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All Saints' Westboro



*The Stone on which Jesus body was laid when he was removed from the Cross
Church of the Holy Sepulcher, Jerusalem
Photo by Chris Dunn*

**Good Friday:
Celebration of the Lord's Passion
& Stations of the Cross
April 15th, 2022
12:00 Noon**

The Ven. Christopher Dunn
The Rev. Deacon Dr. Jarrett Carty
Music: Edith Troup
Children and Youth: Julie Newlands

Please Note: This service is being broadcast on Zoom and recorded; if you attend in-person you may appear on camera and in the recording.

We begin in silence

Officiant: Dear friends, we gather on the ancestral territory of the Anishnaabeg Algonquin people, the traditional stewards of the lands and waters on which we meet.

All: May we walk gently together on this land, seeking renewed relationship based on honour, respect, and peace.

Officiant: All we like sheep have gone astray; we have turned everyone to his own way.

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

Officiant: Christ the Lord became obedient unto death,

All: Even death on a cross.

Silence is kept

Officiant: 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.

Officiant: The Lord be with you.

All: And also with you.

Officiant: Let us pray.

Almighty God,

All: look graciously, we pray, on this your family, for whom our Lord Jesus the 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. Amen.

The First Lesson is from Isaiah (52:13—53:12)

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall

see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: Hear what the Spirit is saying to the Church.

All: Thanks be to God.

Psalm 22:1-11, 22-31

Officiant: My God, my God, why have you forsaken me

All: and are so far from my cry and from the words of my distress?

Officiant: O my God, I cry in the daytime, but you do not answer;

All: by night as well, but I find no rest.

Officiant: Yet you are the Holy One,

All: enthroned upon the praises of Israel.

Officiant: Our ancestors put their trust in you;

All: they trusted, and you delivered them.

Officiant: They cried out to you and were delivered;

All: they trusted in you and were not put to shame.

Officiant: But as for me, I am a worm and not human,

All: scorned by all and despised by the people.

Officiant: All who see me laugh me to scorn;

All: they curl their lips and wag their heads, saying,

Officiant: "You trusted in the Lord; let the Lord deliver you;

All: let God rescue you, if God delights in you."

Officiant: Yet you are the one who took me out of the womb,

All: and kept me safe upon my mother's breast.

Officiant: I have been entrusted to you ever since I was born;

All: you were my God when I was still in my mother's womb.

Officiant: Be not far from me, for trouble is near,

All: and there is none to help

Officiant: I will declare your name to my kindred;

All: in the midst of the congregation I will praise you.

Officiant: Praise the Lord, you that fear God;

All: stand in awe of God, O offspring of Israel; all you of Jacob's line, give glory.

Officiant: For God does not despise nor abhor the poor in their poverty; neither turns away from them;

All: when they cry to the Lord, they are heard.

Officiant: My praise is of God in the great assembly;

All: I will perform my vows in the presence of those who worship the Lord.

Officiant: The poor shall eat and be satisfied, and those who seek the Lord shall give praise:

All: "May your heart live for ever!"

Officiant: All the ends of the earth shall remember and turn to the Lord,

All: and all the families of the nations shall bow before God.

Officiant: For sovereignty belongs to the Lord,

All: who rules over the nations.

Officiant: To God alone all who sleep in the earth bow down in worship;

All: all who go down to the dust fall before God.

Officiant: My soul shall live for God; my descendants shall serve God;

All: they shall be known as the Lord's for ever.

Officiant: They shall come and make known to a people yet unborn

All: the saving deeds that God has done.

The Second Lesson is from Hebrews (4:14-16, 5:7-9)

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.

Reader: Hear what the Spirit is saying to the Church.

All: Thanks be to God.

Gradual Hymn: When you prayed beneath the trees

(Words by John Bell; tune #CP430)

When you prayed beneath the trees,

it was for me, O Lord;

when you cried upon your knees,

how could it be, O Lord?

When in blood and sweat and tears

you dismissed your final fears,

when you faced the soldier's spears,

you stood for me, O Lord.

When their triumph looked complete,

it was for me, O Lord;

when it seemed like your defeat,

they could not see, O Lord!

When you faced the mob alone

you were silent as a stone,

and a tree became your throne;

you came for me, O Lord.

When you stumbled up the road,
you walked for me, O Lord,
when you took your deadly load,
that heavy tree, O Lord;
When they lifted you on high,
and they nailed you up to die,
when the darkness filled the sky,
it was for me, O Lord.

When you spoke with kingly power,
it was for me, O Lord;
in that dread and destined hour,
you made me free, O Lord;
earth and heaven heard you shout,
death and hell were put to rout,
for the grave could not hold out;
you are for me, O Lord.

The Passion of Our Lord Jesus Christ according to John (18:1–19:42)

Read with different voices, the congregation follows along joining in where the part is marked "Congregation". We are seated for the first part of the story, and we stand at the point indicated by the Narrator.

Narrator: Eleanor Conn

Jesus: Chris Kirch

Pilate: Sylvia Shortliffe

Priest: Jarrett Carty

Peter: Chris Dunn

Narrator: Jesus 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.

Jesus: For whom are you looking?

Congregation: Jesus of Nazareth.

Jesus: I am he.

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground.

Jesus: For whom are you looking?

Congregation: Jesus of Nazareth.

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

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

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

Narrator: Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

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

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

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

Peter: I am not.

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish people come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

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

Congregation: Is that how you answer the high priest?

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

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

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

Peter: I am not.

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

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

Peter: NO!

Narrator: 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.

Pilate: What accusation do you bring against this man?

Priest: If this man were not a criminal, we would not have handed him over to you.

Pilate: Take him yourselves and judge him according to your law.

Priest: We are not permitted to put anyone to death.

Narrator: Then Pilate entered the headquarters again and summoned Jesus

Pilate: Are you the King of the Jews?

Jesus: Do you ask this on your own, or did others tell you about me?

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Jesus: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here.

Pilate: So you are a king?

Jesus: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

Pilate: What is truth?

Narrator: After Pilate had said this, he went out to the people again and told them,

Pilate: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

Congregation: Not this man, but Barabbas!

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, mocking him.

Congregation: Hail, King of the Jews!

Narrator: They struck him on the face. Pilate went out again to address the people.

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: Jesus came out, wearing the crown of thorns and the purple robe.

Pilate: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted.

Congregation: Crucify him! Crucify him!

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

Priest: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and spoke with Jesus.

Pilate: Where are you from?

Narrator: Jesus gave him no answer.

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus: You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

Narrator: From then on Pilate tried to release him.

Priest: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Narrator: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon.

Pilate: Here is your King!

Congregation: Away with him! Away with him! Crucify him!

Pilate: Shall I crucify your King?

Priest: We have no king but the emperor.

Narrator: Then Pilate handed him over to them to be crucified.

(The Congregation now stands)

Narrator: They took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either

side, with Jesus between them. Pilate also had an inscription written and put on the cross.

Pilate: Jesus of Nazareth, the King of the Jews.

Narrator: Many of the people 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 spoke to Pilate.

Priest: Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."

Pilate: What I have written I have written.

Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

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

Narrator: This was to fulfil what the scripture says.

Congregation: They divided my clothes among themselves, and for my clothing they cast lots.

Narrator: So 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 spoke to his mother.

Jesus: Woman, here is your son.

Narrator: Then Jesus spoke to the disciple.

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said,

Jesus: I am thirsty.

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. Jesus received the wine.

Jesus: It is finished.

Narrator: Then Jesus bowed his head and gave up his spirit

(Silence)

Narrator: Since it was the day of Preparation, the authorities 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.

Congregation: He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.

Narrator: These things occurred so that the scripture might be fulfilled.

Congregation: None of his bones shall be broken.

Narrator: Again, another passage of scripture says

Congregation: They will look on the one whom they have pierced

Narrator: After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the authorities, 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 Jewish people. 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.

Silence is kept

Reflection

Choir Anthem: What do I see (by Frederick Parsonage)

Solemn Intercession

Officiant: 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.

Silence

Officiant: Let us pray for the one holy catholic and apostolic Church of Christ throughout the world: for its unity in witness and service, for all bishops and other ministers and the people whom they serve, for Shane our bishop, and all the people of this diocese, for all Christians in this community, that the Lord will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Officiant: Almighty and everlasting God,

All: 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 the Christ. Amen.

Officiant: Let us pray for all nations and peoples of the earth, and for those in authority among them: for Elizabeth, our Queen and all the Royal Family; for Justin, the Prime Minister and for the government of this country; for Doug, the premier of this province and the members of the legislature; for Jim, the mayor of

this municipality and those who serve with him on the city council; and for all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord.

Silence

Officiant: Almighty God,

All: 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 the Christ. Amen.

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

Silence

Officiant: Gracious God,

All: 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 the Christ. Amen.

Officiant: Let us pray for all who have not understood the gospel of Christ: for all who have not heard the words of salvation, for all who have lost their faith,

for all whose sin has made them indifferent to Christ, for all who actively oppose Christ by word or deed, for all who are enemies of the cross of Christ, and persecutors of his disciples, for all who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Officiant: Merciful God,

All: 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 the 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 the Christ. Amen.

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

Silence

Officiant: O God of unchangeable power and eternal light,

All: look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your 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, your Son, Jesus the Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Meditation on the Cross

Celebrant: Christ our Lord became obedient unto death.

People: Come let us worship.

Celebrant: We glory in your cross, O Lord,

People: And praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

Celebrant: May God be merciful to us and bless us, show us the light of his countenance, and come to us.

People: Let your ways be known upon the earth, your saving health among all nations.

Celebrant: Let the peoples praise you, O God; let all the peoples praise you.

People: We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

Celebrant: We adore you, O Christ, and we bless you,

People: Because by your holy cross you have redeemed the world.

Celebrant: If we have died with him, we shall also live with him; if we endure, we shall also reign with him.

People: We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

Hymn: **O Sacred Head, Surrounded**

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**O sacred head, surrounded
by crown of piercing thorn;
O royal head so wounded,
reviled, and put to scorn,
death's shadows rise before you,
the glow of life decays,**

**yet angel hosts adore you
and tremble as they gaze!**

**Your youthfulness and vigour
are spent, your strength is gone,
and in your tortured figure
I see death drawing on:
what agony of dying,
what love, to sinners free!
My Lord, all grace supplying,
O turn your face on me!**

**Your sinless soul's oppression
was all for sinners' gain;
mine, mine was the transgression,
but yours the deadly pain:
I bow my head, my Saviour,
for I deserve your place;
O grant to me your favour,
and heal me by your grace.**

**What language shall I borrow
to thank you, dearest Friend,
for this your dying sorrow,
your mercy without end?
Lord, make me yours forever:
your servant let me be,
and may I never, never
betray your love for me.**

Officiant: As Jesus taught us to pray, let us 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.**

Officiant: Lord Jesus, 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.

*Silent Procession to the street where the first of the
“Stations of the Cross” will be visited.
(Please pick up your coat and join the procession)*

Sharing in our liturgical ministry today:
Scripture Readers: Eric Bays and Patricia Bays

Community Walk: Stations of the Cross

Station One—Jesus is Judged

Narrator: A reading from the Gospel according to Mark.

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him.

Reader: Jesus had been arrested the previous evening in the Garden of Gethsemane on the Mount of Olives, at the instigation of the religious leaders in Jerusalem. Those who caused the arrest were unable to convict Jesus of any capital crime by their own laws. They were forced to bring him before the Roman governor on a charge of rebellion against the occupying

power, Rome. Roman Governor Pontius Pilate is uncomfortable with the whole situation. The crowd is unruly. The quiet dignity and calm assurance of the prisoner disturbs Pilate profoundly, but he is too weak to stand up to the crowd. Their shouts of “Crucify him!” become louder and louder.

Finally, the governor yields and sentences Jesus to death by crucifixion, the terrible punishment reserved for slaves, pirates and rebels against the state. The governor orders him to be scourged first, using a many-thonged whip tipped with metal pellets. The beating is administered as a grim kind of mercy to weaken the condemned man so as to shorten his suffering on the cross. Here at this first station, we see that Jesus wears a crown of thorns. No precious metals and priceless jewels favoured by centuries of monarchs—but a crown of thorns for the King of Kings. It is a divine reversal in which God turns absolutely upside down everything we hold so dear—wealth, power, security—and everything that seems to give us meaning in life—authority, prestige, our own self importance. How are we willing to wear a crown of thorns?

One: Let us pray. For politicians, statespersons, government officials, leaders, especially those in our own country, that they may seek the common good—peace, equity and justice; for judges and magistrates, that they may administer true justice impartially and with mercy; for those who have power of life and death over others; for every occasion when human beings use their skill to hurt and kill.

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For those condemned to death for whatever reason; for those imprisoned, lawfully and unlawfully, justly

and unjustly; for those serving very long or indeterminate sentences.

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For ourselves; when we judge others, and for those we condemn; when we stand judged or condemned, rightly or wrongly; that we may know the witness and humility of Christ.

All: Kyrie eleison, Christe eleison, kyrie eleison.

Station Two—Jesus Receives his Cross

Narrator: A reading from the Gospel according to John. So, they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

Reader: While waiting for those whom they will crucify to be brought from the cells, soldiers in the execution detail idle the time away with a rough gambling game. They see Jesus as a condemned terrorist whose activities threaten their very lives. So, without hesitation, they cast lots for the privilege of tormenting him along the way with blows and words. The condemned men appear. There are three of them. Each receives a single beam to carry across his shoulders to Golgotha. A placard declaring each man's crime will be carried in front of him. The death procession forms, and the order is given to move out through the crowded streets, every inch of the path marked by dusty shoes, the sweat of despair and the tears of sorrow shed for Jesus. We weep for the prisoner condemned as the King of the Jews—"despised and rejected"—carrying so much more than a heavy, bruising, rough beam of wood. He endures the suffering that should have been ours, the pain that we should have borne. Will we leave granules of dirt on our path through this life, or grains

of nourishment to hold the hand of someone who needs us?

One: For all police officers, prison officers and those required to carry out death sentences and corporal punishment; for those who mock and torment others and for those who are mocked and tormented; for all victims of violence and those who commit violence against others; for those who live under military rule or occupation;

All: **Kyrie eleison, Christe eleison, kyrie eleison.**

One: For ourselves; when we mock, insult or hurt others; when we ourselves are hurt or put down; that any suffering we may have to endure may be fruitful for ourselves and for others as was Christ's suffering; and that we may be preserved from indifference to the sufferings of others;

All: **Kyrie eleison, Christe eleison, kyrie eleison.**

Station Three—Simon Helps

Narrator: A reading from the Gospel according to Luke.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.

Reader: Jesus walks only part way from prison to place of crucifixion when he falls, pinned down by the weight of the crossbeam he is carrying. It is embarrassing to see a strong young man in such a state. Almost instinctively, we pass by on the other side, for this is a sight from which people hide their faces. Yet his meek acceptance of humiliation and weakness is the mighty weapon with which he is disarming sin and suffering and death. Jesus is unable to get to his feet, so the officer in charge orders an African visitor to Jerusalem—Simon of Cyrene—to carry the

crossbeam for him. Jesus stands and resumes his climb. At this station, we lift up our own prejudices to God. May we remember that we are all created in the image of God and surrender our own fears when someone is different from us.

One: In gratitude for Simon who helped Jesus on the way to Calvary; for all those who risk their own safety and esteem to help others; for those nations and peoples still seeking freedom and independence; for international cooperation and understanding, to foster mutual respect and security between nations;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For all who suffer because of discrimination; for the removal of all barriers of resentment and prejudice between peoples;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For ourselves; in deepest thanksgiving that God finds us lovable; that God became incarnate in Jesus Christ so that we may have eternal life; that we may be free from all prejudice and selfishness in order to give, serve, affirm and nurture others;

All: Kyrie eleison, Christe eleison, kyrie eleison.

Station Four—Jesus Falls

Narrator: A reading from the book of Isaiah.

Surely, he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

Reader: Even though Simon of Cyrene is carrying his cross, Jesus' energy is running out. He knows that Pilate has granted only one pardon on this day—and it is not for him. No one in authority cares about his fate. There is no pardon for the supreme pardoner. At the top of Via Dolorosa—The Way of Sorrows—he falls again.

Pause

The procession passes through the city gate into an area called Golgotha, or Calvary. Herod the Great made this unused quarry into a public place so people could witness crucifixions and learn the dreadful lessons they are intended to teach. But many passersby are indifferent. After all, it is just another three men about to be crucified. The Roman guard, the sentenced men carrying their crosses, and the crowd following the procession simply add congestion to the busy street when everyone is trying to hurry home for the Passover. Jesus falls a third time. God falls. God is not supposed to fall but God does fall. God becomes weak, no longer the all-powerful, but one who can fall—and die. God becomes human in the person of Jesus and we confront the humanity of God in the act of Jesus falling. We too can fall—and be weak—and be fully human. We are called on to help and lift up those who have fallen, to embrace the unlovable. This is what Jesus does for us today.

One: For those who are weak and in pain, for those facing the challenges of Covid-19, for those living with long-term diseases, for those who experience physical exhaustion; for those who are weak and sick with hunger; for those who are suffering the weakness of advanced age; for those who are facing failure;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For those who care for the physically weak, the sick, the elderly; for doctors and nurses, medical research workers, social workers, counselors, hospital workers, chaplains and families;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For ourselves; when we face sickness, physical weakness, tiredness and exhaustion; when we

experience failure; that we may know the power of Christ's experience on the Cross;

All: Kyrie eleison, Christe eleison, kyrie eleison.

Station Five—Weeping Women

Narrator: A reading from the Gospel of Luke.

A great number of people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are coming when they will say, 'Blessed are the barren and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Reader: Realizing that there will be no last-minute pardon, some women who accompany the procession begin to mourn and wail aloud. Their compassion is always aroused by the sight of beaten and abused men being dragged to execution. But their compassion for Jesus is intensified because they know he is the innocent victim of political intrigue perpetrated by their own leaders and representatives of the Roman occupying power. Jerusalem has always known pain, and it has always known the tears of women—Armenian women, Jewish women, Palestinian women, Druze women. How often they have waited and watched their husbands, their sons and daughters, their brothers and sisters, go off to the slaughter of war or the punishment of prisons and detention centres. "Do not weep for me, but for yourselves," Jesus tells them. His death is not the accidental by-product of contemporary politics. It is a deliberate act of self-giving. And Jesus tells **us** not

to weep for him, but instead to weep for ourselves in our injustices and our cruelty.

One: For all women everywhere; especially those who have to watch husbands, sons, daughters, brothers, friends, or lovers go to war; for those who mourn loved ones killed or wounded in violence not of their own making; for the women of Jerusalem today: Jews, Christians, Muslims, Palestinians, Arabs, Israelis, Armenians, and others; and for the women we know in our own lives who are standing beside us;

All: **Kyrie eleison, Christe eleison, kyrie eleison.**

One: In penitence and sorrow for each time right is obscured by might; for every time the powerful are given undue respect while the weak are powerless, the poor and dispossessed are ignored and oppressed.

All: **Kyrie eleison, Christe eleison, kyrie eleison.**

One: For ourselves; that the Holy Spirit will give us the mind of Christ to love and respect those who are oppressed; and to know Christ's dignity when we are made to suffer indignity;

All: **Kyrie eleison, Christe eleison, kyrie eleison.**

Station Six—Crucifixion and Death

Narrator: A reading from the Gospel of Matthew.

Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the son of God, come down from the cross.

Reader: Naked and humiliated, Jesus is brutally nailed to the cross—a great spike hammered through each wrist and a third driven through his ankles. Custom dictates that every crucified person is labeled with a placard. The one on Jesus' cross reads, "Jesus of

Nazareth, King of the Jews.” Members of the crowd jeer or are silently appalled. Jesus himself says, “Father, forgive them, for they do not know what they’re doing.” Certainly they don’t know that he is pierced for our sins; that love for us is what holds him to the cross; that we die with him. Three condemned men hang there. But it is the man in the middle who holds everyone’s attention, even that of his companions in agony. One joins the mockers in the crowd and screams insults at him. The other—contrite—acknowledges that Jesus has done nothing wrong. Despite his own weakness and pain, Jesus turns toward this man and assures him. “I promise you that today you will be in paradise with me.” At Jesus’ cross stands a little band of grieving figures, among them his mother. Indicating the youngest disciple whom he loves, Jesus says to her, “He is your son” and then to the disciple, “She is your mother.” Jesus’ distress is obvious as he complains of thirst. It deepens to a groaning prayer: “My God, my God, why do you abandon me?”, and then to a whisper: “Father, in your hands I place my spirit.” Suddenly, his face changes and he cries out in a great voice, “It is finished. All that the Father sent me to do I have accomplished.” As he dies, his executioner has the last word: “This man truly was the son of God!”

Silence is kept

- One: For those who would destroy that which is good, that which is sacred, beautiful and true; for every attempt to suppress the truth and good news of Christ crucified and for all who are persecutors of Christ’s Church and God’s children in the world; for those who are persecuted or oppressed for any reason;
- All: **Kyrie eleison, Christe eleison, kyrie eleison.**

One: For ourselves; whenever we are called to account for our faith; that we may understand and incorporate into our lives the Way of the Cross, allowing sin, suffering and death to be broken on the rock of love, and refusing to retaliate against evil with evil;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: Holy God, your Son Jesus Christ carried our sins in his own body on the tree, so that we might have life. May we and all who remember this day find new life in him, now and in the world to come, where he lives with you and the Holy Spirit, for ever and ever.

All: Kyrie eleison, Christe eleison, kyrie eleison.

Station Seven—Jesus' Body is Taken Down from the Cross

Narrator: A reading from the Gospel of Matthew.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so Joseph came and removed Jesus' 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 custom of the Jewish people. Now there was a garden in the place where Jesus 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.

Reader: The experienced commander of the execution squad knows that he must give his prisoners the coup de grace and have their bodies removed before sundown. He orders his men to break the legs of those crucified. To the commander's surprise, Jesus

seems already dead, but he insists on confirming the fact by thrusting his spear into Jesus' side. Two local dignitaries arrive with a governor's order allowing them to remove Jesus' body and bury it privately – thus avoiding the ignominy of a mass grave. These are Joseph and Nicodemus who lower Jesus' battered body into the arms of his mother. By now it is too late to complete the preparation of Jesus' body for burial before the Sabbath begins. It is taken to the nearby tomb owned by Joseph of Arimathea where it awaits preparation for proper burial after the Sabbath. For Jesus, all of the suffering is over. All the words that could be spoken have been spoken. Now we are left with silence; with our innermost thoughts. Now we are left with the words of the centurion, "Truly this man was the Son of God."

Silence is kept

One: For the dead; especially those we have known and loved, remember them in our hearts; for those who have influenced us for good; for all those who have died because of Covid; for those who mourn; for those who care for the bereaved; for the healing of pain and grief;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: For ourselves: whenever we eat the bread and drink the cup of salvation; in thanksgiving that Jesus Christ gave his body to be broken for us and his blood to be shed for us; that we may be enabled and strengthened by his Spirit to give ourselves to be broken and poured out for others, for the sanctification of the whole of God's creation;

All: Kyrie eleison, Christe eleison, kyrie eleison.

One: Joseph takes the body and wraps it in a clean linen cloth and lays it in his own new tomb which he has hewn in the rock. He rolls a great stone to the door

of the tomb and goes away. As we stand before the tomb let us make our confession.

Confessional Litany

Officiant: Lord, Jesus Christ,
We come to confess our feelings.

**All: We come with anxiety and sorrow
With hope and expectation.**

Officiant: Lord, Jesus Christ,
We come to the lonely cross

**All: And we see you stripped,
We see you murdered
We see you deserted.**

Officiant: Lord, Jesus Christ,
We come to the tomb

**All: And we see our own death,
We see our own tomb,
We see our own emptiness.**

Officiant: Lord, Jesus Christ,
When we come to the tomb

**All: We remember how we treated
Our parents, our friends,
Our neighbours, our Lord,
And we feel sorry for ourselves.**

Officiant: Lord, Jesus Christ,
When we come to the tomb,

**All: We see a hungry world before us,
The pain of starving children,
The many victims of Covid,
The guilt of war on our hands,
The terror of friends without rights,
And we know that we share in these evils.**

Officiant: Lord, Jesus Christ,
When we come to the tomb

**All: We search inside ourselves
And we cannot escape what we are,
People caught in our selfish love,**

**Our cold hypocrisy,
Our depressions,
Our loneliness,
And our frustrations.**

Officiant: Lord, Jesus Christ,
When we come to the tomb

**All: We face you as never before,
As the one forgotten,
As the one oppressed,
As the one pushed aside,
As the one left out.**

Officiant: Lord, Jesus Christ,
We come to the tomb

**All: To confess our guilt,
Our pain,
Our emptiness,
And to look for hope
From you.**

Officiant: 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.

Credits:

Psalm reprinted from A Liturgical Psalter, General Synod 2016 edition, the psalter of the Book of Alternative Services emended for contemporary liturgical use

Liturgical texts from The Book of Alternative Services

All Saints Anglican Church Westboro's Church CCLI License Number is 11196799

All Saints Anglican Church Westboro's Church One License Number is A-728801

Holy Saturday, April 16th

7:00 pm *The Great Vigil of Easter with Candle lighting
(Bring bells)*

Easter, April 17th

6:00 am *Sunrise Service in the Courtyard*

8:00 am *Holy Eucharist*

9:30 am *Choral Eucharist, Church School,
Decorating of the Floral Cross (Bring flowers)*



Photo by Christopher Dunn