



Diocese of
New Westminster
ANGELICAN CHURCH OF CANADA



St. John the Evangelist Anglican Church

Doing God's Love Since 1899

April 3, 2026

Good Friday Service

The Celebration of the Lord's Passion

11:00 a.m. Eucharist from Reserved Sacrament

Celebrant: The Reverend Georgina Harris

St. John the Evangelist Anglican Church

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WELCOME

We are glad you have joined us for worship this morning. We ask that you please turn all cell phones and other electronic devices to silent or "off". Thank you.

The Anglican Church

As Anglicans we believe that God is eternal, the earth maker, the pain bearer, the life giver; source of all that is and shall be; father and mother of us all. We learn that God is one, yet revealed as Father, Son, and Holy Spirit; Creator, Redeemer and Sustainer - a Holy Trinity.

Everyone is welcome at St. John's, whether you were raised Anglican, or followed another faith, or you have no faith background at all. We hope you find what you are looking for in our service today.

This liturgy (the words we say) comes from the Anglican Church of Australia Trust Corporation, and is used by permission.

As we proceed through the service, this bulletin will help you recognize when to stand and when to sit, when to speak and when to sing, when to pray silently and when to pray aloud. We invite you to read aloud with us anytime the bulletin says **All**.

Land Acknowledgement

The community of St. John's acknowledges that we live, work and worship on the ancestral and unceded land of the Coast Salish Peoples: The Musqueam, Squamish, and Tseil-Waututh Nations. May the reconciling love of Christ be reflected in our words and in our actions.

Prelude

Anthem On the Mount of Olives *(A Lenten Meditation)*

Words from the Office of Tenebrae

Music by Eleanor Daley

The ministry team will enter in silence. Please stand as you are able.

The Gathering of the Community

Celebrant Almighty God,
 look with mercy on this your family,
 for whom our Lord Jesus Christ was willing to be betrayed
 and to be 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.

Please be seated.

The Proclamation of the Word

The First Reading: Read by Howard Dallimore

A reading from the Book of Isaiah.

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.

Isaiah 52:13-53:12

Hear what the Spirit is saying to God's people.

All Thanks be to God.

Psalm 22

Please remain seated as we say the Psalm together.

Deacon My God, my God, why have you forsaken me?

All **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.**

All

**My mouth is dried out like a pot-herd;
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.**

**Be not far away, O Lord; you are my strength;
hasten to help me.
Save me from the sword,
my life from the power of the dog.**

**Save me from the lion's mouth,
my wretched body from the horns of wild bulls.
I will declare your name to my brethren;
in the midst of the congregation I will praise you.**

**Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
For he does not despise
nor abhor the poor in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly;**

**I will perform my vows
in the presence of those who worship him.
The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
"May your heart live for ever!"**

**All the ends of the earth shall remember
and turn to the Lord,
and all the families of the nations shall bow before him.**

All **For kingship belongs to the Lord;
he rules over the nations.
To him alone all who sleep in the earth
bow down in worship;
all who go down to the dust fall before him.
My soul shall live for him;
my descendants shall serve him;
they shall be known as the Lord's for ever.
They shall come and make known
to a people yet unborn
the saving deeds that he has done.**

Deacon Glory to the Father, and to the Son,
and to the Holy Spirit:

All **As it was in the beginning, is now,
and will be for ever. Amen.**

The Second Reading: Read by Cathy Dallimore

A reading from the Letter to the Hebrews.

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.

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

Hear what the Spirit is saying to God's people.

All Thanks be to God.

Gradual Hymn - O Dearest Lord, Thy Sacred Head

Before the reading of the Gospel, we sing the first two verses of the Gradual Hymn. Please stand for the Gradual Hymn and the Gospel if you are able.

The Gospel

Deacon The Lord be with you.

All And also with you.

Deacon The Holy Gospel of our Lord Jesus Christ
according to John.

All Glory to you, Lord Jesus Christ.

Please be seated until prompted to stand.

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, "Whom are you looking for?" 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, "Whom are you looking for?" 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 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, "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 as you are able.-

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 Clopas, 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.

John 18:1-19:42

Deacon The Gospel of Christ.

All Praise to you, Lord Jesus Christ.

At the conclusion of the Gospel, we sing the remainder of the Gradual Hymn.

Please be seated.

Silent Prayerful Reflection - There is no sermon today.

Anthem Echoes of Golgotha

Words by Herb Frombach

Music by Patti Drennan

Please stand as you are able.

Deacon: God shows great love for us in that while we were still sinners Christ died for us.

Let us confess our sins.

**All O Christ, we are stripped bare by your suffering.
 You see our dreams, our demons,
 and the secrets we keep even from ourselves.
 Forgive all that needs to be forgiven,
 heal all that needs to be healed,
 awaken all the good that sleeps in us,
 banish all the fears that paralyse us.
 Put the power of your cross into our lives for ever,
 and clothe us with hope and love.**

Celebrant: We have turned our hearts to God in repentance
 and our sins are laid bare before the cross of Jesus Christ.
 In the name of the living God,
 your sins are forgiven.

All Amen.

Hymn - Jesus, Remember Me

You are invited to sit, kneel, or stand, whichever is most comfortable for you for the prayers of the people.

The Solemn Prayers

Please take a comfortable position for prayer.

Deacon God sent the Son into the world, not to condemn the world,
but so that the world might be saved through him.
So let us bring the needs of the whole world
to the foot of the cross of Christ.

Intercessor I ask you to pray for the Church of God throughout the world,
that God the almighty, eternal One will guide it,
and gather it in unity and peace.

(pause for silent prayer)

Lord, in your mercy

All Hear our prayer.

Celebrant Holy God,
you have shown your glory to all nations
in Christ your Son:
guide the work of your Church,
help it to keep the faith,
proclaim your Name,
and bring your salvation to all people.

Intercessor I ask you to pray for all God's people
in their vocation and ministry,
for all bishops, priests and deacons,
for John our Archbishop and Shane our Primate,
and for all who are preparing
for baptism and confirmation.

Lord, in your mercy

All Hear our prayer.

Deacon Holy God,
by your Spirit you teach your Church
and make us holy:
help each of us to do your work more faithfully.

Intercessor I ask you to pray for all who confess Christ crucified,
that God will heal our divisions.

(pause for silent prayer)

Intercessor Lord, in your mercy

All Hear our prayer.

Celebrant Holy God, in baptism you make us one in Christ:
help us to persevere in faith,
and make us one in love and service.

Intercessor I ask you to pray for the peace of Jerusalem,
and for the Jewish people, the first to hear the word of God.
(pause for silent prayer)

Lord, in your mercy

All Hear our prayer.

Deacon Holy God,
long ago you gave your promise to Abraham and Sarah.
Bless the people you first made your own:
keep them in the love of your Name,
and in faithfulness to your covenant.

Intercessor I ask you to pray for all who do not look to Christ as Saviour,
and all who do not believe in God.

(pause for silent prayer)

Lord, in your mercy

All Hear our prayer.

Celebrant: Holy God,
you created all people in your image:
draw all people to yourself,
that they may acknowledge you as
the maker and redeemer of all,
and know Christ's mercy and grace.

Intercessor I ask you to pray for the peace of the world,
for those in authority,
and for all who shape our common life.

(pause for silent prayer)

Lord, in your mercy

All Hear our prayer.

Deacon: Holy God,
you desire justice for all the earth:
guide our leaders and guide all peoples
in the way of righteousness, freedom and peace.

Intercessor I ask you to pray for the sick, the dying and all in need;
for the homeless, the hungry and the oppressed;
for those in darkness and despair.

(pause for silent prayer)

Lord, in your mercy

All Hear our prayer.

Celebrant: Holy God, all tenderness and healing flows from you:
give strength to the weary
and courage to the downhearted,
and show mercy to all who are in trouble.

Most merciful God,
we commit ourselves to you
and pray for the grace of a holy life,
that, with all who have died
and are alive in Christ,
we may come to the fullness of eternal life,
and the joy of the resurrection
in Jesus Christ our Lord.

All Amen.

Hymn - Were You There

Proclamation of the Cross

Celebrant Behold the wood of the cross
on which the Saviour of the world was hung.

All Come, let us worship him.

Celebrant O Saviour of the world,
By your cross and precious blood, you have redeemed us.

**All Save us, and help us,
we humbly beseech you, O Lord.**

The Liturgy of the Eucharist

Reserved sacrament is used for the eucharist on Good Friday.

Celebrant As our Saviour Christ has taught us, we are confident to 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 for ever. Amen.**

The Breaking of the Bread and the Communion

The celebrant breaks the bread.

Celebrant Unless a grain of wheat falls to the ground and dies,
it remains just a single grain;
but if it dies it bears much fruit.

All If we have died with him, we shall live with him.

All who love God and desire Christ are welcome to receive communion. Gluten-free wafers are available. Please let the Eucharistic Administrator know if you wish to receive one. Please note intinction, (dipping the bread into the wine), is not permitted.

Hymn - Eat This Bread, Drink This Cup

The Eucharistic administrators will first serve Communion to the choir. Then they will stand at the front of the church and the congregation will come forward in two lines down the centre aisle to take Communion. If you want to come forward for a blessing, please line up for the minister and cross your arms over your chest.

Anthem

Out of the Depths

Words by Robert J. Powell, based on Psalm 130
Music by Robert J. Powell

Hymn

There Is a Green Hill Far Away

Priest Offers Communion

After the congregation has been served, the celebrant offers Communion to those joining online, saying the following.

Celebrant: The body of Christ, food for our journey.
The blood of Christ, the cup of love.

And now I invite you here, and you at home, to put your hand over your heart and accept the communion of God.

All Amen.

The communion hymns continue as the table is cleared.

Prayer after Communion

Please stand as you are able.

Celebrant Lord Jesus Christ

**All the story of your suffering is written on our hearts,
and the salvation of the world
is in your outstretched hands.
Keep your victory always before our eyes,
your praise on our lips,
your peace in our lives. Amen.**

The ministry team and congregation depart in silence. Everyone is welcome to silently visit the Stations of the Cross. A separate Stations of the Cross guide has been created for you.