



Hearing Loop – Induction loop (T-coil) available- contact Lynley Lewis

Archbishop & Metropolitan and the Bishop of the
Diocese of New Westminster: The Most Reverend John Stephens



Good Friday Regional Service

April 3rd 2026

St Clement's Anglican Church

Welcome to everyone worshipping with us in-person and online today.

All gather in silence

The Gathering of the Community

please stand

The Presider greets the community

A Land Acknowledgement for Use at St Clement's

Written by Jenn Ashton, Indigenous Cultural Sensitivity Leader

Led by: The Venerable Peggy Trendell-Jensen

At St. Clement's Church, we appreciate that we currently reside, work, and worship in the ancestral, traditional, and contemporary lands of the Squamish and Tsleil-Waututh Nations.

We recognize, support, advocate for and are grateful to Indigenous individuals and communities who live here now and for those who were forcibly removed from their homelands.

By offering this land acknowledgement, we work to hold ourselves and others more accountable to the needs and rights of Indigenous peoples, here and everywhere.

I, as part of St. Clement's, gratefully and respectfully carry these thoughts today and every day to be reminded of the importance of teaching, culture and contributions of the original caretakers of this land.

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

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

Presider Christ the Lord became obedient unto death,

All Even death on a cross.

Presider 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.**

The Collect

Presider Almighty God,

**All 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.**

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 Holy Word. Holy Wisdom.

All **Thanks be to God.**

Psalm 22: My God, My God Gather 29

please stand

*Refrain: My God, my God,
O why have you abandoned me?*

All who see me laugh at me,
They mock me and they shake their heads:
"He relied on the Lord,
Let the Lord be his refuge."

Refrain

As dogs around me,
They circle me about.
Wounded me and pierced me,
I can number all my bones.

Refrain

My clothing they divided,
For my garments casting lots,
O Lord, do not desert me,
But hasten to my aid.

Refrain

I will praise you to my people,
And proclaim you in their midst,
O fear the Lord, my people,
Give glory to God's name.

Refrain

Text: Psalm 22: 8-9, 17-18; 19-20; 23-24; Marty Haugen, © 1983, GIA Publications Inc.; refrain trans. © 1969, ICEL
Music: Marty Haugen, © 1983, GIA Publications, Inc.

A reading from the letter to the Hebrews (4:14–16; 5:7–9) Kai Makina

please sit

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 Holy Word. Holy Wisdom.

All **Thanks be to God.**

Gradual Hymn: O Sacred Head, Surrounded CP 198

please stand

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!

The Gospel

Reader 1:

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?'

Reader 2:

So the soldiers, their officer, and the temple 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 religious authorities 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.

Reader 3:

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 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.' 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.

Reader 1:

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 temple authorities 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 temple authorities. 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 temple authorities 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.

Reader 2:

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 chief priests 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.'

Reader 3:

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 chief priests 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 people, '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.

Reader 1:

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 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 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.

Reader 2:

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.

Reader 3:

Since it was the day of Preparation, the temple 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. (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.'

Reader 1:

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the temple 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 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.

the hymn continues...

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 for ever:
Your servant let me be;
And may I never, never
Betray your love for me.

Text: Latin (*Salve caput*, 13th cent.); attrib. Arnulf of Louvain (1200?-1250?)
German tr. Paul Gerhardt (1607-1676); Eng. tr. James Waddell Alexander (1804-1853) and Henry
Williams Baker (1821- 1877); rev. *Hymns for Today's Church*. Rev. © 1982 Hope Publishing Co.
Music: Melody Hans Leo Hassler (1564-1612); harm. Johann Sebastian Bach (1685-1750).

The Sermon
sermon notes

The Reverend Helen Dunn

please sit

Silence for Reflection

The Solemn Intercession

Leader: 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

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 John our bishop,
and all the people of this diocese,
for all Christians in this community,
for those about to be baptized
that the Lord will confirm the Church in faith,
increase it in love,
and preserve it in peace.

The Trisagion CP 707

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

Music: The Divine Liturgy. © 1977, 1982 St. Vladimir's Seminary Press. Adapt. Brigid Coult (1953-) ©.

Presider 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 Christ. Amen.**

Leader: Let us pray for all nations and peoples of the earth,
and for those in authority among them:

[pause]

for all who serve the common good,
that by God's help
they may seek justice and truth,
and live in peace and concord.

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

Presider 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 Christ our Lord. Amen.**

Leader: Let us pray for all who suffer
and are afflicted in body or in mind:
for the hungry and homeless,
the oppressed,
and all who suffer persecution or prejudice,
for the sick, the wounded,
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 danger,
that God will comfort and relieve them,
and grant them the knowledge of God's love,
and stir in us the will and patience
to minister to their needs.

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

Presider 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 Christ our Lord. Amen.**

Leader: Let us pray for all
who have not received the gospel of Christ:
for all who have not heard the words of salvation,
for all who have lost their faith,
for all whose sin has made them indifferent to Christ,
for all who actively oppose the message of 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,
for all whom the church has harmed or marginalized,
that God will open their hearts to the truth,
and lead us all to faith and obedience.

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

Presider 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 Christ.
Let your gospel be preached with grace and power
to those who have not heard it, turn the hearts of those who resist it,
and bring home to your fold those who have gone astray;
that there may be one flock under one shepherd, Jesus Christ our Lord. Amen.

Leader: 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.

All sing Holy God, Holy and mighty,
Holy immortal one, have mercy upon us.

Presider 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 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. Amen.

Meditation on the Cross of Jesus

please stand

A wooden cross is brought into the church. The following is sung 3 times:

This is the Wood of the Cross

Sing three times.

The last bar will be the same starting note for each repeat.

This sentence is sung in C minor, D minor and E minor.

Traditional

Priest:



This is the Wood of the Cross, on which hung the Sa-viour of this world.

2 Congregation:



Co - - - me, let us wor - ship.

During the silence that follows, all are invited to come and place a stone at the foot of the cross.

When I Survey the Wondrous Cross CP 386

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Text: Isaac Watts (1674-1748).

Music: Melody Psalmody in Miniature, Second Supplement, 1780?;
harm: Edward Miller (1731- 1807); desc. David R. Riley (1947-) ©.

Were You There CP 192

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?
Were you there when they nailed Him to the tree?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed Him to the tree?

Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

Were you there when he burst the bonds of death?
Were you there when he burst the bonds of death?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when he burst the bonds of death?

Text: African-American spiritual.

Music: Melody African- American spiritual; harm. C. Winfred Douglas (1867-1944).

The Lord's Prayer

Presider Gathering our prayers and praises into one, let us pray as our Saviour taught us in the language closest to your heart,

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 Offertory Hymn: My Song is Love Unknown CP 184

My song is love unknown,
My Savior's love to me;
Love to the loveless shown,
That they might lovely be.
O who am I,
That for my sake
My Lord should take
Frail flesh, and die?

He came from His blest throne
Salvation to bestow;
But all made strange, and none
The longed-for Christ would know:
But O, my friend,
My friend indeed,
Who at my need
His life did spend!

Sometimes they strew his way,
And his sweet praises sing,
Resounding all the day
Hosannas to their King;
Then "Crucify!"
Is all their breath,
And for his death
They thirst and cry.

They rise and needs will have
My dear Lord made away;
A murderer they save
The Prince of life they slay.
Yet cheerful He
To suffering goes,
That he his foes
From thence might free.

Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine!
This is my Friend,
In whose sweet praise
I all my days could gladly spend.

Text: Samuel Crossman (1624?- 1683), alt.
Music: John N. Ireland (1879- 1962). © *The John Ireland Trust*.

The Communion (reserved sacrament)

please sit

Presider The gifts of God for the people of God.

All **Thanks be to God.**

Music Jesus, Remember Me CP 634

All Sing Refrain: Jesus, remember me when you come into your kingdom. X2

This cup of suffering is hard to bear.

But if it be Thy will, I'll say, "Yes". *Refrain*

Father, forgive them; they don't know

What they are doing. *Refrain*

Truly, I say to you, on this day.

You will be with me in paradise. *Refrain*

Text: Luke 23: 42. Lyrics for verses by Lynley Lewis 2016.

Music Jacques Berthier (1923- 1994). Music © 1978, 1980, and 1981 *Les Presses de Taizé*.

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In God Alone (Mon Ame se repose en paix) CP 563

In God alone my soul can find rest and peace,

In God my peace and joy.

Only in God, my soul can find its rest,

Find its rest and peace.

Text: Ps. 62.1-2, para. Taizé Community (France).

Music: Jacques Berthier (1923-1994).

Para. and music © 1991 Les Presses de Taizé. Used by permission of G.I.A. Publications, Inc., exclusive agent.

The Prayer after Communion

please stand

Presider Almighty and eternal God,

All you have restored us to life
by the triumphant death
and resurrection of Christ.
Continue this healing work within us.
May we who partake of this mystery
never cease to give you dedicated service.
We ask this through Jesus Christ our Lord. Amen.

Presider 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. Amen.

All depart in silence

Pastoral Care

Pastoral concerns may be referred to the Rev. Helen Dunn at 236-888-4938.
Please let the clergy know if you or a family member is in hospital.

Ministry Lay Leaders this Week

A/V Technician	Sean Faivre-Duboz
Readers	Lynda Shaw, Kai Makina, reader 1: Dennis Shaw, reader 2: Art Tinker, reader 3: Elizabeth Mathers
Altar set-up	Altar Guild
Clean-up and linens	TBD
Eucharistic ministers	Joseph and Junita Liu
Sidespeople	Gordon Graham and Paul Razavi
Servers	Allison Williams and Jason Rajan

Ministry Connections

Priest	Helen Dunn	236-888-4938; "helen at stclementschurch.ca"
Deacon	Peggy Trendell-Jensen	604-619-5576; "peggy at stclementschurch.ca"
Retired Deacon	Elizabeth Mathers	604-339-6581
Indigenous Ministry Leader	Jenn Ashton	"Jenn at stclementschurch.ca"
Lay Pastoral Visitor	Jason Rajan	"Jason at stclementschurch.ca"
Admin Assistant	Beth Bailey	604-988-4418
Music Director	Lynley Lewis	"music at stclementschurch.ca "
People's Warden	Donna Burdick*	778-988-9001
Rector's Warden	Lucy Makina	"lucy at stclementschurch.ca"
Treasurer	Sharon Walker	604-929-2276; "sharon.walker1184 at gmail.com"
Children/Sunday School	Beth Bailey	"beth at stclementschurch.ca"
Envelope Secretary	Mary-Anne Taylor	"mabt at shaw.ca"; 604-616-6593
Building Coordinator	Joanne Graham	"joannedavid05 at gmail.com"

*if you'd like to talk to Donna, please do so between 5 and 6 pm any day except Wednesdays and Thursdays.

website address **www.stclementschurch.ca**

We hope that you can join us for our Easter Day Service at 10am on Sunday!

Churches in the North Vancouver Deanery

St John the Evangelist:	https://www.stjohnnv.ca/
St Agnes:	https://www.saintagnes.ca/
St Catherines:	https://www.saint-catherines.org/
St Clement's:	https://www.stclementschurch.ca/
Gloria Dei Lutheran Church:	https://www.gloriadei.ca/

Prayers: *The following are for your prayers this week*

In our own Diocese: Pray for John, our Bishop and Archbishop and Metropolitan; for Stephen, our Archdeacon; Helen, our Regional Dean; and for the North Vancouver Anglican churches. Pray for Shane Parker, Primate; Chris Harper, National Indigenous Archbishop. In our diocesan cycle of prayers this week we pray for St Hilda, Sechelt and St James, Vancouver. We pray for all students at the Vancouver School of Theology.

For the wider Church: Pray for The Anglican Church of Korea. Pray for the clergy and people in the Episcopal Diocese of Northern Philippines and for our partner parish of St Clement of Alexandria, Payeo. For all Pastors/Priests and congregations of other denominations in Lynn Valley and around the world.

In our parish community: Pray for: Helen, our priest; Peggy, our deacon (and the diocesan Archdeacon for Deacons); Elizabeth, our retired deacon; Jenn Ashton, our Indigenous Ministry Leader; Allison Williams and her parish discernment group; Lucy Makina and Donna Burdick, our wardens; Beth, our parish administrator and children's ministry worker; Lynley, our music director, Sharon Walker, our treasurer; Mary-Anne, our envelope secretary; Sean, our AV tech and Brianna, our cleaner. In our cycle of ministries, we pray for our Sunday Bible readers and for all involved in our Sunday school and youth events.

In our parish cycle of prayers: Pray for Donna Burdick; for Ken Carriere and for their extended families.

For healing: Pray for Pat Alexander; Bonnie; Stuart Appenheimer; Beth Bailey; Karyn; Delena Bogard; Oliver Christie; Marie-Claire Concannon; Joanna; Kitty; Judd; Gerry; Margie Dacey; Marion Edwards; Lorna, Duff and Leah Goodwin; Alex Hazell; Barbel Ismen; Olivia; Kate Lunn; Mike Richardson; Kevin Williamson; Ian Thomas; Ray; Calvin; Henry Bloye; Sandy Hwang; Carol Rowland and for their families, caregivers and medical staff.

For outreach: Pray for all newcomers to Canada: Honada & family, Bukhari and Balqiisa, Neema Grace, Malis and his family, Fatemeh, Nasrullah and Mursal, Nasrin & family; Shahla & family, for Bunyamin & family. Pray for protection and safety for those waiting to come: Tsaw Hsar Gay, Lu Kay Paw, Alexander and Ly Gler from Myanmar; for Samir, Rounak and Shalom; Farzad, Mükerrrem and Junia; for Banat's family members in Pakistan and all displaced persons as they seek a place to call home. For the release of Layan Nasir. We pray for all people in war-torn countries where ongoing conflict, displacement and starvation are common including the DRC, Iran, Afghanistan, Sudan, Ukraine, the USA, Gaza and Syria. We pray for all those affected by the consequences of climate change. We pray for the community groups which use our building.