

# **THE CHURCH OF ST. JOHN THE DIVINE**

***Good Friday***

***March 30, 2018***

As people of God, we celebrate Christ in the heart of Victoria through joyful worship,  
building inclusive community, and putting faith into action.

St. John's acknowledges these ancestral territories of the Lekwungen people.

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***Welcome to the Parish Church of St. John the Divine***, Victoria. We are a community of faith in the Anglican Tradition, seeking to live lives of faith, hope and love as part of this community of Downtown Victoria. We are on a journey of learning to be a welcoming, inviting, inclusive and serving community which is open to all.

Our worship reflects our rootedness in the Anglican tradition, whilst drawing on liturgies that reflect the long history and heritage of our Christian faith. Please join in as you feel able, and enjoy the words, music and opportunity for prayer and to be a part of our community.

If our service seems unfamiliar, please follow the cues from our leaflet, the ministers leading the service and those around you. Most of our worship services have the Eucharist, or Holy Communion, at the heart of our worship – please feel free to join us, whatever your tradition, in the sharing of bread and wine, at the station nearest to where you are seated. Gluten free wafers are available at all stations: Please indicate if you need one.

Within the Anglican Church of Canada (under the advice of the Primate and the Chief Medical Officer for Canada) we would ask that bread is not dipped into the wine, as this has the potential to spread infection in a way that the sharing of the cup does not. If you would prefer not to share the cup then receiving only bread is considered 'full communion' (also known as 'Communion in One Kind').

If there is anything that you wish to talk about, please do take the opportunity to talk to the worship leaders, ministers and other members of the congregation following the service. If you wish to receive prayer for yourself or for another, there will be members of our Healing Prayer group in the south Quadra entrance who would be happy to pray with you as the Holy Communion is shared.

You are very welcome here. We don't always get it right; please let us know when we do, and when we don't. Please stay and be a part of our family, for however long you would like.

# THE CHURCH OF ST. JOHN THE DIVINE

## THE CELEBRATION OF THE LORD'S PASSION

**Good Friday, 2pm**

**March 30, 2018**

We, the people of God, celebrate Christ in the heart of Victoria through joyful worship,  
building inclusive community, and putting faith into action.

St. John's acknowledges these ancestral lands of the Songhees and Esquimalt people.

*Please join in the responses, prayers, and texts in **bold** type.*

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### **THE GATHERING**

*Please stand as the ministers enter in silence.*

All we like sheep have gone astray;  
we have turned every one to his own way,

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

Christ the Lord became obedient unto death,

**All: Even death on a cross.**

*Silence is kept*

Allmighty 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 for 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.**

## THE COLLECT OF THE DAY

The Lord be with you.

**All: And also with you.**

Let us pray.

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.**

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## THE LITURGY OF THE WORD

### FIRST READING

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.

*No response is made. Silence is kept.*

## **PSALM**

22:1-17

*Sung by the choir*

My God, my God, why have you forsaken me?  
and are so far from my cry and from the words of my distress?  
O my God, I cry in the daytime, but you do not answer;  
by night as well, but I find no rest.  
Yet you are the Holy One,  
enthroned upon the praises of Israel.  
Our forefathers put their trust in you;  
they trusted, and you delivered them.  
They cried out to you and were delivered;  
they trusted in you and were not put to shame.  
But as for me, I am a worm and no man  
scorned by all and despised by the people.  
All who see me laugh me to scorn;  
they curl their lips and wag their heads, saying,  
"He trusted in the Lord; let him deliver him;  
let him rescue him, if he delights in him. "  
Yet you are he who took me out of the womb,  
and kept me safe upon my mother's breast.  
I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother's womb.  
Be not far from me, for trouble is near,  
and there is none to help.  
Many young bulls encircle me;  
strong bulls of Bashan surround me.

They open wide their jaws at me,  
like a ravening and a roaring lion.  
I am poured out like water; all my bones are out of joint;  
my heart within my breast is melting wax.  
My mouth is dried out like a potsherd;  
my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of the grave.  
Packs of dogs close me in, and gangs of evildoers circle around me;  
they pierce my hands and my feet; I can count all my bones.  
They stare and gloat over me;  
they divide my garments among them; they cast lots for my clothing.

## **THE PASSION READING**

John 18:1-19:42

*A Note: The term "The Jews" in John's Gospel applies to particular individuals and not to the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death.*

*Please remain seated for the first part of the Passion.*

The Passion of our Lord Jesus Christ according to John.

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, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' 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, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil 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, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

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, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' 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 answered, '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.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' 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, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil 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, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, '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 answered, '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.' Pilate asked him, 'So you are a king?' Jesus answered, '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 asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, '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?' They shouted in reply, 'Not this man, but Barabbas!' 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, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, '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.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

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, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

*Please stand*

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. 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, 'Do not write, "The King of the Jews" but "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' 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, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil 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 Cleopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' 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 fulfil the scripture), 'I am thirsty.' 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, 'It is finished.' Then he bowed his head and gave up his spirit.

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.

*No response is made. Silence is kept.*

**HYMN** (NEH 90)

PASSION CHORALE

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## **THE SOLEMN INTERCESSION**

*Please kneel or stand*

*Deacon:* 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.  
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 Logan our bishop,  
and all of the people of this diocese,  
for all 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.

*Silence*

*Presider:* 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.**

*Deacon:* 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 John the premier of this province  
and the members of the legislature,  
for Lisa the mayor of this municipality  
and those who serve with her 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.

*Silence*

*Presider:* 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.**

*Deacon:* Let us pray for all who suffer  
and are afflicted in body or in mind:  
for those who are hungry and homeless,  
those who are destitute and oppressed,  
and for all who suffer persecution or prejudice,  
for those who are sick, wounded, or of different abilities,  
for those in loneliness, fear, and anguish,

for those who face temptation, doubt, and despair,  
for those who are sorrowful and bereaved,  
for prisoners and captives  
and those in mortal danger,  
that God will, in mercy, comfort and relieve them,  
and grant them the knowledge of God's love,  
and stir up in us the will and patience  
to minister to their needs.

*Silence*

*Presider:* 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.**

*Deacon:* 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*

*Presider:* 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.**

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## **THE MEDITATION ON THE CROSS OF JESUS**

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

**All: Come let us worship.**

Christ our Lord became obedient unto death.

**All: Come let us worship.**

*Please kneel for the Reproaches.*

## **THE REPROACHES**

Is it nothing to you, all you who pass by?  
Look and see if there is any sorrow like my sorrow  
which was brought upon me  
which the Lord inflicted on the day of his fierce anger.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

O my people, O my Church,  
What have I done to you,  
or in what have I offended you?  
Testify against me.

I led you forth from the land of Egypt,  
and delivered you by the waters of baptism,  
but you have prepared a cross for your Saviour.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I led you through the desert forty years,  
and fed you with manna.  
I brought you through tribulation and penitence,  
and gave you my body, the bread of heaven,  
but you have prepared a cross for your Saviour.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

What more could I have done for you  
that I have not done?  
I planted you, my chosen and fairest vineyard,  
I made you the branches of my vine;

but when I was thirsty, you gave me vinegar to drink,  
and pierced with a spear the side of your Saviour.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

My peace I gave, which the world cannot give,  
and washed your feet as a sign of my love,  
but you draw the sword to strike in my name,  
and seek high places in my kingdom.  
I offered you my body and blood,  
but you scatter and deny and abandon me.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

## **HYMN**

As our Saviour taught us, let us pray,  
**All: Our Father in heaven, hallowed be your name,  
your kingdom come, your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial, and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and forever. Amen.**

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 depart in silence*

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## EASTER SERVICES

### HOLY SATURDAY, MARCH 31

8:00 pm Vigil and celebration of light with Confirmation Christ Church Cathedral

### EASTER DAY, APRIL 1

8:00 am Holy Communion (Book of Common Prayer) Chapel

10:00 am Festival Parish Eucharist Church

*With the St. John's Chamber Choir, brass quintet, and organ.*

*Followed by a Champagne Brunch in the Baumann Centre (parish hall).*

**NOTE: There is no Choral Evensong on Easter Day**

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# THE ANGLICAN CHURCH OF ST. JOHN THE DIVINE

## STEWARDS

**People's Warden:** Graeme Brown

**Rector's Warden:** Chris Eve

**Assistant Warden:** Joan Huzar

**Envelope Secretary:** Jim Harlick

**Treasurer:** Kate McCabe

## PARISH COUNCIL

Sherrie Allen, Tom Clements, Carol Anne Harper, Elizabeth McAuley, Rod Marsh,  
Catherine Small, Molly Patton (Clerk)

## STAFF SUPPORTING THE MINISTRY OF ST. JOHN'S

**Rector:** The Ven. Alastair McCollum

**Director of Music:** David Stratkauskas

**Associate Priest:** The Rev'd Canon Kevin Arndt

**Family Ministry Coordinator:** Ruth MacIntosh

**Associate Priest:** The Rev'd Bill Tarter, OSF

**Parish Administrator:** Carol-Ann Zenger

**Curate:** The Rev'd Gillian Hoyer

**Deacon:** The Rev'd Patrick Sibley

## HONORARY ASSISTANTS

The Rt. Rev'd R. Barry Jenks / The Rev'd Derek Dunwoody

The Rev'd Dr. Larry Scyner / The Rev'd Jane Reid

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