



April 3, 2026 10:00 am

GOOD FRIDAY

The Anglican Church of St. John the Divine

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 in 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.

Services at St. John's are: **8:00 am (Holy Communion – said service), 10:00 am (Holy Eucharist – with choir and organ), 4:30 pm (BCP Choral Evensong)** on Sundays as well as mid-week services (please see our website for times). If you can't attend in person we invite you to join us via Zoom (email admin@stjohnthedivine.bc.ca for the link) or through the livestream on the Website: www.stjohnthedivine.bc.ca

We continue to share daily prayer online with a link on our website.

Contacting Us: Please email us at admin@stjohnthedivine.bc.ca or call 250-383-7169. If you wish to receive prayer for yourself or for another, there will be members of our Pastoral Care Team who will offer their prayers. Please contact the church office at the above email address.

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.

If you would like to give to support the work and ministries of St. John the Divine you can do so in the offering plate which is by the Garden door and will be presented as the Communion is prepared. You may also conveniently use our tap machine (no tax receipt) which is available at the garden door entrance, or the bank machine (tax receipt with envelope completion) available at the office. Envelopes for regular giving are available from the church office. Alternatively, you can scan this QR code which will take you to our Canada Helps giving page.

Donations may be emailed to givings@stjohnthedivine.bc.ca If you are a new donor and wish a tax receipt, please include your mailing address in the comment section.

Thank you for your support.



St. John's acknowledges these lands of the Lekwungen people.

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

We are an inclusive and affirming parish; the sacraments of the church (baptism, communion and marriage) are available to all people on equal terms. Christ welcomes you, and so do we.

A Note Toward Repentance on Good Friday

As we gather beneath the Cross of Jesus, we should perhaps also be aware how among Jews and Muslims this our most holy sign has evoked and still evokes memories of the murderous Christian Crusades. And in not-too-distant times, it was actually during Holy Week that Jews suffered the worst pogroms. Somehow it was the story of Christ's Passion that gave Christians the biblical sanction for acting out in heinous ways that contempt for the Jews that has marked and marred so much of Christian teaching and preaching. Even today images linger in our minds of the high priests — not to mention Judas — as looking much more Jewish than Jesus. How can that be? Were they not all Jews? Such simple questions should make us resolve to purge our Good Friday worship of all its potential contempt for Jews and Judaism. We do so in a mood of repentance, shamefully aware of how our story of reconciliation often was turned into its very opposite.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

-Bishop Krister Stendahl (1921-2008)

Cover Image:

Blake, William, 1757-1827. Soldiers Casting Lots for Christ's Garments, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57344> [retrieved March 26, 2024]. Public Domain.

Assisting with today's Liturgy

Officiants:

The Venerable Alastair Singh-McCollum

The Reverend Pam Worthington

Gary Moss

Greeter:

Barbara Jenks

Crucifer:

Penny Holt

Readers:

Virginia Miller

Judith Branion

Videographer:

Karen Coverett

Vergers:

Richard Routledge

Music:

The Choristers of the Anglican Church of St. John the Divine

Good Friday

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy blood's slow loss,
And yet not weep?

Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter, weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon,
Which hid their faces in a starless sky,
A horror of great darkness at broad noon –
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock;
Greater than Moses, turn and look once more
And smite a rock.

Christina Rossetti (1830-1894)

ORDER OF SERVICE

The Gathering

Please stand as you are able, as the ministers enter in silence.

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

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

Christ the Lord became obedient unto death,

All: Even death on a cross.

Silence is kept

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 to 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.

O Holy and Immortal One,
hear us as we pray through Jesus, our high priest:
heal all our divisions,
reconcile all who are estranged,
console all who suffer,
and finally raise up to new life all that is bound by death.

All: Amen.

The Liturgy of the Word

The 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.

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 ancestors 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 not human, * 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,

"They trusted in GOD; let GOD deliver them; * let GOD rescue them, if GOD delights in them."

Yet you are the One 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 pot-sherd; 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.

Inclusive Language Psalter: A New Gender-Inclusive Adaptation of the Book of Psalms,
Based on the 1979 Book of Common Prayer Text (Version for Congregational Use)
Edited and adapted by Adam Waddell, Hannah Bowman,
the Rev. K.D. Joyce, and the Rev. Bailey Pickens.

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.

Please stand as you are able.

Hymn (NEH 90)

PASSION CHORALE



- | | |
|---|---|
| <p>1. O sacred head, sore wounded,
defiled and put to scorn;
O kingly head surrounded
with mocking crown of thorn:
What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore!</p> | <p>2. In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
Ah, keep my heart thus movèd
to stand thy cross beneath,
to mourn thee, well-beloved,
yet thank thee for thy death.</p> |
| <p>3. My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.</p> | |

Text: Paul Gerhardt (1607-1676), from a 14th century Latin hymn.
Tr. Robert Bridges (1844-1930).

A Note: The term “The Jews” in John’s Gospel is taken to apply to particular individuals and not to the whole Jewish people. Insofar as we ourselves turn against Christ; we are responsible for his death.

Please be seated for the first part of the Passion.

The Passion of our Lord Jesus Christ according to John.

At that time: 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 Religious authorities 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 them 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 believers 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 leaders 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 people. 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 people 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 people 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 mob 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 crowd, '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 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 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.

Please kneel or sit.

Since it was the day of Preparation, the people 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, 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.

The Solemn Intercession

Please sit, kneel or stand.

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. We pray, therefore, for people everywhere according to their needs.

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 The Right Reverend Anna Greenwood-Lee our bishop,
and the people of this diocese,

for all Christians in this community,
for awaiting the outward signs and grace of Baptism,
that God will confirm the Church in faith, increase it in love,
and preserve it in peace.

Silence

Almighty and everlasting God, by whose 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.

Let us pray for all creation;
for the fragility and interdependence of life,
for the majesty and wonder of earth, sky and seas,
for the harm wrought by human indifference and greed,
for the urgency of our call to active, loving stewardship.

Silence

Bountiful Creator, you open your hand to satisfy the needs of every living creature:
Guide us to live generously upon this earth, resisting the temptations of consumerism and waste, and grant that we, remembering the account we must one day give, may labor for the healing of the whole creation; through Jesus Christ our Lord.

All: Amen.

Let us pray for all nations and peoples of the earth,
and for those in authority among them:
for Charles our King and all the Royal Family,
for The Right Honourable Mark Carney, Prime Minister
and for the government of this country,
for The Honourable David Eby, premier of this province and
for the members of the legislature,
for Marianne Alto, 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

Most gracious God and Father, in whose will is our peace: turn our hearts, and the hearts of all, to yourself; that by the power your Spirit, the peace which is rooted in justice may be established throughout the world; through Jesus Christ our Lord.

All: Amen.

Let us pray for all who suffer and are afflicted in body or in mind:
for those who are hungry or homeless, destitute or oppressed,
for those who are sick or wounded;
for those who live with loneliness, fear, and anguish,
for those who face temptation, loss of faith, or despair,
for those who know sorrow or grief,
for those in prison or captivity,
for those are subject to displacement, trafficking, or war, and all in mortal danger;
That God will comfort and relieve them,
and grant them the knowledge of his love,
and stir up in us the will and patience to minister to their needs.

Silence

Compassionate and ever merciful God,
the comfort of the sad, the strength of those who suffer;
hear the prayers of your children who cry out of any trouble,
and to every distressed soul grant mercy, relief, and refreshment,
through Jesus Christ our Lord.

All: Amen.

Let us pray for devout practitioners of every faith:
For the Jewish people, recipients of God's eternal covenant;
for Muslims, faithful offspring of Abraham;
for those who follow the noble Eightfold path of the Buddha;
for Hindus who practice diverse yogas;
for Sikhs of pure devotion;
that God will stir each to mutual understanding
and forge new pathways to reconciliation and healing.

Silence

Holy God, the source and ground of all being:
guide people of every faith
to affirm your wisdom within and beyond their traditions,
unite people of many faiths in bonds of love and mutual respect,
that together we may hasten the coming of a holy peace.

All: Amen.

Let us pray for all who have not received the goodness of God:
For those who have lost their faith;
For those who breed contempt or scorn;
For any whose faith leads to persecution, violence, or hatred,
that God will open all hearts to Truth,
and lead each in paths of conscience and good will.

Silence

Merciful God, you care for all the peoples of the earth:
expand our compassion and strengthen our resolve that,
by your promised Holy Spirit,
we may meet violence, persecution, contempt, and scorn with great love.

All: Amen.

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

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 tranquility the plan of salvation.

Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,

your Son Jesus Christ our Lord; who lives and reigns with you,
in the unity of the Holy Spirit, one God,
for ever and ever.

All: Amen.

The Meditation on the Cross of Jesus

A wooden cross is carried into the church.

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.

The Reproaches

*O my people, What have I done to you?
How have I offended you? Answer me!*

I led you out of Egypt,
from slavery to freedom,
but you led your Saviour to the cross.

*O my people, What have I done to you?
How have I offended you? Answer me!*

*Holy is God! Holy and strong!
Holy immortal One, have mercy on us.*

For forty years I led you safely through the desert.
I fed you with manna from heaven,
and brought you to a land of plenty;
but you led your Saviour to the cross.

*Holy is God! Holy and strong!
Holy immortal One, have mercy on us.*

What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness:
when I was thirsty you gave me vinegar to drink,
and you pierced your Saviour's side with a lance.

*Holy is God! Holy and strong!
Holy immortal One, have mercy on us.*

My peace I gave, which the world cannot give,
and washed your feet as a sign of my love.
But you draw a sword to strike in my name,
and seek high places in my kingdom.

*O my people, What have I done to you?
How have I offended you? Answer me!*

I came to you as the least of your siblings and family;
I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
I was a stranger and you did not welcome me,
sick and in prison and you did not visit me.

*O my people, What have I done to you?
How have I offended you? Answer me!*

At the conclusion of the meditation, the following anthem (Book of Alternative Services p. 316) may also be said:

We adore you, O Christ,
All: and we bless you,
because by your holy cross you have redeemed the world.
If we have died with Christ,
we shall also live with Christ;
if we endure, we shall also reign with Christ.
All: We adore you, O Christ, and we bless you,
Because by your holy cross you have redeemed the world.

Hymn

Sing, my tongue, the glo- rious bat - tle; sing_ the end- ing of_ the fray;
now a- bove the cross, the tro - phy, sound the loud_ tri - um - phant lay:
tell how Christ, the world's re - deem - er, as_ a vic - tim_ won_ the day.

Choir:

*Faithful cross, above all other
one and only noble tree:
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.*

1. **Sing, my tongue, the glorious battle;
sing the ending of the fray;
now above the cross, the trophy,
sound the loud triumphant lay:
tell how Christ, the world's redeemer,
as a victim won the day.**

Choir: Faithful cross...peer may be.

2. **Tell how, when at length the fullness
of the appointed time was come,
Christ, the Word, was born of woman,
left for us his heavenly home;
showed us human life made perfect,
shone as light amid the gloom.**

Choir: Sweetest wood...hung on thee.

3. **Thirty years among us dwelling,
his appointed time fulfilled,
born for this, he meets his passion,
this the Saviour freely willed:
on the cross the Lamb is lifted,
where his precious blood is spilled.**

Choir: Faithful cross...peer may be.

4. **Unto God be praise and glory;
to the Father and the Son,
to the eternal Spirit honour
now and evermore be done;
praise and glory in the highest,
while unending ages run.**

Choir: Sweetest wood...hung on thee.

The Conclusion

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.

The service ends in silence.

Easter Day, April 5th

8:00 am – **Holy Communion**

10:00 am – **Festival Eucharist**

A Service of Holy Communion

with sermon, and the Renewal of Baptismal Covenant.

Presiders:

The Reverend Pam Worthington

The Venerable Alastair Singh-McCollum

Preacher:

The Venerable Alastair Singh-McCollum

Music:

The Choristers of St. John the Divine

Regular Sunday Services at St. John the Divine

8:00 a.m. ❖ Holy Communion (BCP)

10:00 a.m. ❖ Parish Eucharist (in person, via Zoom and live streamed)

The main weekly service, with sermon, congregational singing, choral music, and Communion.

4:30 p.m. ❖ Choral Evensong (in person and live streamed)

(No service Easter Day)

The ancient evening service of the Anglican Church,

with readings, chant, prayer, and choral music.

Please contact the office (admin@stjohnthedivine.bc.ca) to receive the Zoom
and live stream links.

Regular Mid-Week Services are:

8:00 a.m. ❖ Holy Communion – Wednesdays (**no service April 8th**)

12:30 p.m. ❖ Meditative Eucharist – Thursdays

12 Noon ❖ Mid-day Prayers – Monday-Friday via livestream

The Anglican Church of St. John the Divine

Stewards

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Incumbent's Warden: Jamie Lawson
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Brendan Feary, Jaqueline Gillespie, Mary Kennedy
David Lemon, Kate Newman, Ruth Swinton, Cornelia van Voorst

Synod Delegates

Jim Harlick, Jamie Lawson, Michael Zenger

Synod Alternate

Penny Holt

Staff Supporting the Ministry of St. John's

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