

OUR VISION
*We, at Holy Trinity,
Guildwood are a
Caring, Open-Hearted
Community who Dream,
Pray and Work with Jesus
for a Loving, Equitable and
Peaceful World.*

Good Friday – March 29, 2024

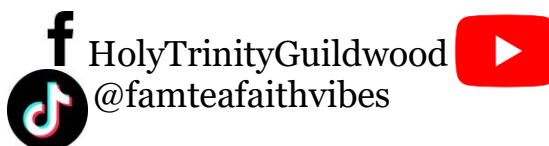
10:30 am

Church of the Holy Trinity, Guildwood

85 Livingston Rd Scarborough, ON M1E 1K7

416 261 9503 • www.trinityguildwood.org

The Rev. Canon Stephen Kirkegaard, Incumbent



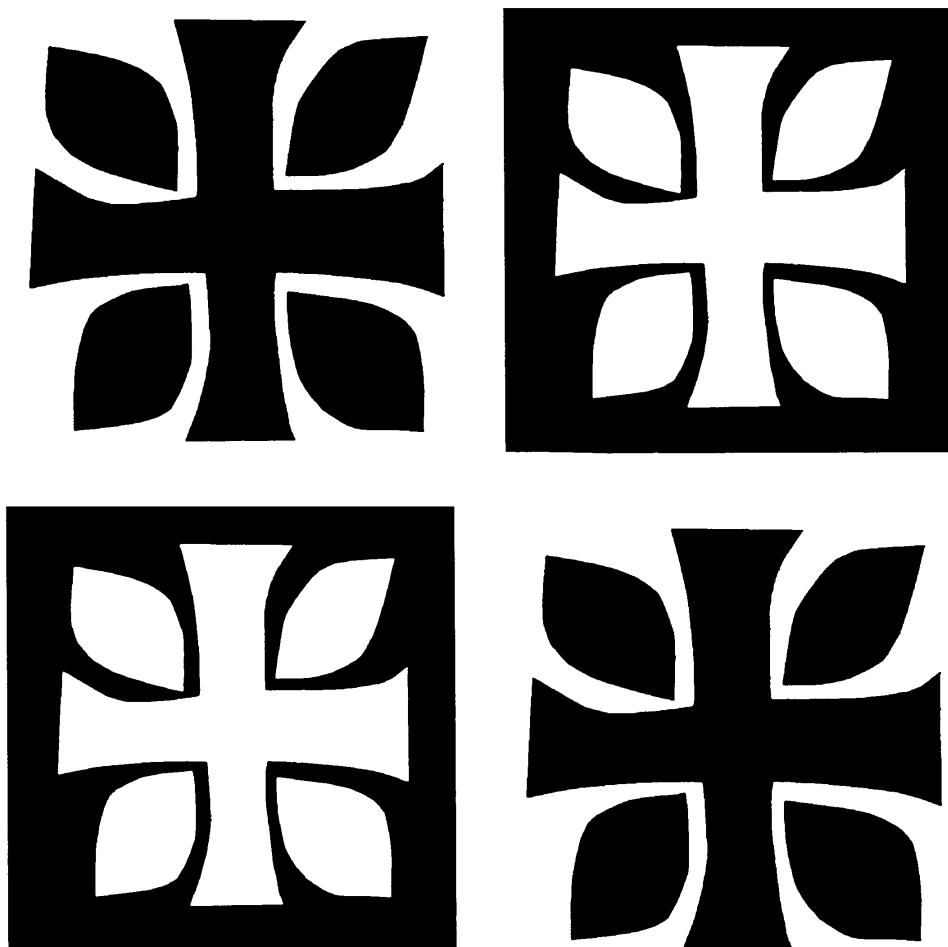
Welcome to Holy Trinity, Guildwood

At Holy Trinity, Guildwood, we welcome all who come to worship with us. Though we are people of diverse background, lifestyle, and opinion, we are one in our desire to follow Jesus Christ. We seek to live as diversity in unity, offering a community in which we can all grow together as one Body: God's Church. We hope the order of service will help you find your way, but feel free to ask your neighbour for help. We are truly pleased that you have chosen to worship with us.

Children are always welcome to join in the fun and adventure of growing in Christ at Holy Trinity, Guildwood. For more information, contact Denise Byard – Missional Outreach and Discipleship – Lay Pastoral Associate at 416-527-9104 or denise@trinityguildwood.org

**As you are invited to stand or sit,
please feel free to do as best fits your health, comfort and circumstances.**

Please silence your cell phones.



Celebration of The Lord's Passion

*As you enter the church you are invited to take a stone
from the table in the Narthex (Church lobby)
and bring it with you to your seat.*

*When the congregation has assembled and the ministers,
having entered in silence, are in their places, all shall stand.*

Welcome

Land Acknowledgment

Today we honour and acknowledge that this land and locality are on the historical traditional lands of the Indigenous Peoples of what we call Turtle Island and what is commonly called North America.

We acknowledge the leadership of Indigenous Elders, who continue to teach us about what it means to live in a balanced and good way with all creation. May our time of worship together be blessed, as we give respect to the First Peoples of this land and seek to live in right relationship with ourselves, Creator, and one another.

We pray that the Spirit will lead us into all truth, into repentance for the wrongs of the past and into true reconciliation with our Indigenous brothers and sisters that we may be partners in healing and peace, to the glory and thanksgiving of God our Creator. *(National Indigenous Archbishop Chris Harper)*

The Ministry of the Word

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

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

Presider Christ the Lord became obedient unto death,

People **Even death on a cross.**

Silence is kept.

Presider Almighty God;

People **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.**

Collect of the Day

Presider The Lord be with you.

People **And also with you.**

Presider 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.

First Reading *please sit for the readings*

Isaiah 52:13-53:12

(The congregation is invited to speak the lines in bold type.)

A Reading from the Prophet 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.

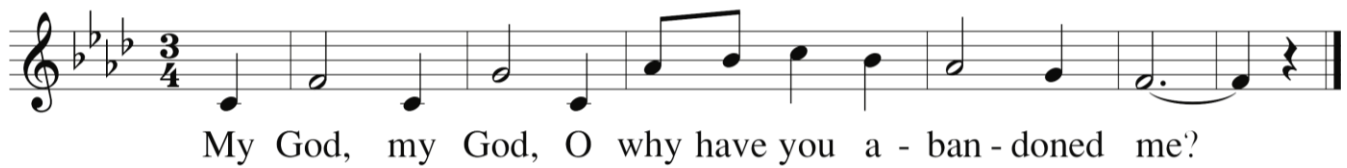
**They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.**

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.

Listen for the leading of the Spirit.
Thanks be to God.

Psalm 22 – My God, My God 1: Instrumental 2: Choir 3: Congregation

Refrain



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Second Reading

Hebrews 10:16-25

A reading from the letter of Paul 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.

Listen for the leading of the Spirit.

Thanks be to God.

The Passion of Our Lord Jesus Christ according to John

John 18:1-19:42

Arranged for two narrators who, during the trial, take the roles of Pilate and Jesus.

The congregation is invited to sit for the reading.

NARRATOR 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, "Who 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, "Who 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 fulfill 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.

NARRATOR 2

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.

NARRATOR 1

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.

NARRATOR 2

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.

NARRATOR 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 Jews replied, "We are not permitted to put anyone to death." (This was to fulfill 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?"

NARRATOR 2

Jesus answered, "Do you ask this on your own, or did others tell you about me?"

NARRATOR 1

"I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

NARRATOR 2

"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."

NARRATOR 1

"So you are a king?"

NARRATOR 2

"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."

NARRATOR 1

"What is truth?"

After Pilate 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.

NARRATOR 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 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.”

NARRATOR 1

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?”

NARRATOR 2

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.”

NARRATOR 1

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.

(At the mention of Golgotha, please stand in body or in spirit.)

NARRATOR 2

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 fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.”) And that is what the soldiers did.

NARRATOR 1

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.

NARRATOR 2

After this, when Jesus knew that all was now finished, he said (in order to fulfill 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.

NARRATOR 1

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."

NARRATOR 2

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 permission. So, Joseph came and removed the body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

John 18:1-19:42

Hymn #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. copyright 1982 Hope Publishing Co. Music: Melody Hans Leo Hassler (1564 – 1612); harm. Johann Sebastian Bach (1685-1750). All rights reserved. Reprinted under OneLicence.net #A-716522

Sermon

Silence for reflection

The Reverend Canon Stephen Kirkegaard

Announcements

*If you are new to our community, we're glad to have you here worshipping with us.
Please subscribe to, like, and share our Holy Trinity Guildwood YouTube Channel.*

To receive Together@Trinity please send us your email address.

***Highlights –Easter Services: Easter Vigil with Baptism, Easter Sunday; Special
Two-day Family Eggstravaganza: Good Friday and Easter Sunday Egg Hunt!;
Special Vestry on April 7***

No collection will take place at this service.

Offering plates are at the back of the church to receive your gifts.

*If you feel inspired to financially support the impact we are making with our neighbours, and
our planet, please donate via cash, cheque or leave your donation on the offering plate.
For your convenience you can also donate via tap or on our website.*

*Holy Trinity Guildwood's ministries are supported by the prayers, time, energy, and
financial gifts of those who worship with us. Your donation makes a difference.*

Thank you for your generous support.

Meditation Hymn #202 – There Is a Green Hill Far Away

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The Solemn Intercession (please sit)

As Jesus dies on the cross,
his arms reach out to embrace the world.
We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For The Dead

In his death, Christ remembers and embraces
the countless millions of human beings through the centuries
who have lived and died.
They, like us, are part of God forever;
and so we pray for all God's people.
We pray for those who have died from COVID19.
We pray for those who have died from among ourselves –
Mothers or fathers, wives or husbands, sons or daughters,
brothers or sisters, friends or neighbours or relatives.
We bring their faces to mind ... *(pause for a few moments)* ...
Lord, we cannot believe that all they meant to us is lost forever.
At this moment, you share their death.
We wait in confidence that they share your resurrection.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For People Suffering

We pray for all of suffering humanity –
for the poor of the world, often starving;
for innocent victims of crime or catastrophe, war or injustice;
for those who are suffering and those who are dying today –
those we know and those whose faces we will never see –
all who carry a cross ... *(pause)*
Lord, you are close to the broken hearted –
you, an innocent victim, a young man in the prime of life.
As you suffer on the cross, take to yourself all who suffer.
May your spirit revive their spirit
that they may continue to hope in you, their Lord and Saviour.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For All Humankind

We pray for all God's people living on this earth –
for people of different colours and races and countries;
for men and women and children in all parts of the world;
for people of different religions and values;
for all who are searching and all who have given up searching ... *(pause)*
For all our differences, Lord, and all our endless variety,
we all share the same human nature, created in your image.
Teach us to cherish our common humanity,
to think the best and wish the best for every human being.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For Families

We pray for our families, for all parents and children,
for all who are building a community of love
in all kinds of different situations.
We pray for single people and celibate people.
we pray for those who are bereaved
and those who are separated or divorced.
We pray for children and adults who have been abandoned ... *(pause)*
Lord, in your cross we see reflected
the self-giving that is the heart of all families,
all communities of love.
We ask you to bless us from your cross
in all the ups and downs,

joys and struggles of our lives together.
May your cross speak words of hope to us.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For Followers of Christ

We pray for all who follow Christ
in different churches and denominations,
Anglican, Roman Catholic, Protestant and Orthodox.
We pray for all who are about to be baptized
into these churches.

We pray too for people who are not part of a church
but who have a love for Christ and his teaching ... *(pause)*
Lord, on this day, Christians in every part of the world
are united in a common gaze.
As we look together on your cross
look back on us with healing love,
that we may feel the need to be together
in continuing your mission.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For our Church

We pray for the Church
and we think of the challenges she faces today.
We pray for all her members, men and women,
richer and poorer, younger and older.
We pray for the people of Holy Trinity, Guildwood,
for our priest Stephen.
for our bishops: Andrew, Anne, Linda, Chris, and Justin.

On this sacred day, Lord, you open our souls,
you show us our inner hearts.
May the grace of your death reach deep down into your Church
and touch it at its inner core.
May your church be her faithful witness,
humble in herself, but strong and confident in you.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For the Powerful of the World

We pray for the powerful people in our world,
the people with wealth, the people with political power,
who have such control over the life and destiny of others,
often without realizing it.

We pray for the leaders of our own country:
Justin our Prime Minister, Doug our Premier,
for John and Andrea our Members of Federal and Provincial Parliament,
for Paul our City Councillor, and Olivia our Mayor,
and all among us with political or economic power ... *(pause)*,
that by God's help
they may seek justice and truth,
and live in peace and harmony.

In your cross, Lord, we see the weakness of God,
weakness more powerful than power.

Teach us the power of weakness; teach us to use power well –
for happiness and not just for prosperity,
for good and not just for gain,
for building solidarity rather than division.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

For our local community

We pray for our local community –
the neighbours we know and those who are strangers to us.
We pray for our young people and for our older people.
We pray for all who are building community.
We pray for all who are alone and seeking community ... *(pause)*

Your death on the cross, Lord, was your final gift to life.
Teach us the lesson of your cross,
that life is lived most fully when we live for one another –
when we build the kind of life together
that you lived and died for.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

O Tree of Calvary,
send your roots deep down into our hearts.
Gather together the soil of our hearts,
the sands of our fickleness,
the mud of our desires.

Bind them all together,
O Tree of Calvary,
interlace them with your strong roots,
entwine them with the network
of your love.

Silence

We adore you, O Christ, and we bless you,
By your holy cross you have redeemed the world.

*adapted Eucharist: Enhancing the Prayer by Donal Harrington
Just One Year ed. Timothy Radcliffe*

Hymn #192 – Were You There?

WERE YOU THERE

Text: African-American spiritual. Music: Melody African-American spiritual; harm. C. Winfred Douglas (1867-1944).
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Meditation on the Cross of Jesus

A wooden cross is brought into the church and placed before the altar.

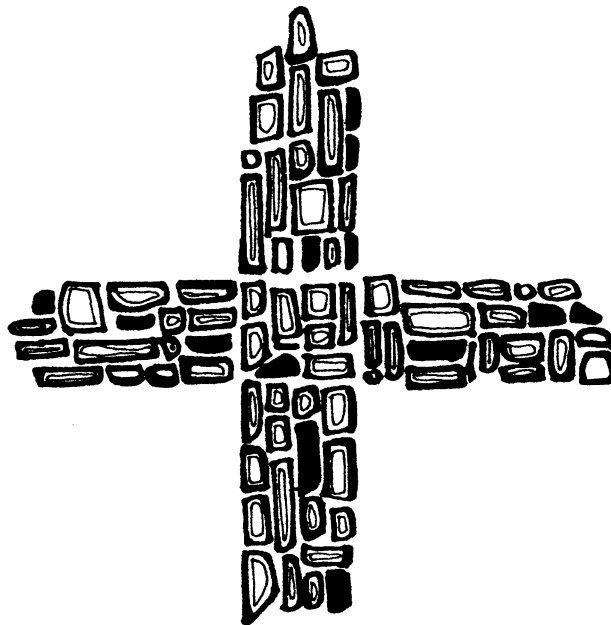
Presider This is the wood of the cross, on which hung the Saviour of the world.
People **Come let us worship.**

*All are invited to come to the cross, kneel for a moment, and silently give thanks for God's love
in Christ and for our Redemption. You may wish to place a stone at the foot of the cross as a
symbol of your love, repentance and prayer.*

While people are quietly coming forward, one by one, to worship at the cross, we sing

Hymn #386 – When I Survey the Wondrous Cross

Text: Isaac Watts (1674-1748). Music: Melody Psalmody in Miniature, Second Supplement, 1780?; harm. Edward Miller (1731-1807);
desc. David R. Riley (1947-) ©. Reprinted under OneLicence.net #A-716522.



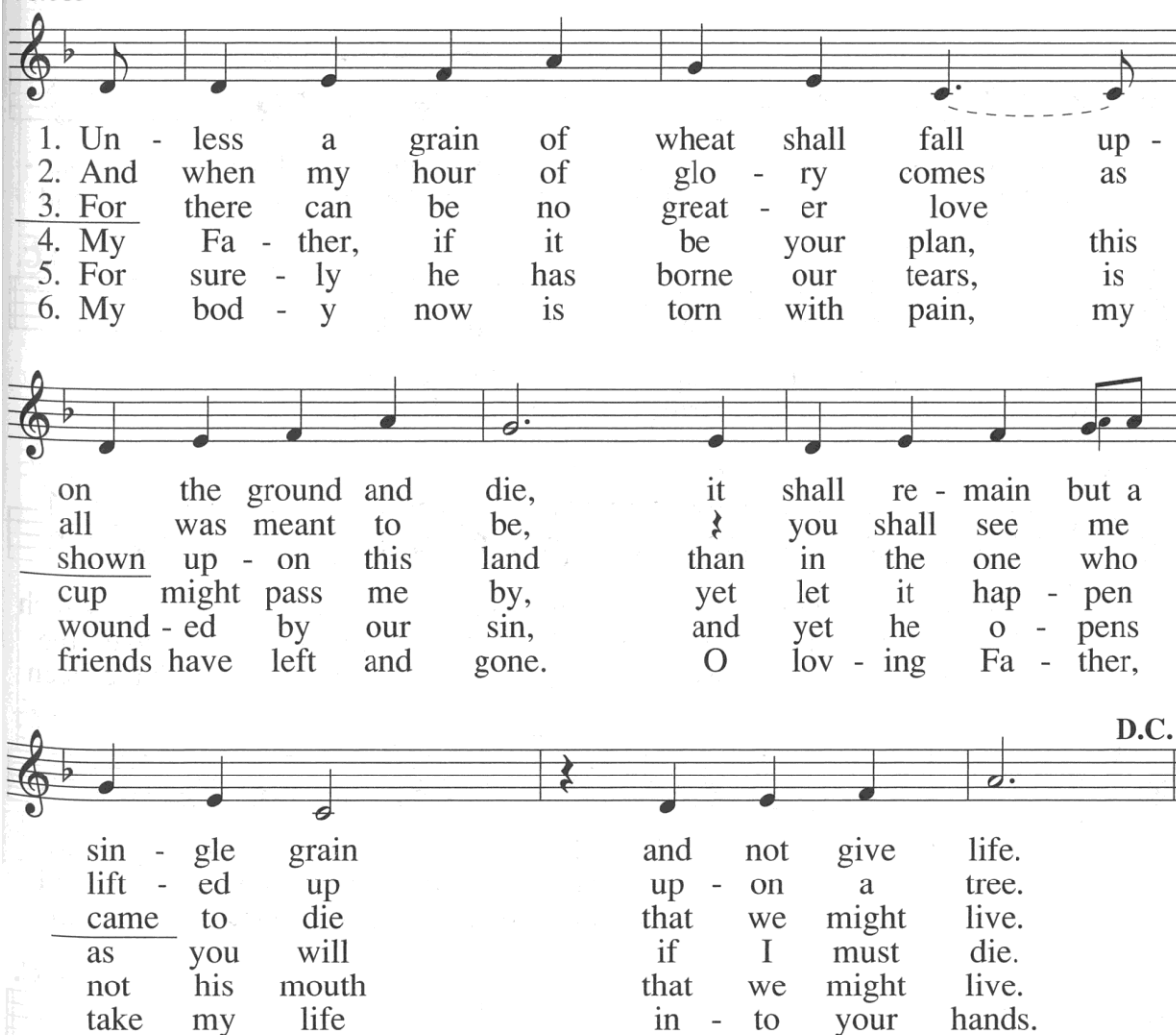
Behold the Wood

Refrain



Be - hold, be - hold the wood of the
cross, on which is hung our sal - va - tion.
O come, let us a - dore.

Verses



1. Un - less a grain of wheat shall fall up -
2. And when my hour of glo - ry comes as
3. For there can be no great - er love
4. My Fa - ther, if it be your plan, this
5. For sure - ly he has borne our tears, is
6. My bod - y now is torn with pain, my

on the ground and die, it shall re - main but a
all was meant to be, & you shall see me
shown up - on this land than in the one who
cup might pass me by, yet let it hap - pen
wound - ed by our sin, and yet he o - pens
friends have left and gone. O lov - ing Fa - ther,

D.C.

sin - gle grain and not give life.
lift - ed up up - on a tree.
came to die that we might live.
as you will if I must die.
not his mouth that we might live.
take my life in - to your hands.

Text: John 12; Dan Schutte, b. 1974 Tune: Dan Schutte, b. 1974 Copyright 1976, Daniel L. Schutte and OCP All rights reserved.
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Hymn #199 – Who Would Ever Have Believed It?

Text: The Lord's Servant (Is. 53.3-6); para. Graham Maule (1958 2019). Music: Melody Scottish trad.; arr. The Iona Community (Scotland). Text and arr. Copyright 1988 WGRG The Iona Community (Scotland). Used by permission of GIA Publications, Inc., exclusive agent. All rights reserved. Reprinted under OneLicence.net #A-716522

The Lord's Prayer

Presider 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.**

Closing Prayer

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.

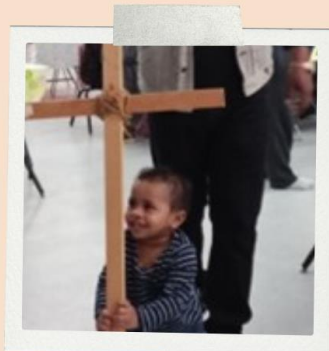
Silence

*Everyone leaves in silence.
You are invited to follow the stations of the Cross before leaving the church.
Please keep silence both in the church and narthex (lobby).
Thank you for attending today's service.*

*No collection will take place at this service.
Offering plates are at the back of the church to receive your gifts.*

Dear Guest/Visitor:

Thank you for worshiping with us today; you have enriched our community, and we hope the service held meaning and beauty for you. If you will be returning to a distant home, we wish you the Lord's grace and a safe journey. However, if you live anywhere near us, and you are not an involved member of a faith community and might be seeking one, we invite you to return here any Sunday so that we may continue to worship with and respond to you. Please visit us on the web at www.trinityguildwood.org and to take one of our welcome brochures to learn more about opportunities for personal spiritual growth and service to others.

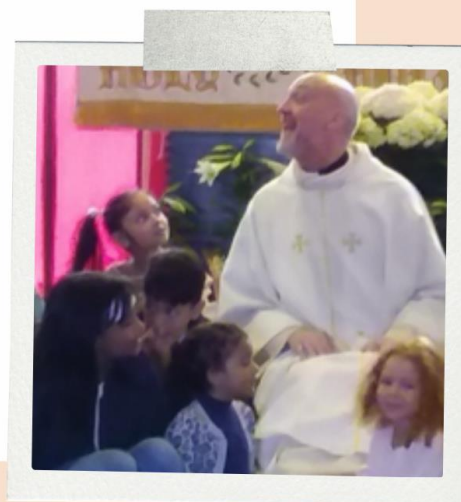
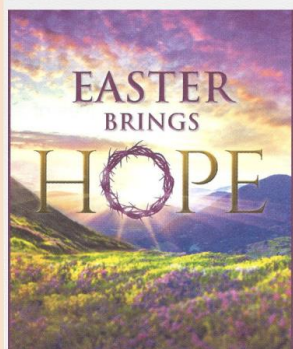


HOLY TRINITY GUILDWOOD

Easter Services

Easter Vigil with Baptism:
March 30 @ 8pm

Easter Sunday:
March 31 @ 8am & 10:30am





About today's Good Friday service

The Church is bare, stripped of its ornaments. The apparent desolation of Calvary is brought home to us, not only by the appearance of the church, but also by the austerity of the Good Friday liturgy.

Please don't feel that you have to pretend that Jesus is 'dead'. Jesus 'lives' – and Easter is only hours away. Today, we see Christ choosing the way of perfect and self-giving love as we read the Passion according to St. John.

Christ reigns on the cross. We are all invited to come to the communion rail and kneel for a moment at the foot of the cross to make a silent, but active response to God's love for you.

And now we wait for the liturgy of Easter. We will hear the most startling news – the news that became central in our Salvation History. "He is risen."

The Gift of a Holy Week Offering

No collection will take place at this service. Offering plates are at the back of the church to receive your gifts. We would be pleased to issue you a tax receipt for any offering of \$20 or more. For your convenience, an Easter offering envelope has been included with this bulletin. Please be sure your name and address are on the envelope or cheque so that we can mail your receipt to you.

You may donate by going to

<https://www.canadahelps.org/en/charities/118863018RR0001-church-of-the-holy-trinity/> (CanadaHelps charges 4% for the service.) It is your support that allows Holy Trinity's ministry to continue to grow. If you are new to our community, please don't feel you have to put something in the plate. We're just glad to have you here worshipping with us.



Cast the Net Diocese of Toronto Vision

Go forth, followers of Jesus, inspired by the Holy Spirit, serve the world God loves!

- We are disciples of Jesus Christ, whose Good News is the joy and challenge at the heart of our common life.
- We are renewed daily in our spiritual lives and share our faith with others.
- We seek justice for all, walk alongside those in need, and respond with loving service and prophetic advocacy.
- We support and encourage faithful and fruitful ministry by all who serve the life of the church.
- We live and work as the Body of Christ, each member connected to the whole, and each valued for their unique gifts.

Presider & Preacher

Lay Assistant

Pat Murray

Readers

Ellen Anderson & Pat Murray

Altar Guild

Cathy Mathews, Maureen Vasey, Penny Case

Welcome

Flo Schwerdtner and Barrie Morgan

Next Sunday

March 31, 2024

(Easter Sunday)

Acts 10:34-43,

Psalm 118:1-2, 14-24; 1

Colossians 3:1-4

John 20:1-18

How to contact us

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Church Office Hours:

Tuesday - 1pm-5pm, Wednesday - 11am-3pm

Thursday – 12noon-4pm, Friday – 10am-2pm