that see me laugh me to scorn;  
they shoot out their lips, and shake their heads,  
Saying, "He trusted in God, that he would deliver him;  
let him deliver him, if he delighteth in him."  
But thou art he that took me from the womb;  
thou wast my hope, when I hanged yet upon my mother's breasts.  
I have been left unto thee ever since I was born;  
thou art my God even from my mother's womb.  
O go not from me, for trouble is hard at hand,  
and there is none to help me.  
Many oxen are come about me;  
strong bulls of Bashan close me in on every side.  
They gape upon me with their mouths,  
as it were a ramping and a roaring lion.  
I am poured out like water, and all my bones are out of joint;  
my heart also in the midst of my body is even like melting wax.  
My strength is dried up like a potsherd, and my tongue cleaveth to my gums,  
and thou bringest me into the dust of death.  
For many dogs are come about me,  
and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may count all my bones:  
they stand staring and looking upon me.  
They part my garments among them,  
and cast lots upon my vesture.

THE SECOND LESSON

Hebrews 4: 14-16; 5: 7-9

*Reader: Jamie Hutchison*

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

*All stand*

**HYMN 198**

***Passion Chorale***

*At the conclusion of the Hymn, all sit as the readers take their places at the High Altar, the Pulpit and the Lectern for the reading of the Passion Gospel which is read in a dramatic fashion, with the Choir and Congregation taking the part of the crowd. The Gospel is announced, 'The Passion of our Lord Jesus Christ according to John' with the customary Gospel acclamation omitted. The congregation stands at the place indicated. At the conclusion of the Gospel, all may be seated and there will be a period of silence.*

*Reader I:* After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,  
*Reader II:* "Whom are you looking for?"  
*Reader I:* They answered,  
*Reader III:* "Jesus of Nazareth."

*Reader I:* Jesus replied,  
*Reader II:* “I am he.”  
*Reader I:* Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them,  
*Reader II:* “Whom are you looking for?”  
*Reader I:* And they said,  
*Reader III:* “Jesus of Nazareth.”  
*Reader I:* Jesus answered,  
*Reader II:* “I told you that I am he. So if you are looking for me, let these men go.”  
*Reader I:* This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter  
*Reader II:* “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”  
*Reader I:* So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter  
*Reader III:* “You are not also one of this man’s disciples, are you?”  
*Reader I:* He said,  
*Reader III:* “I am not.”  
*Reader I:* Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,  
*Reader II:* “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.”

*Reader I:* When he had said this, one of the police standing nearby struck Jesus on the face, saying,  
*Reader III:* “Is that how you answer the high priest?”  
*Reader I:* Jesus answered,  
*Reader II:* “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”  
*Reader I:* Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,  
*Reader III:* “You are not also one of his disciples, are you?”  
*Reader I:* He denied it and said,  
*Reader III:* “I am not.”  
*Reader I:* One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,  
*Reader III:* “Did I not see you in the garden with him?”  
*Reader I:* Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,  
*Reader III:* “What accusation do you bring against this man?”  
*Reader I:* They answered,  
***Congregation:* “If this man were not a criminal, we would not have handed him over to you.”**  
*Reader I:* Pilate said to them,  
*Reader III:* “Take him yourselves and judge him according to your law.”  
*Reader I:* The Jews replied,  
***Congregation:* “We are not permitted to put anyone to death.”**  
*Reader I:* (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,  
*Reader III:* “Are you the King of the Jews?”  
*Reader I:* Jesus answered,  
*Reader II:* “Do you ask this on your own, or did others tell you about me?”  
*Reader I:* Pilate replied,  
*Reader III:* “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?”  
*Reader I:* Jesus answered,  
*Reader II:* “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.”

*Reader I:* Pilate asked him,  
*Reader III:* “So you are a king?”  
*Reader I:* Jesus answered,  
*Reader II:* “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

*Reader I:* Pilate asked him,  
*Reader III:* “What is truth?”  
*Reader I:* After he had said this, he went out to the Jews again and told them,  
*Reader III:* “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”

*Reader I:* They shouted in reply,  
***Congregation:* “Not this man, but Barabbas!”**  
*Reader I:* Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them,  
*Reader III:* “Look, I am bringing him out to you to let you know that I find no case against him.”  
*Reader I:* So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,  
*Reader III:* “Here is the man!”  
*Reader I:* When the chief priests and the police saw him, they shouted,  
***Congregation:* “Crucify him! Crucify him!”**  
*Reader I:* Pilate said to them,  
*Reader III:* “Take him yourselves and crucify him; I find no case against him.”  
*Reader I:* The Jews answered him,  
***Congregation:* “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”**  
*Reader I:* Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,  
*Reader III:* “Where are you from?”  
*Reader I:* But Jesus gave him no answer. Pilate therefore said to him,  
*Reader III:* “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”  
*Reader I:* Jesus answered him,

*Reader II:* “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”  
*Reader I:* From then on Pilate tried to release him, but the Jews cried out,  
***Congregation:* “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”**  
*Reader I:* When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,  
*Reader III:* “Here is your King!”  
*Reader I:* They cried out,  
***Congregation:* “Away with him! Away with him! Crucify him!”**  
*Reader I:* Pilate asked them,  
*Reader III:* “Shall I crucify your King?”  
*Reader I:* The chief priests answered,  
***Congregation:* “We have no king but the emperor.”**  
*Reader I:* Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

*All stand*

*Reader I:* 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,  
***Congregation:* “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”**  
*Reader I:* Pilate answered,  
*Reader III:* “What I have written I have written.”  
*Reader I:* 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,  
*Reader III:* “Let us not tear it, but cast lots for it to see who will get it.”

*Reader I:* This was to fulfill 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,  
*Reader II:* “Woman, here is your son.”  
*Reader I:* Then he said to the disciple,  
*Reader II:* “Here is your mother.”  
*Reader I:* 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 fulfill the scripture),  
*Reader II:* “I am thirsty.”  
*Reader I:* 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,  
*Reader II:* “It is finished.”  
*Reader I:* Then he bowed his head and gave up his spirit.

*The entire assembly shall maintain a profound silence*

*Reader I:* 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.

*All sit. The Choir sings*

THE ANTHEM

Pablo Casals (1876-1973)

O vos omnes qui transitis per viam,  
attendite et videte:  
Si est dolor sicut dolor meus.

*O my people that pass by and see me,  
behold and see and consider  
if there is any sorrow as mine.*

*- Lamentations 1: 12*

THE SERMON

The Rector

*At the conclusion of the sermon, all stand.*

THE SOLEMN INTERCESSION

*Priest*

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

*All kneel*

*Priest*

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 Derek 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.

*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.

*All* **Amen.**

*Priest* 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 Stephen the Prime Minister  
and for the government of this country,  
for Ed the premier of this province  
and the members of the legislature,  
for Naheed the mayor of this municipality  
and those who serve with him  
on the city, 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.

*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.

*All* **Amen.**

*Priest* 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.

*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.

*All* **Amen.**

*Priest* 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.

*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.

**All** **Amen.**

*Priest* 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.

*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.

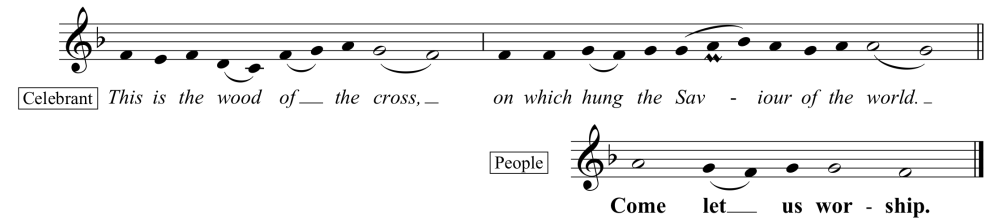
**All** **Amen.**

**HYMN 184**

*Love Unknown*

*Towards the end of the Hymn, a Cross is brought into the Church.*

*The Celebrant makes three stations at the back of the nave, midpoint down the aisle and  
 at the entrance to the chancel. Each time the following response is sung*



**Celebrant** This is the wood of the cross, on which hung the Saviour of the world.

**People** Come let us worship.

*The Cross is set on the High Altar.  
 The Three Sacred Ministers and Choir venerate the Cross.*

*All sit or kneel. During the singing of the Lamentations, members of the Congregation  
 may come forward to venerate the Cross by making an appropriate act of reverence – by  
 bowing or kneeling before it. Others may wish to pray silently in their places.*

**THE LAMENTATION**

Edward Cuthbert Bairstow (1876-1946)

*The Prophet mourneth for the sins of the people of God*

How doth the city sit solitary, that was full of people:  
 how is she become as a widow!  
 She that was great among the nations, and princes among the provinces:  
 how is she become tributary!  
 She weepeth sore in the night, and he tears are on her cheeks:  
 among all her lovers, she hath none to comfort her.  
 The ways of Zion do mourn,  
 because none come to the solemn assembly:  
 all her gates are desolate,  
 and she herself is in bitterness.  
 The Lord hath afflicted her for the multitude of her transgressions:  
 her children are gone into captivity before the enemy.

All they that go by clap their hands at her:  
they hiss, and wag their head at the daughter of Jerusalem saying,  
“Is this the city that men called the perfection of beauty;  
the joy of the whole earth?”  
Jerusalem, Jerusalem, return unto the Lord thy God.

*Christ recalleth us to God by His Passion*

For these things I weep:  
mine eye, mine eye runneth down with water.  
From on high hath the Lord sent fire into my bones, and it prevaieth against them:  
he hath made me desolate and faint all the day.  
My flesh and my skin hath he made old:  
he hath broken my bones.  
He hath builded against me;  
and compassed me with gall and travail.  
He hath made me to dwell in dark places:  
as those that have been long dead.  
I am become a derision to all my people:  
and their song all the day.  
Let him give his cheek to him that smiteth him:  
let him be filled full with reproach.  
Is it nothing to you, all ye that pass by:  
behold and see if there be any sorrow like unto my sorrow.  
Remember mine affliction and my misery:  
the wormwood and the gall.  
Jerusalem, Jerusalem, return unto the Lord thy God.

*The Church repenteth and turneth again*

Remember O Lord, what is come upon us:  
behold and see our reproach.  
The joy of our heart is ceased:  
our dance is turned into mourning.  
The crown is fallen from our head:  
woe unto us, for we have sinned.  
For this our heart is faint:  
for these things our eyes are dim.  
Let us search and try our ways:  
and turn again unto the Lord.

Turn thou unto thee O Lord, and we shall be turned:  
renew our days as of old.  
It is of the Lord's mercies that we are not consumed:  
because his compassions fail not.  
They are new every morning:  
great is thy faithfulness.  
The Lord is my portion, saith my soul:  
therefore will I hope in him.  
O Lord, thou hast pleaded the causes of my soul:  
thou hast redeemed my life.  
Jerusalem, Jerusalem, return unto the Lord thy God.

*-Words selected from the Lamentations of Jeremiah by Eric Milner-White (1884-1963)*

*The peace is omitted at this service.  
At the conclusion of the Veneration, all stand and sing*

**HYMN 202**

**Horsley**

*The altar is spread with a fair linen cloth as the Sacrament which was consecrated at  
Maundy Thursday is brought from the Lady Chapel.  
All remain standing for*

THE LORD'S PRAYER

*Celebrant* And now, as our Saviour Christ has taught us, we are bold to say,  
*All* **Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
the power, and the glory,  
for ever and ever. Amen.**

*The people come forward to receive the Sacrament of Christ's Body only.  
During the distribution, the Choir sings*

ANTHEM

Zachary Wadsworth (b. 1983)

O saving Victim, opening wide  
The gate of heaven to us below;  
Our foes press on from every side;  
Thine aid supply; thy strength bestow.

All praise and thanks to thee ascend  
For evermore, blest One in Three;  
O grant us life that shall not end  
In our true native land with thee.

*- Thomas Aquinas (1225-1274), trans. Edward Caswell (1814-1878)*

*At the conclusion of the distribution, all kneel*

THE PRAYER AFTER COMMUNION

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

CONCLUDING PRAYER

*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.  
*All* **Amen.**

*There is no blessing or dismissal. All stand and sing*

HYMN 185

*Tantum Ergo (tune 97)*

*All depart in silence.*



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**The Rev'd Leighton Lee, Rector**

**The Ven. J. Barry Foster, Archdeacon of Calgary**

**The Rev'd Canon Dr. Cyril Challice, Honorary Assistant**

**Dr. Timothy Pyper**

*Director of Music*

**Norreen Baker-Hall, Rector's Warden • Jamie Hutchison, People's Warden**

**Christine Sutherland, Assistant Warden**