



St. Martin's Anglican Church

March 29, 2024

10:00 AM

Good Friday

Welcome Team: David Be and Marilyn D

It is a great privilege to gather, share stories of faith and worship God on this beautiful territory, which we now know as Pickering, but which has been the site of human activity – and therefore storytelling and worship – for many thousands of years. We wish to honour the ancestral guardians of this land and its waterways: the Wendat, the Anishinabek Nation, the Haudenosaunee Confederacy, the Mississaugas of Scugog, Hiawatha and Alderville First Nations. The treaties that were signed for this particular parcel of land are collectively referred to as the Williams Treaties of 1923. Today many Indigenous peoples, including the Métis Nation, continue to call this land home and act as its stewards, and this responsibility extends to all peoples, to share and care for this land for generations to come.

Celebrant: The Rev. Shelly Pollard

Guest Organist: Alexandra Weiss

THE MINISTRY OF THE WORD

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

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

Celebrant: Christ the Lord became obedient unto death,

All: Even death on a cross.

Moment of Silence

Celebrant: 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

Celebrant: The Lord be with you

All: **And also with you.**

Celebrant: Let us pray.

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

All: **Amen.**

THE PROCLAMATION OF THE WORD

In observance of our Lord's Passion, we omit the responses following the readings.

First Reading Isaiah 52.13 – 53.12

Reader: Pat D

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.

Psalm 22

Choir: My God, my God, why have you forsaken me?

All: My God, my God, why have you forsaken me?

Cantor: 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.

Cantor: 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.

All: My God, my God, why have you forsaken me?

Cantor: 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.

Cantor: 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."

All: My God, my God, why have you forsaken me?

Cantor: 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.

Cantor: 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 ravener and a roaring lion.

All: My God, my God, why have you forsaken me?

Cantor: I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax. My mouth is dried out like a potsherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave.

Cantor: 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.

All: My God, my God, why have you forsaken me?

Cantor: 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.

Cantor: 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.

All: My God, my God, why have you forsaken me?

Cantor: 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.

Cantor: 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: My God, my God, why have you forsaken me?

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

Cantor: 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.

All: My God, my God, why have you forsaken me?

Psalm 22. The Psalms from the Revised Common Lectionary, Feasts & Holy Days Accompanist's Book.

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Second Reading Hebrews 10.16-25

Reader: Alan M

A READING FROM THE LETTER TO THE HEBREWS

"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.

Gospel Hymn: 198 O Sacred Head, Surrounded

VS 1 & 2

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!

*CP 198-O Sacred Head, Surrounded. 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.
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Gospel Reading John 18.1 – 19.42

Liturgical note: The term "the Jews" in St John's Gospel applies to particular individuals and not to the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death. Please remain seated until John 19:17 at the mention of Golgotha.

Celebrant: The Passion of Our Lord Jesus Christ according to St. 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, "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.

Gospel Hymn: 198 O Sacred Head, Surrounded

VS 3 & 4

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.

CP 198-O Sacred Head, Surrounded.

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Homily

The Rev. Shelly Pollard

Anthem

Ave Verum Corpus

W. A. Mozart (1756—91). Edited by John Rutter.

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The Solemn Intercession

Rev. Shelly and Sharon

Celebrant: 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.

Intercessor: 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 Andrew, Riscylla and Kevin our bishops,
and all the people of this diocese,
for all Christians in this community,
for those about to be baptized,
that the Lord will confirm his Church in faith,
increase it in love,
and preserve it in peace.

Moment of Silence

Celebrant: Almighty and everlasting God,
by your Spirit the whole body of your faithful people
is governed and sanctified.
Receive our supplications and prayers
which we offer before you
for all members of your holy Church,
that in our vocation and ministry
we may truly and devoutly serve you;
through our Lord and Saviour Jesus Christ.

All: Amen.

Intercessor: 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 Justin Trudeau the Prime Minister
and for the government of this country,
for Doug Ford the premier of this province
and the members of the legislature,
for Kevin Ashe the mayor of this municipality
and those who serve with him

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.

Moment of Silence

Celebrant: Almighty God,
kindle, we pray, in every heart
the true love of peace,
and guide with your wisdom
those who take counsel for the nations of the earth,
that justice and peace may increase,
until the earth is filled
with the knowledge of your love;
through Jesus Christ our Lord.

All: Amen.

Intercessor: Let us pray for all who suffer
and are afflicted in body or in mind:
for the hungry and homeless,
the destitute and the oppressed,
and all who suffer persecution or prejudice,
for the sick, the wounded, and the handicapped,
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 mortal danger,
that God in his mercy 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.

Moment of Silence

Celebrant: Gracious God,
the comfort of all who sorrow,
the strength of all who suffer,
hear the cry of those in misery and need.
In their afflictions show them your mercy,
and give us, we pray, the strength to serve them,
for the sake of him who suffered for us,
your Son Jesus Christ our Lord.

All: Amen.

Intercessor: 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 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,
that God will open their hearts to the truth,
and lead them to faith and obedience.

Moment of Silence

Celebrant: Merciful God,
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.

All: Amen.

Intercessor: 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.

Moment of Silence

Celebrant: O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.
By the effectual working of your providence,
carry out in tranquillity the plan of salvation.
Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever.

All: Amen.

Hymn: 187 As Royal Banners Are Unfurled

vs 1-4 & 7

As royal banners are unfurled,
the cross displays its mystery:
the Maker of our flesh, in flesh,
impaled and hanging helplessly.

Already deeply wounded: see
his side now riven by a spear,
and all our sins are swept away
by blood and water flowing here.

See everything the prophets wrote
fulfilled in its totality,
and tell the nations of the world
our God is reigning from the tree.

This tree, ablaze with royal light
and with the blood-red robe it wears,
is hallowed and embellished by
the weight of holiness it bears.

We hail the cross, faith's one true hope:
God's passion set in time and space,
by which our guilt is blotted out,
engulfed in such stupendous grace. Amen.

CP 187-As Royal Banners Are Unfurled.

Text: Venantius Fortunatus (540?-600?), tr. Alan Gaunt (1935-).

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Music: Percy Carter Buck (1871-1947). © Oxford University Press.

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MEDIATION ON THE CROSS OF JESUS

Celebrant: Christ our Lord became obedient unto death.

All: **Come let us worship.**

We come bearing our own griefs and sorrows. As we recite the words of the Devotion, you are invited to place a red carnation at the foot of the Cross. This represents our desire to leave with Jesus our own griefs and sorrows, knowing that Jesus is with us. We leave our carnation knowing that through Jesus' death we are made whole and have forgiveness.

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

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

Celebrant: O my people, O my Church,
What have I done to you,
or in what have I offended you?
Testify against me.
I led you forth from the land of Egypt,

and delivered you by the waters of baptism,
but you have prepared a cross for your Saviour.

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

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

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

Celebrant: What more could I have done for you
that I have not done?
I planted you, my chosen and fairest vineyard,
I made you the branches of my vine;
but when I was thirsty, you gave me vinegar to drink,
and pierced with a spear the side of your Saviour.

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

Celebrant: I went before you in a pillar of cloud,
and you have led me to the judgement hall of Pilate.
I scourged your enemies and brought you
to a land of freedom,
but you have scourged, mocked, and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst.

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

Celebrant: I gave you a royal sceptre,
and bestowed the keys to the kingdom,
but you have given me a crown of thorns.
I raised you on high with great power,
but you have hanged me on the cross.

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

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

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

Celebrant: I sent the Spirit of truth to guide you,
and you close your hearts to the Counsellor.
I pray that all may be as one in the Father and me,
but you continue to quarrel and divide.
I call you to go and bring forth fruit,
but you cast lots for my clothing.

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

Celebrant: I grafted you into the tree of my chosen Israel,
and you turned on them with persecution
and mass murder.
I made you joint heirs with them of my covenants,
but you made them scapegoats for your own guilt.

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

Celebrant: I came to you as the least of your brothers and sisters;
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,
naked and you did not clothe me,
sick and in prison and you did not visit me.

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

Hymn: 192 Were You There

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?

*CP 192-Were You There. Text: African-American spiritual.
Music: Melody African-American spiritual harm. C. Winfred Douglas (1867-1944).
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Celebrant: And now, as our Saviour Christ has taught us, we are bold to say,
**All: Our Father, who art in heaven hallowed be thy name, thy
kingdom come, thy will be done, on earth as it is in heaven. Give
us this day our daily bread. And forgive us our trespasses, as we
forgive those who trespass against us. And lead us not into
temptation, but deliver us from evil. For thine is the kingdom,
the power, and the glory, for ever and ever. Amen.**

Concluding Prayer

Celebrant: 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.

All are welcome to join us for Holy Week services.

March 30, 2024: Easter Vigil @ 8:00 PM – in person & live streamed

Incense will be used at this service.

There will be no Children's Programming during this service.

Bring your bells to ring!

March 31, 2024: Easter Sunday @ 10:00 AM – in person & live stream

There will be Sunday School during this service.

Bring your bells to ring!

St. Martin's Anglican Church

The Rev. Shelly Pollard (she/her), Incumbent

Honorary Assistant: The Rev. Richard Newland

Rector's Warden: Rob Mackay

People's Warden: Moyah Morgan

Deputy Wardens: David Bevan & Art Slade

Parish Administrator: Sharon Jones, ODT (she/her)

Music Director:

Sunday School Leader: Janis Lynch

Youth Leader: Moyah Morgan

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