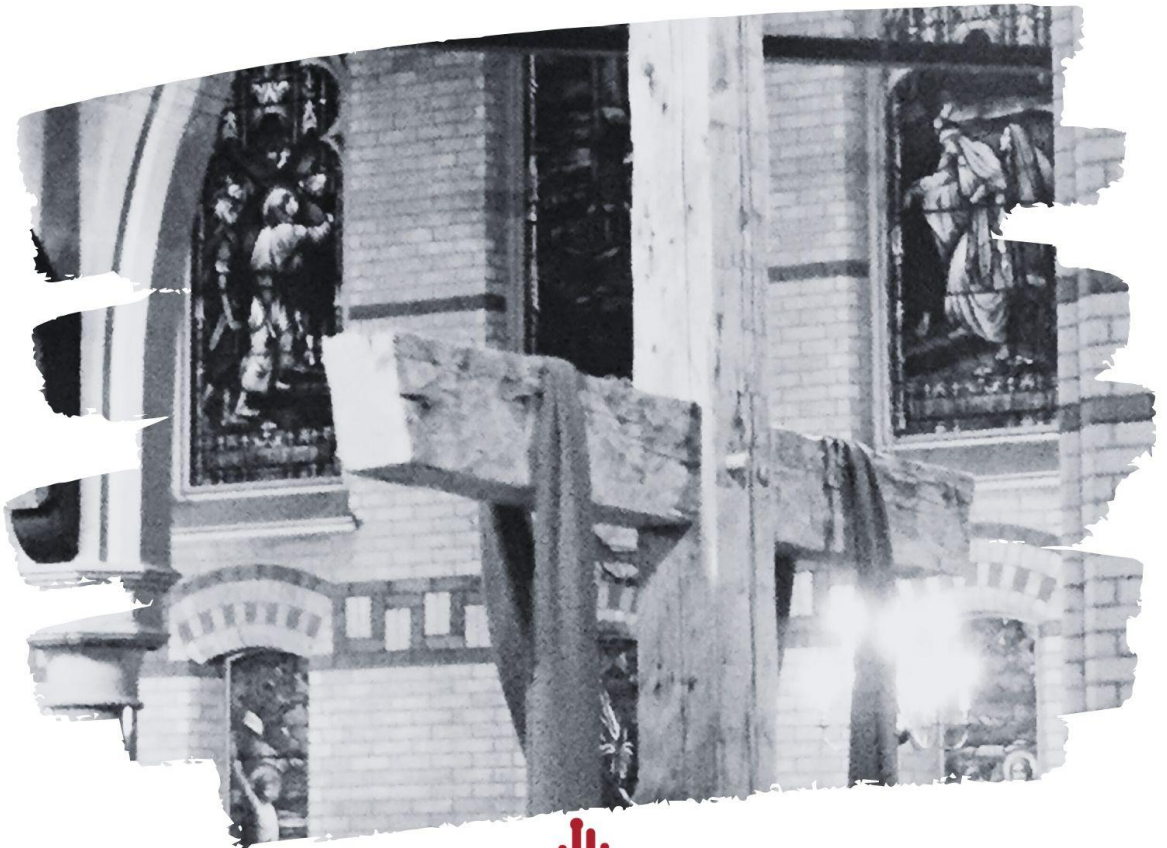


Good Friday
with Veneration of the Cross
Friday, April 3, 2026 at 12 PM
Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4
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WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

Land Acknowledgement

During Holy Week, we will begin the liturgy in silence. Therefore, all are encouraged to offer this prayer, acknowledging the lands on which we dwell, before the service begins.

As we enter the story of Holy Week, we remember our relationship with our Indigenous neighbours. We acknowledge with respect that we gather today in many sacred places, places that were homes to those who have been displaced. We recognize that our church dwells on the traditional lands of the Wendat, the Haudenosaunee and the Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Gracious One, as we walk with Jesus on his journey through betrayal and denial, open our eyes to the ways in which we have betrayed and denied Indigenous peoples, that, by way of the resurrection, we may be agents of restoration and renewal. This we ask in the name of Jesus Christ. Amen.

Offertory — If you would like to make a monetary donation to support the ministry of Church of the Redeemer, we invite you to place your gift in the offering plate that sits on the offertory table at the back of the worship space. You can also donate by using the TipTap kiosk in the welcome area of the church, or by scanning the QR code to go to our online donations page. Thank you for joining us today.



✠ The Ministry of the Word

Priest: All we like sheep have gone astray;
we have all turned to our own way,

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

Priest: Christ the Lord became obedient unto death,

All: **Even death on a cross.**

Priest: 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.

Priest: Let us pray.

Eternal God, in the cross of Jesus

we see the cost of our sin and the depth of your love:

in humble hope and fear

may we place at his feet all that we have and all that we are,

through Jesus Christ our Lord.

All: **Amen.**

First Reading

Please be seated

Reader: A Reading from the Book of 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.

Reader: The Word of the Lord.

Isaiah 52.13-53.12

All: **Thanks be to God.**

A moment of silence is observed

Psalm 22 (*George Black*)



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. **Refrain**

Yet you are the Holy One,
enthroned upon the praises of Israel.

Our forebears 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. **Refrain**

But as for me, I am a worm and worthless, 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,
"You trusted in God; let God deliver you, rescue you, and show delight in you." **Refrain**

Yet you O God, are the one who took me from 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. **Refrain**

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. **Refrain**

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. **Refrain**

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. **Refrain**

Be not far away, O God;
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. **Refrain**

Refrain

I will pro - claim your name to my peo - ple,
I will — praise you — in the as - sem - bly.

Give praise, you that fear God; stand in awe, O offspring of Israel;
all you of Jacob's line, give glory.

For you, O God, do not despise nor abhor the poor in their poverty;
neither is your face hidden from them;
but when they cry to you, you hear them. **Refrain**

My praise is of you in the great assembly;
I will perform my vows in the presence of those who worship you.
The poor shall eat and be satisfied,
and those who seek you shall praise you:
"May your heart live for ever!" **Refrain**

O God, all the ends of the earth shall remember and turn to you,
and all the families of the nations shall bow before you.
For sovereignty belongs to you, O God; you rule over the nations.
To you alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before you. **Refrain**

My soul shall live for you; my descendants shall serve you;
they shall be known as yours for ever.
They shall come and make known to a people yet unborn
the saving deeds that you have done. **Refrain**

The Second Reading

Reader: A Reading from the Letter to the Hebrews.

(The Holy Spirit testified, saying), "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. 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.

All: Thanks be to God.

Hebrews 10.16-25

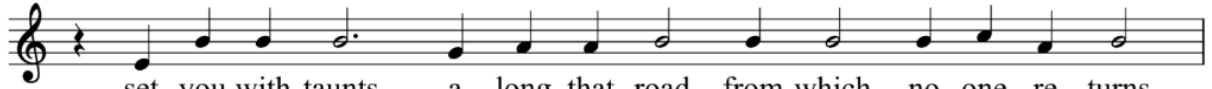
A moment of silence is observed

Sequence Hymn: #191 (Common Praise) “To Mock Your Reign (The Third Tune)”

All sing



1. To mock your reign, O dear-est Lord, they made a crown of thorns;
2. In mock ac - claim, O gra-cious Lord, they snatched a pur - ple cloak,
3. A scep - tred reed, O pa-tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.
your pas-sion turned, for all they cared, in - to a sol-dier's joke.
and act - ed out their grim char - ade to its ap-point-ed end.



They did not know, as we do now, that glo - rious is your crown,
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a-round our na - ked shame.
your king - dom shall not cease to grow till love em - brac - es all.

Text: Fred Pratt Green (1903-2000). © 1973 Hope Publishing Co. Music: THE THIRD TUNE. Thomas Tallis (1505?-1585).

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST MATTHEW

Please be seated

The Betrayal and Arrest of Jesus

Matthew 26:30b-56

Chorale: “Ah, holy Jesus”



Ah, ho - ly Je - sus, how hast thou of - fend - ed, that



we to judge thee have in hate pre - tend - ed? By foes de - rid - ed,



by thine own re - ject - ed, O most af - flict - ed.

Jesus before Caiaphas

Matthew 26:57-63a

Chorale: "Who was it Lord"

Who was it Lord did smite thee, thy good with ill re - quite thee, so
foul - ly trea - ted thee? For thou wert no of - fen - der, nor
didst to sin sur - ren - der; from ev - il thou wert ev - er free.

The musical score is written on three staves in a 4/4 time signature with a key signature of one flat (B-flat). The melody is simple and homophonic, with lyrics printed below the notes. The first staff contains the first line of the chorale, the second staff the second line, and the third staff the third line. The piece concludes with a double bar line.

Peter's Denial of Jesus

Matthew 26:63b-75

Chorale: "Peter in forgetfulness"

Pe - ter in for - get - ful - ness thrice de - nied his mas - ter;
One look moved him to con - fess, Weep - ing, his dis - as - ter.
Jes - su, turn to look on me; who per - sist in sin - ning;
set my fet - tered conscience free, free for new be - gin - ning.

The musical score is written on four staves in a 4/4 time signature with a key signature of one sharp (F#). The melody is simple and homophonic, with lyrics printed below the notes. The first staff contains the first line of the chorale, the second staff the second line, the third staff the third line, and the fourth staff the fourth line. The piece concludes with a double bar line.

Jesus before Pilate

Matthew 27:1-23

Chorale: "O sacred head"



O sa - cred head, sur - round - ed by crown of pierc - ing thorn;
O roy - al head so wound - ed, re - viled, and put to scorn,
death's shad - ows rise be - fore you, the glow of life de - cays,
yet an - gel hosts a - dore you and trem - ble as they gaze!

The Crucifixion of Jesus

Matthew 27:24-44

Chorale: "Be near me Lord"



Be near me Lord when dy - ing. O part not thou from me!
And to my suc - cour fly - ing, come, Lord, and set me free.
And when my heart must lan - guish in death's last aw - ful throe,
re - lease me from mine an - guish, by thine own pain and woe.

The Death of Jesus

Matthew 27:45-52a

Evangelist:

und stunden auf viel Lieber der Heiligen,
die da schliefen, und gingen aus den
Gräbern nach seiner Auderstehung und
kamen in die heilige Stadt und erschienen
vielen.

*and many bodies of the saints who had
fallen asleep were raised. After his
resurrection they came out of the tombs
and entered the holy city and appeared to
many.*

Aber der Hauptmann und die bei ihm
waren und bewahren Jesum, da sie sahen
das Erdbeben und was da geschahe,
erschranken sie sehr und sprachen:

*Now when the centurion and those with
him, who were keeping watch over Jesus,
saw the earthquake and what took place,
they were terrified and said:*

Choir:

Wahrlich, dieser ist Gottes Sohn gewesen!

Truly this man was God's Son!

The Burial of Jesus

Matthew 27:55-66

Homily: Ann Jervis

Please be seated

The Prayers of the People

Please rise as you are able

Leader: God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our heavenly Father, for people everywhere according to their needs. Gracious God, by your Spirit the whole body of the church is knit together and made holy. Uphold your faithful people in the ministry to which you have called us, that we may serve you in holiness and truth.

Silence is kept.

Leader: O Lord, hear our prayer.

All: **Kyrie eleison.**

Leader: God of peace, through your reconciling love, you draw all people to yourself. Guide all nations and leaders to be bearers of your peace.

Silence is kept.

Leader: O Lord, hear our prayer.

All: **Kyrie eleison.**

Leader: Crucified Saviour, you knew pain; you knew the loneliness, the weakness and the despair it brings. Bring healing to all who suffer illness in body, mind or spirit.

Silence is kept.

Leader: O Lord, hear our prayer.

All: **Kyrie eleison.**

Leader: God of compassion, we remember the grief of those who stood at the cross. We commend to you those who have died, and those who grieve their loss. Lead us beyond our fear of death to the joyful knowledge of eternal life.

Silence is kept.

Leader: O Lord, hear our prayer.

All: **Kyrie eleison.**

Leader: God our beginning and our end, give us the grace to live a holy life. Give us courage each day to offer all that we have and all that we are, as we make our way home to you.

Silence is kept.

Leader: O Lord, hear our prayer.

All: **Kyrie eleison.**

The Lord's Prayer

Priest: As our Saviour taught us, let us pray,

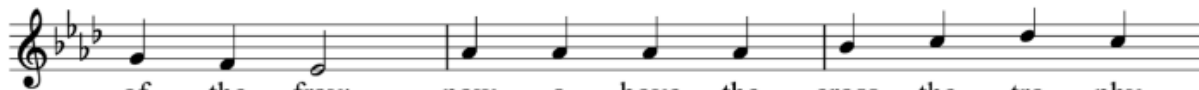
All: **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever.
Amen.**

Hymn: #185 (Common Praise) "Sing, My Tongue, The Glorious Battle"

All sing



1. Sing, my tongue, the glo - rious bat - tle; sing the end - ing
2. Tell how, when at length the full - ness of the ap - point - ed
3. Thus, with thir - ty years ac - com - plished, went he forth from
4. Faith - ful cross, thou sign of tri - umph, now for us the



of the fray; now a - bove the cross, the tro - phy,
time was come, Christ, the Word, was born of wom - an,
Na - za - reth, des - tined, ded - i - cat - ed, will - ing,
no - blest tree, none in fo - liage, none in blos - som,



sound the loud tri - um - phant lay; tell how Christ, the
left for us his heaven - ly home; showed us hu - man
wrought his work and met his death. Like a lamb he
one in fruit thy peer may be; sym - bol of the



world's re - deem - er, as a vic - tim won the day.
life made per - fect, shone as light a - mid the gloom.
hum - bly yield - ed on the cross his dy - ing breath.
world's re - demp - tion, for the weight that hung on thee!

Text: Venantius Fortunatus (540?-600?); tr. Percy Dearmer (1867-1936), alt. T: © Oxford University Press. Music: ORIEL, Kaspar Ett (1788-1847), *Cantica Sacra*, Munich, 1840.

Meditation on the Cross and Holy Communion

All remain standing while a wooden Cross is unveiled. The Priest says three times:

Priest: The Cross of Christ.

All: **The cross on which the Saviour of the world was hung.**

All gathered are, each in their own way, invited into a time of personal devotion. Those in the church building who wish to receive Communion consecrated last evening, please come to one of the communion stations.

For those participating at home, you may make a Spiritual Communion.

There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how.

You may wish to pray quietly this prayer to help you:

One: Lord, you stand at the door of my heart and knock.
 You wait for me and only I can let you in.
 I believe and trust in you and ask you now to fill me with your presence.
 Feed me with your body and unite me in your blood,
 that I may be your blessing to a world in need. Amen.

Song: In manus tuas

Choose the language you wish to use, and harmonies are encouraged.

The first system of musical notation is in 4/4 time with a key signature of one sharp (F#). It consists of a treble and bass staff. The treble staff begins with a quarter rest followed by a series of chords and a melodic line. The bass staff provides harmonic support with chords and a bass line. The lyrics are: "In ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum" on the first line, and "In - to your hands, O Fa - ther, I now com - mend my" on the second line.

The second system continues the musical notation. The treble staff has a melodic line with some grace notes. The bass staff continues with chords and a bass line. The lyrics are: "me - um. In ma - nus tu - as, Pa - ter, com -" on the first line, and "spir - it. In - to your hands, O Fa - ther, I" on the second line.

The third system concludes the piece. It features a final melodic phrase in the treble staff and a final chord in the bass staff. The lyrics are: "men - do spi - ri - tum me - um. In" on the first line, and "now com - mend my spir - it. In -" on the second line. The word "Last time" is written above the treble staff and below the bass staff.

Motet: Matthäuspassion (*Heinrich Schütz*)

Evangelist:

Sie gingen hin und verwahreten des Grab
mit Hütern und versiegelten das Grab.

*So they went out and they made the tomb
secure with watchmen and by sealing up the
stone.*

Choir:

Wah Ehre sei dir, Christe, der du littest Not,
andem Stamm des Kreuzes für uns den bitterm
Tod, und herrschest mit dem Vater dort in
Ewigkeit; hilf uns armen Sündern zu der
Seligkeit. Kyrie eleison, Christe eleison, Kyrie
eleison.

*Praise be thou, O Saviour, who didst suffer
pain, and in crucifixion for us bore bitter
scorn, and reingest with the Father there
eternally; help all us poor sinners to find
grace in thee. Kyrie eleison, Christe eleison,
Kyrie eleison.*

The Concluding Prayers

Please rise as you are able

Priest: Grieving God,
on the cross your Son embraced death even as he had embraced life:
faithfully and with good courage.
Grant that we who have been born out of his wounded side
may hold fast to our faith in him exalted
and may find mercy in all times of need.
Lord, hear my prayer.

All: **O Lord, hear my prayer.**

Priest: 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.
Lord, hear my prayer.

All: **O Lord, hear my prayer.**

Priest: Christ our God, your love is poured out in death for our sakes:
Hold us in your embrace as we wait for Easter's dawn.
Comfort us with the promise that no power on earth,
not even death itself, can separate us from your love;
and strengthen us to wait
until you are revealed to us in all your risen glory.
Lord, hear my prayer.

All: **O Lord, hear my prayer.**

All: **O God of peace,
 who has taught us
 that in returning and rest we shall be saved,
 in quietness and in confidence shall be our strength:
 By the might of your Spirit lift us, we pray, to your presence,
 where we may be still and know that you are God;
 through Jesus Christ our Lord. Amen.**

Departing Hymn: #192 (Common Praise) “Were You There”

All sing



1. Were you there when they cru - ci - fied my Lord?
 2. Were you there when they nailed him to the tree?
 3. Were you there when they pierced him in the side?
 4. Were you there when the sun re - fused to shine?



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?



Oh!
 Oh! Some-times it caus-es me to trem-ble, trem-ble, trem-ble:
 Oh!
 Oh!



were you there when they cru - ci - fied my Lord?
 were you there when they nailed him to the tree?
 were you there when they pierced him in the side?
 were you there when the sun re - fused to shine?

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



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Tune: VIA CRUCIS; William P. Rowen (1951-) © 1995, GIA Publications, Inc.

Liturgical Texts excerpted from the following: Opening Collect: Church of England Common Worship Times and Seasons: The Liturgy for Good Friday; Concluding Prayers: "Grieving God..."; Vanderbilt Lectionary Website, Prayers section; "O Holy and Immortal...", Anglican Church of Canada, Prayers for Trial Use; "Christ our God...", Vanderbilt Lectionary Website, Prayers section; "O God of Peace...", Book of Common Prayer, The Episcopal Church. All texts are reproduced with the generous permission of their rights holders.

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The Triduum *Services*



All services in the church building & through YouTube except Easter Day at 9AM which is on Zoom