



The Anglican Parish of Christ Church Bolton

Good Friday, March 29, 2024

11 am Holy Eucharist

Preacher ~ Rev. Sydney Elias, Bolton United Church

Celebrant ~ Rev. Don Davidson



✠ The Gathering of the Community

Acknowledgement of Territory

We acknowledge that we are in the traditional territory of the Mississaugas of the Credit First Nation, the Anishinaabe peoples, on whose land and by whose waters we gather to worship, listen, learn, share and heal together in the name of our creator, the Holy One of Blessing.

All we like sheep have gone astray; we have turned every one to his own way,
And the Lord has laid on him the iniquity of us all.

Christ the Lord became obedient unto death,
Even death on a cross.

Silence may be kept.

Almighty God,
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 of the Day

The Lord be with you. **And also with you.**

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.

✠ The Liturgy of the Word

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.
ISAIAH 52:13-53:12

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

✕ PSALM 22

My God, my God, why have you forsaken me? and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest.

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

Our forefathers put their trust in you; they trusted, and you delivered them.

They cried out to you and were delivered; they trusted in you and were not put to shame.

But as for me, I am a worm and no man, 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,

"He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him."

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.

Be not far from me, for trouble is near, and there is none to help.

Many young bulls encircle me; strong bulls of Bashan surround me.

They open wide their jaws at me, like a ravening and a roaring lion.

I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave.

Packs of dogs close me in, and gangs of evildoers circle around me; they pierce my hands and my feet; I can count all my bones.

They stare and gloat over me; they divide my garments among them; they cast lots for my clothing.

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.

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.

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.

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 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.**

**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.**

✕ The Passion Gospel

The Passion narrative is read with the individual parts as follows:

N= Narrator

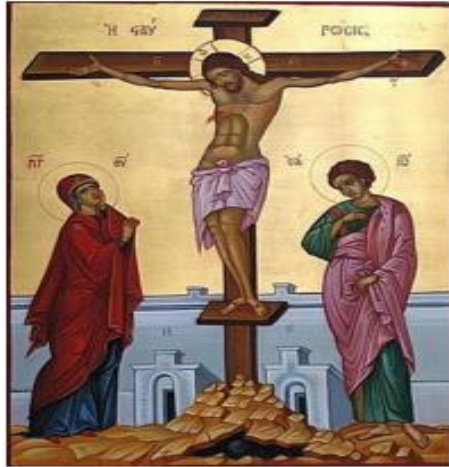
J= Jesus

O= Others

C= Crowd or Congregation

You are all encouraged to participate during the Gospel.

**THE PASSION
OF OUR LORD JESUS CHRIST
ACCORDING TO JOHN**
John 18:1-19:42



N Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

J Who are you looking for?

N They answered,

C ***Jesus the Nazarene.***

N He said,

J I am he.

- N Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,
- J Who are you looking for?
- N They said,
- C *Jesus the Nazarene.***
- N Jesus replied,
- J I have told you that I am he. If I am the one you are looking for, let these others go.
- N This was to fulfil the words he had spoken: 'Not one of those you gave me have I lost'.
- N Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,
- J Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?
- N The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.
- Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,
- O Aren't you another of that man's disciples?

- N He answered,
- O I am not.
- N Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned Jesus about his disciples and his teaching. Jesus answered,
- J I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.
- N At these words, one of the guards standing by gave Jesus a slap in the face, saying,
- O Is that the way to answer the high priest? N Jesus replied, J If there is something wrong in what I said, point it out; but if there is no offense in it, why do you strike me?
- N Then Annas sent him, still bound, to Caiaphas, the high priest. As Simon Peter stood there warming himself, someone said to him,
- O Aren't you another of his disciples?
- N He denied it saying,
- O I am not.
- N One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,
- O Didn't I see you in the garden with him?

- N Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the Passover. So, Pilate came outside to them and said,
- O What charge do you bring against this man?
- N They replied,
- C *If he were not a criminal, we should not be handing him over to you.***
- N Pilate said,
- O Take him yourselves, and try him by your own Law.
- N The Jews answered,
- C *We are not allowed to put a man to death.***
- N This was to fulfil the words Jesus had spoken indicating the way he was going to die. So, Pilate went back into the Praetorium and called Jesus to him, and asked,
- O Are you the king of the Jews?
- N Jesus replied,
- J Do you ask this of your own accord, or have others spoken to you about me?
- N Pilate answered,
- O Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?
- N Jesus replied,

J Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

N Pilate said,

O So you are a king then?

N Jesus answered,

J It is you who say it. Yes, I am a king. I was born for this; I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

N Pilate said,

O Truth? What is that?

N And with that he went out again to the Jews and said,

O I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

N At this they shouted:

C *Not this man, but Barabbas.*

N Barabbas was a brigand.

N Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

C *Hail, king of the Jews!*

N And they slapped him in the face. Pilate came outside and said to them,

C *Look, I am going to bring him out to you to let you see that I find no case.*

N Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

O Here is the man.

N When they saw him the chief priests and the guards shouted,

C *Crucify him! Crucify him! N Pilate said,*

O Take him yourselves and crucify him: I can find no case against him.

N The Jews replied,

C *We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.*

N When Pilate heard them say this, his fears increased. Reentering the Praetorium, he said to Jesus, O Where do you come from?

N But Jesus made no answer. Pilate then said to him,

O Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

N Jesus replied,

J You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

N From that moment Pilate was anxious to set him free, but the Jews shouted,

C *If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.*

- N Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,
- O Here is your king.
- N They said,
- C ***Take him away, take him away. Crucify him!***
- N Pilate said,
- O Do you want me to crucify your king?
- N The chief priests answered,
- C ***We have no king except Caesar.***
- N So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull, or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews'. This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,
- C ***You should not write 'King of the Jews', but 'this man said: I am King of the Jews'.***
- N Pilate answered,
- O What I have written, I have written. N When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

C ***Instead of tearing it, let's throw dice to decide who is to have it***

N In this way the words of scripture were fulfilled: They shared out my clothing among them. They cast lots for my clothes. This is exactly what the soldiers did. Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

J Woman, this is your son.

N Then to the disciple he said,

J This is your mother.

N And from that moment, the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

J I am thirsty.

N A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

J It is accomplished;

N And bowing his head he gave up the spirit.

(All kneel and pause a moment.)

N It was Preparation Day, and to prevent the bodies remaining on the cross during the Sabbath - since the Sabbath was a day of special solemnity - the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then the other. When they came to Jesus, they found that he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken, and again, in another place scripture says: They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus though a secret one because he was afraid of the Jews asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well the same one who had first come to Jesus at night-time and he brought 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, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

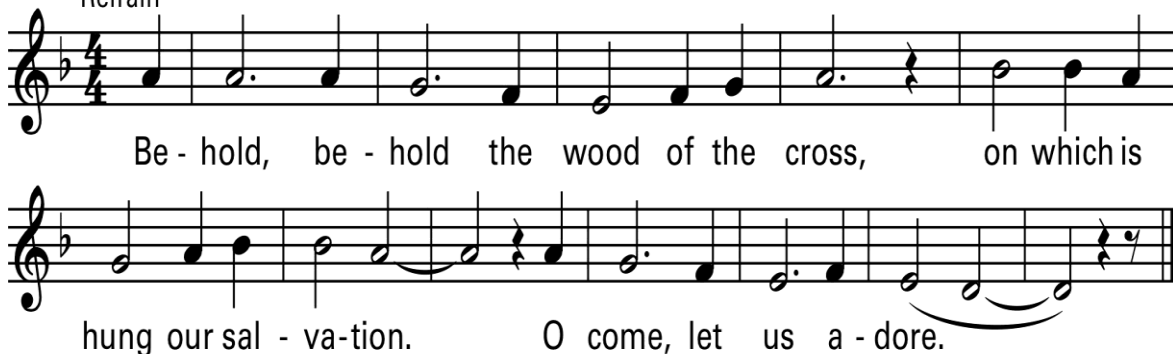
The text of St John's Passion Narrative (John 18:1-19:42) is based on the New Revised Standard Version of the Bible (NRSV)

✠ Sermon

BEHOLD THE WOOD

Dan Schutte

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 - on the ground and die, it
2. And when my hour of glo - ry comes as all was meant to be,
3. For there can be no great-er love — shown up - on this land than
4. My Fa-ther, if it be your plan, this cup might pass me by; yet
5. For sure - ly he has borne our tears, is wound-ed by our sin, and
6. My bod - y now is torn with pain, my friends have left and gone. O

to Refrain



1. shall re - main but a sin - gle grain and not give life.
2. you shall see me lift - ed up up - on a tree.
3. in the one who came to die that we might live.
4. let it hap - pen as you will if I must die.
5. yet he o - pens not his mouth that we might live.
6. lov - ing Fa - ther, take my life in - to your hands.

✠ The Solemn Intercession

please stand

Dear people of God, our heavenly Creator 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 Christ might be delivered from the power of sin and death and become heirs of eternal life.

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 Bishop of Toronto, for Carmen, moderator of the United Church, and all the people of this community, for all Christians in this community, for those about to be baptized, that the Lord will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

*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. **Amen.***

Let us pray for all nations and peoples of the earth, and for those in authority among them: for Charles our King and all the Royal Family, for the Prime Minister and for the government of this country, for the premier of this province and the members of the legislature, for the mayor of this municipality and those who serve with her on the town council, for all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord.

Silence

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. Amen

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.

Silence

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. Amen

Let us pray for God's creation and for the whole web of life, for those people and creatures who have been betrayed by human greed and faithlessness; for nations and communities suffering deluge or drought, for species on the brink of extinction, for families and those dispossessed of home and land, for future generations inheriting the fruits of human neglect and exploitation, that God, Source of life, will show us anew the miracle of creation, proclaimed in our beginnings, and promised in our future.

Silence

Oh God, you created the heavens and the earth and saw that it was good. Give us the eyes to see your goodness in all that gives life, and give us the will to put to death our indifference to your creation, that rising with you to new life we may participate in the healing and restoration of the earth. Amen.

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.

Silence

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. Amen.

Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have departed this life and have died in the peace of Christ, and those whose faith is known to God alone we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in 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. **Amen.**

WERE YOU THERE

WERE YOU THERE



- | | |
|--|----------|
| 1. Were you there when they cru - ci - fied my Lord? | Were you |
| 2. Were you there when they nailed him to the tree? | Were you |
| 3. Were you there when they laid him in the tomb? | Were you |



- | | |
|---|-----|
| 1. there when they cru - ci - fied my Lord? | Oh! |
| 2. there when they nailed him to the tree? | Oh! |
| 3. there when they laid him in the tomb? | Oh! |



- 1-3. Some-times it caus-es me to trem-ble, trem-ble, trem-ble.



- | |
|--|
| 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 laid him in the tomb? |

Text: 10 10 14 10. Text and music: African American Spiritual

As our Saviour taught us, let us pray,

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

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.

✠ Meditation on the Cross of Jesus

This is the wood of the cross, on which hung the Saviour of the world.

Come let us worship.

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.

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

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.

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

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.

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

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.

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

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.

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

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.

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

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.

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

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.

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

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.

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

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.

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

HOLY WEEK

Jesus, Remember Me

459

Chord progression: Eb, Fm7, Bb, Eb

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of music is written in 3/4 time with a key signature of three flats (Bb, Eb, Fb). The melody is in the treble clef, and the bass line is in the bass clef. The melody consists of quarter and eighth notes, with a final quarter rest. The bass line consists of quarter and eighth notes, with a final quarter rest.

Chord progression: Cm, Fm/Ab, Bb, Eb

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of music continues the melody and bass line from the first system. The melody is in the treble clef, and the bass line is in the bass clef. The melody consists of quarter and eighth notes, with a final quarter rest. The bass line consists of quarter and eighth notes, with a final quarter rest.

As our Saviour taught us, let us pray,

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

Send down your abundant blessing, Lord, upon your people who have devoutly recalled the death of your Son in the sure and certain hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord.



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emailiancarter@gmail.com

Kim Smith
Deputy Rector's Warden

kimberleydsmith0@gmail.com

John Marshall
Deputy People's Warden

john.matthew.marshall@outlook.com

MINISTERS OF THE DAY

Music Director

Bruno Zuccato

Lector(s)

Bolton United & Christ Church Readers

Prayer Leader(s)

Rev. Don, Carol Whitehead,
James Clarke, Wilma Clarke

Sidesperson(s)/Greeter(s)

Anne Duck

Chancel Guild

Ruth May