

GOOD FRIDAY

April 14, 2017

The Service begins by the entrance of a large wooden Cross carried in procession.

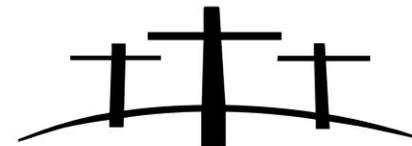
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The Confession and Absolution	p. 4
The Good Friday Anthems (Choir)	p. 173
Psalm 22	p. 354
First Lesson: Genesis 22: 1-18	
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Second Lesson: Saint John 18: 1-32	
Hymn: 767 (St. Christopher)	
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Collects, Epistle	p. 174
Gradual Psalm 54	p. 397
Gospel (In Parts)	
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Hymn: 593 (Rockingham)	
Homily	
Hymn: 138 (Caswall) (<i>sung kneeling</i>)	
The Washing of the Altar	
Choir Anthem	
The Intercession	p. 75
Closing Collects	p. 87

After a period of silence please leave quietly.

We continue in our quiet vigil remembering that on this day, the Lord of Heaven and Earth laid down His life on the Cross as the full, perfect and sufficient Sacrifice for the sins of the whole world. The Church, as you can see, has been laid bare and left desolate, even as our Lord was stripped and wounded and killed for us. And yet, this desolation of the Church, as appropriate as it really is, should not disguise the fact that Good Friday was a good day for us, and the basis of all our joy. Nevertheless, we keep this day as a major fast, remembering that our sins were the cause of Christ's sufferings, and that it was we who crowned His head with thorns, nailed His hands and feet, and gored His side with a spear.

On Good Friday, the Holy Communion is not celebrated. Instead the Altar (Lord's Table) is washed. In this devotion, we remember how, after Jesus gave up the ghost, Joseph of Arimathea and Nicodemus, two of His followers, took His Body down from the Cross and wound it in linen clothes with a mixture of myrrh and aloe spices, according to the Jewish burial custom.

May He help us now to enter more fully into His sufferings, so that we might better understand the depth of His love for us.



Holy Week and Eastertide Services

Good Friday, April 14

- 12:30 p.m. The Litany and Ante-Communion (at Camden Terrace and People's Park Tower)
5:00 p.m. Evening Prayer

Holy Saturday, April 15

- 10:00 a.m. Morning Prayer
5:00 p.m. Evening Prayer
8:30 p.m. The Easter Vigil at St. George's

Easter Day, April 16

- 8:00 a.m. Holy Eucharist (Main Church)
9:00 a.m. Easter Continental Breakfast
9:15 a.m. Morning Prayer
10:00 a.m. Procession and Holy Eucharist
5:00 p.m. Evening Prayer
7:00 p.m. Hymn Sing

Easter Monday, April 17

- 8:30 a.m. Holy Eucharist
5:00 p.m. Evening Prayer

Easter Thursday, April 20

- 10:00 a.m. Holy Eucharist

The Octave Day of Easter, April 23

St. George's Day

- 8:00 a.m. Holy Eucharist
9:15 a.m. Morning Prayer
10:00 a.m. Holy Eucharist
5:00 p.m. Evening Prayer

*Following the Easter Vigil on Holy Saturday night a Resurrection Party will be held at the Rectory (56 Williams Street)
All are welcome!*

St. George's Anglican Church

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The Reverend Chris VanBuskirk

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Parish Prayer Chain: To pass a message on to the Parish Prayer Chain, from Monday to Friday, 9 a.m. to 1 p.m. please call Esther @ 855-5209; after Office Hours, please call Cathie @ 384-6327.

Rector's Corner

“Then Simeon blessed them, and said to Mary His mother, ‘Behold, this Child is destined for the fall and rising of many in Israel, and for a sign that will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.’” (Luke 2:34-35)

St. Simeon's words to Mary, the Mother of God, as she presented the Christ Child at the temple, prophesied of the anguish she would experience many years later in seeing her Son crucified at Calvary. The sword that would pierce the Virgin's soul was in part the human sorrow of losing her Son, and losing Him so violently and unjustly. However, there is another depth to her sorrow, something that only reveals itself as we deepen our relationship with God and are given a heightened sensitivity to and understanding of sin.

Sin is not the trespassing against some set of arbitrary moral rules that is ever changing in response to the whims of society. Sin is doing that which is opposite to God's will. Therefore, sin was, is, and will remain the same, because God is eternally and unchangeably the same. Sin is spiritual death, deep darkness and despair, the food of the devil; it is like the vomit that burns our throat and leaves the foul taste and stench of stomach acid in our mouth and nose.

“Sin is blatant mutiny against God, and either sin or God must die in my life.” (Oswald Chambers)

Either sin or God must die...

In the courtyard of Pontius Pilate, a single Friday many years ago, the people chose Barabbas instead of our precious Lord and God Jesus Christ, but in every day of our lives, we choose sin over the life of God in us – we choose to drink the corrosive, deadly acid of sin rather than the precious, life-giving water of Christ.

To Mary, the immensity of the sin of the Cross must have been the most incredible pain any creature has ever felt in the history of mankind. However, Our Lady, full of grace, stood at the foot of the Cross grieving for mankind, like so many Saints have done since. She knew her Son, the man, and by grace, she knew God the Son more intimately than any of us

will ever know Him, and she saw and understood with the perfection of her God-given grace, that the bodily pain of Jesus was nothing in comparison with the agony of watching His people willingly march over the edge of the cliff into eternal fire.

“But Jesus turning to them, said, ‘Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.’” (Luke 23:28)

“Then Jesus said, ‘Father, forgive them, for they do not know what they do.’” (Luke 23:34a)

Many of us believe that we are on the whole good, but we often fail to grasp the fact that sin is at the foundation of our decision-making process. We have all experienced the situation of having to make a choice, knowing which one is right, but choosing the opposite option. Think about it; it is completely absurd and foolish! *Why* would we make choices that lead to death? God, after all, created us as rational creatures. Sin has introduced to the foundation of our thinking unpredictability and irrationality — in a word, confusion, and who is the author of confusion but Satan.

“Come now, and let us reason together,” says the Lord, “although your sins are like crimson, I shall make them white like snow, and although they are as scarlet, I shall make them white like wool.” (Is. 1:18)

With our reasoning faculty infiltrated by sin, we rely on God's help to restore us to sanity, to sanctity, and — most importantly — to Christ-likeness. We rely on God to provide us with the grace that will give us true understanding of sin, the strength to prevail against it, and true repentance when we fall. This grace we have access to by the birth, death, and Resurrection of Jesus Christ our Saviour Who died on the Cross to make room for the Holy Spirit within us.

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without me you can do nothing.” (John 15:5)

Do not be fooled: Mary never despaired as she stood beneath the Cross; she trusted in God and submitted to His will. Her tears were the tears of Jesus, the tears for the sinfulness of this world — a world that would choose death over life, confusion over order, sin over God. May God grant us to die to sin daily and to live in Christ, Who is the True Vine and Source of Life! (by Klaudia Raniszewska)