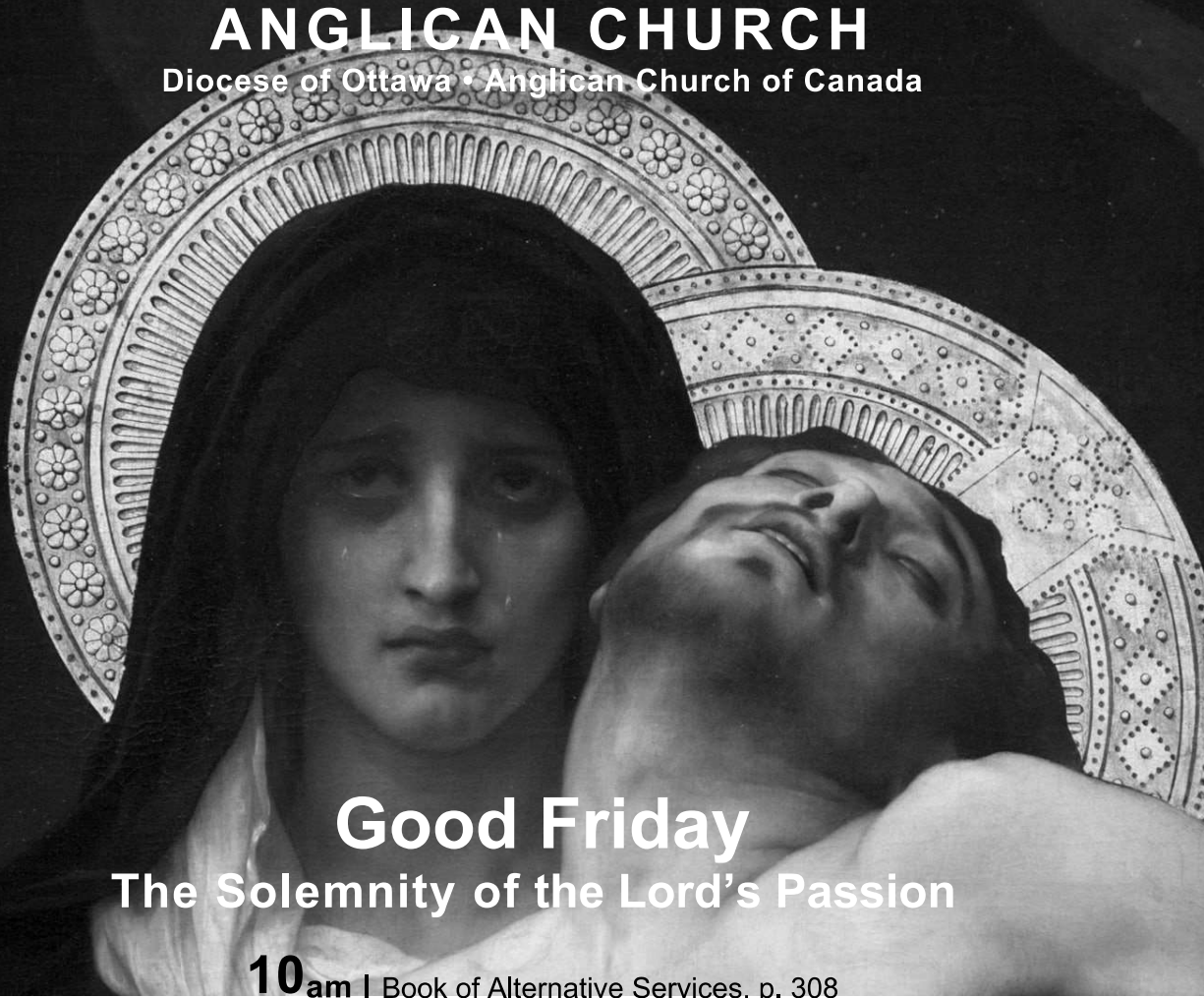


# ST. JOHN THE EVANGELIST

## ANGLICAN CHURCH

Diocese of Ottawa • Anglican Church of Canada



### Good Friday

The Solemnity of the Lord's Passion

**10am** | Book of Alternative Services, p. 308

# Welcome to the Church of St. John the Evangelist

*We acknowledge that we gather at St. John's on the traditional and unceded territory of the Algonquin Nation. May we dwell on this land with respect and peace.*



*This service maybe video recorded, streamed, and broadcast. By attending this service, you are agreeing to appear on video in our on-line worship offering through St. John's website and Facebook pages.*



*Hymns are from the blue Common Praise hymnbook unless otherwise indicated.*

*Today's service can be found on page **308** of the green Book of Alternative Services (BAS) located in the pew back in front of you.*

*On Good Friday, we gather in solemn contemplation and devotion to remember the sufferings of our Lord Jesus Christ, to remember the grace that God expressed through the gift of his Son, and to acknowledge our own sins and weaknesses that resulted both in God's grace and in Jesus' sacrifice.*

*You are asked to **hold silence** before, during, and after the service.*

# THE SOLEMNITY OF THE LORD'S PASSION

- **Opening Responses**

**p. 308**

- **Hymn**

**202**

## **Collect of the Day**

Almighty God,  
look graciously, we pray, on this your family,  
for whom our Lord Jesus Christ  
was willing to be betrayed  
and given into the hands of sinners,  
and to suffer death upon the cross;  
who now lives and reigns with you  
and the Holy Spirit,  
one God, for ever and ever. **Amen**

## **The Proclamation of the Word**



### **First Reading**

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up and shall be very high. Just as there were many who were astonished at him - so marred was his appearance, beyond human semblance, and his form beyond that of mortals - so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a

young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely, he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death and was numbered with the transgressors; yet

he bore the sin of many and made intercession for the transgressors.

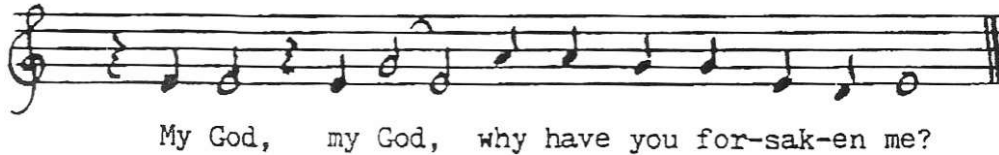
Reader: The Word of the Lord.

**People: Thanks be to God.**

***Psalm 22*** (remain seated)

*Setting: George Black. The cantor sings the refrain. The cantor sings the verses. All repeat the refrain as indicated.*

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



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. **R**

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. **R**

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. **R**

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." **R**

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. **R**

Be not far from me, for trouble is near, and there is none to help. Many you bulls encircle me; strong bulls of Bashan surround me. They open wide their jaws at me, like a ravaging and a roaring lion. **R**

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. **R**

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. **R**

## **Second Reading**

Hebrews 10:16-25

"This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies

washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader: The Word of the Lord.

**People: Thanks be to God.**



**The Passion of our  
Lord Jesus Christ  
according to John**  
*(Booklet)*

18:1-19:42

**Sermon**

• **Hymn**

**192**

• **Solemn Intercession**

**p.**

**309**

*All kneel. Prayer is offered for the church throughout the world, the nations of the earth, all who suffer in body or in mind, and all who have not received the gospel of Christ. A significant period of silent prayer and a collect follows each bidding.*

*During the meditation on the Cross and recitation of the Reproaches, members of the congregation are invited forward to place their burdens at the foot of the cross*

- **Meditation on the Cross** p. 313
- **The Reproaches (*Anthem 1*)** p. 313
- **The Lord's Prayer (*said*)** p. 318
- **Closing Prayer** p. 320

**There is no formal dismissal. The three services of the Triduum which begin with Maundy Thursday and continue to The Great Vigil of Easter are considered a single service. You are most warmly invited to join us at the Easter Vigil service, tomorrow.**

*Please leave the church quietly, respecting those who wish to stay and pray following the liturgy.*



*A note about the term, "the Jews" in the Gospel of John...*

"...Most biblical scholars agree that John's gospel was given its final form in about the year 95 A.D. Antagonism between the Jews who accepted Jesus as Messiah and those who did not had increased over the decades, and the evangelist John allows this antagonism to show. Those who opposed the Christian claim that Jesus is the Son of God and Savior of the world, John calls "the Jews." Because also the evangelist was Jewish, and many of the Christian believers at that time were Jews, John's label is clearly a shorthand term expressing the point of view of his community."

Gail Ramshaw, *The Three-Day Feast: Maundy Thursday, Good Friday, Easter*, Augsburg Fortress: Minneapolis, MN, 2004. pg 46.





# **ST. JOHN THE EVANGELIST ANGLICAN CHURCH**

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[www.stjohn-smithsfalls.com](http://www.stjohn-smithsfalls.com)

*Follow us on Facebook at:*

St-John-the-Evangelist-Anglican-Church-Smiths-Falls

Kathryn Rycroft – Parish Secretary

Office Hours: Monday – Friday 9 a.m. - 12 noon

## **Weekly Liturgies**

Holy Eucharist – Sundays 8 a.m. & 10 a.m.\* – Wednesdays 10 a.m.

\*Sunday School offered at 10 a.m. from September – June

The Right Reverend Shane A. D. Parker – Bishop of Ottawa

The Reverend Dr. Thomas Brauer, Presiding Celebrant & Preacher

The Reverend Canon Brian Burrows – Honorary Assistant

The Reverend Canon Jim Roberts – Honorary Assistant

Garry Hoekstra – Organist

Emily Duberville – Sunday School Coordinator

[emduberville@hotmail.com](mailto:emduberville@hotmail.com)

Dan Willis – Rector's Warden 613-884-5095

Lois Arkell – People's Warden 613-283-3444

Tammy Mulrooney – Deputy Warden 613-485-3128

Pat Lee – Deputy Warden 613-445-3368

Nancy Fleming – Envelope Secretary

SJSFenvelope [secretary@gmail.com](mailto:secretary@gmail.com)