

Good Friday

April 3, 2026 • 7:30 p.m.

*The People's responses are in **bold**.*

The ministers enter in silence. Please remain seated.

OPENING MOTET

Vere languores

Tomás Luis de Victoria

*Vere languores nostros ipse tulit
et dolore nostros ipse portavit;
Cujus livore sanati sumus.
Dulce lignum, dulces clavos, dulcia ferens pondera,
quae sola fuisti digna sustinere
Regem coelorum et Dominum.*

Truly He Himself bore our griefs,
and He Himself carried our sorrows;
by His wounds we are healed.
Sweet cross, sweet nails, sweetly bearing the weight,
you alone were worthy to bear
the King of heaven and the Lord.

—Isaiah 53:4–5

All then kneel in body or spirit for silent prayer.

OPENING ACCLAMATION & COLLECT OF THE DAY

Blessed be our God.

For ever and ever. Amen.

Let us pray.

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

Amen.

THE LESSONS *Sit*

FIRST LESSON

Isaiah 52:13–53:12

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

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

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

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the

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

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

The Word of the Lord.

Thanks be to God.

PSALM 22:1–11

Deus, Deus meus (sung by the Choir)

Plainsong, Tone 2

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my
mother’s womb.
- 11 Be not far from me, for trouble is near,*
and there is none to help.

SECOND LESSON

Hebrews 10:16–25

The Holy Spirit testifies 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,” 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.

The Word of the Lord.
Thanks be to God.

HYMN 167 *Stand in body or spirit*

There is a green hill far away

Horsley

1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

THE PASSION GOSPEL

John 18:1—19:42

The Passion Gospel is chanted by the choir.

Evangelist The Passion of our Lord Jesus Christ according John.

The People are seated.

Evangelist Jesus 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,

Jesus Whom are you looking for?

Evangelist They answered,

Crowd Jesus of Nazareth.

Evangelist Jesus replied,

Jesus I am he.

Evangelist 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,

Jesus Whom are you looking for?

Evangelist And they said,

Crowd Jesus of Nazareth.

Evangelist Jesus answered,

Jesus I told you that I am he. So if you are looking for me, let these men go.

Evangelist 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,

Jesus Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Evangelist So the soldiers, their officer, and the 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 them 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,

Woman You are not also one of this man’s disciples, are you?

Evangelist He said,

Peter I am not.

Evangelist 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,

Jesus I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish people 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.

Evangelist When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Police Officer Is that how you answer the high priest?

Evangelist Jesus answered,

Jesus If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Evangelist Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Crowd You are not also one of his disciples, are you?

Evangelist He denied it and said,

Peter I am not.

Evangelist One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave Did I not see you in the garden with him?

Evangelist 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,

Pilate What accusation do you bring against this man?

Evangelist They answered,

Crowd If this man were not a criminal, we would not have handed him over to you.

Evangelist Pilate said to them,

Pilate Take him yourselves and judge him according to your law.

Evangelist They replied,

Crowd We are not permitted to put anyone to death.

Evangelist (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,

Pilate Are you the King of the Jews?

Evangelist Jesus answered,

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

Evangelist Pilate replied,

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

Evangelist Jesus answered,

Jesus 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 Jewish authorities. But as it is, my kingdom is not from here.

Evangelist Pilate asked him,

Pilate So you are a king?

Evangelist Jesus answered,

Jesus 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.

Evangelist Pilate asked him,

Pilate What is truth?

Evangelist After he had said this, he went out to them again and told them,

Pilate 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?

Evangelist They shouted in reply,

Crowd Not this man, but Barabbas!

Evangelist 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,

Crowd Hail, King of the Jews!

Evangelist And striking him on the face. Pilate went out again and said to them,

Pilate Look, I am bringing him out to you to let you know that I find no case against him.

Evangelist So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate Here is the man!

Evangelist When the chief priests and the police saw him, they shouted,

Crowd Crucify him! Crucify him!

Evangelist Pilate said to them,

Pilate Take him yourselves and crucify him; I find no case against him.

Evangelist The crowd answered him,

Crowd We have a law, and according to our law he ought to die because he has claimed to be the Son of God.

Evangelist Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate Where are you from?

Evangelist But Jesus gave him no answer. Pilate therefore said to him,

Pilate Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Evangelist Jesus answered him,

Jesus 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.

Evangelist From then on Pilate tried to release him, but they cried out,

Crowd If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Evangelist 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 crowd,

Pilate Here is your King!

Evangelist They cried out,

Crowd Away with him! Away with him! Crucify him!

Evangelist Pilate asked them,

Pilate Shall I crucify your King?

Evangelist The chief priests answered,

Crowd We have no king but the emperor.

Evangelist Then he handed him over to them to be crucified.

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.

The People stand.

Evangelist 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 people 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 said to Pilate,

Crowd Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

Evangelist Pilate answered,

Pilate What I have written I have written.

Evangelist 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,

Crowd Let us not tear it, but cast lots for it to see who will get it.

Evangelist 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.

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,

Jesus Woman, here is your son.

Evangelist Then he said to the disciple,

Jesus Here is your mother.

Evangelist 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 fulfill the scripture),

Jesus I am thirsty.

Evangelist 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,

Jesus It is finished.

Evangelist Then he bowed his head and gave up his spirit.

A period of silence is kept.

Evangelist 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 Jewish authorities, 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.

Stand in body or spirit

HYMN 172

Were you there when they crucified my Lord?

Were You There

THE SOLEMN COLLECTS

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 everlasting life.

We pray, therefore, for people everywhere according to their needs.

The People kneel in body or spirit.

Let us pray for the holy Catholic 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 Anne, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose 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 their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Donald, the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
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 in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name

That unity and concord may exist between Jews and Christians in obedience to God's will.

Silence

God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. So bless the children of your covenant that we together may attain the fullness of your blessing for the world. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed
For those who are ill in body, mind, or spirit
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are persecuted for the sake of Christ
For prisoners, refugees, and captives
For victims of war, genocide, and trafficking, and all 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: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; 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 those who have not embraced God's redemptive love;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who are persecutors of his disciples
For those 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 all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation 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 world 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 favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility 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.**

MOTET *Sit*

Crux fidelis

attr. John IV, King of Portugal

*Crux fidelis inter omnes, arbor una nobilis, nulla silva
talem profert fronde, flore, germine. Dulce lignum,
dulces clavos, dulce pondus sustinet.
Amen.*

Faithful cross, above all others, noblest of trees, nothing
so blessed has grown there, not branches or blossoms.
Sweet wood, sweet nails, sweet burden hanging on you.
Amen.

CONFESSION OF SIN *Kneel or stand in body or spirit*

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

The Almighty and merciful Lord grant you absolution and remission of all your sins, true
repentance, amendment of life, and the grace and consolation of his Holy Spirit.
Amen.

THE PRAYERS *Stand*

And now, as our Savior Christ has taught us, we are bold to say,

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,
and the power, and the glory,
for ever and ever. Amen.

THE ADMINISTRATION OF COMMUNION FROM THE RESERVED SACRAMENT *Sit*

All are welcome at the Lord's table at Saint Paul's. Baptized Christians are welcome to receive Holy Communion. All are welcome to come forward to receive a blessing— please indicate this by crossing your arms over your chest. In the interest of public health, Saint Paul's does not practice intinction, that is, the dipping of the Bread into the Wine. Gluten-free wafers are available. If you are mobility impaired, and would like Communion brought to your pew, simply notify an usher. If you would like to learn more about Baptism, please speak to one of our priests.

THE CONCLUDING COLLECT *Kneel in body or spirit*

Let us pray.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.

Amen.

The people depart in silence after the ministers have exited the Nave.

Today's Offering

Offerings left in the basket near the entrance will be donated to the
Good Friday Offering of the Episcopal Church.



For more than 100 years, Episcopalians have generously shared their love, compassion, and financial gifts to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. These gifts have made an astounding difference in the lives of many people in the homeland of Jesus and beyond. Thank you for your generosity, the need is greater than ever.

Concerning the Good Friday Liturgy and The Passion Gospel according to John

Our Holy Week liturgies are among the most ancient and cherished of our tradition. Regrettably, however, throughout Christian history these services have tragically encouraged hostility towards the Jewish people.

Specifically, the ‘Ioudaioi’ of St. John’s Gospel—translated ‘the Jews’—has too often been used to ascribe responsibility for the crucifixion to the Jewish people as a whole. It is crucial for us to remember that this term refers to specific Jewish religious leaders at the time of Jesus’ Passion. John’s Gospel is not meant to be anti-Semitic but has been used to perpetuate the sin of anti-Semitism throughout history. Our Christian faith calls us to renounce the sin of anti-Semitism and to undertake responsible and sensitive interpretation of these texts.

Accordingly, today’s service reflects an alternate Good Friday liturgy approved by the 2024 General Convention of the Episcopal Church. It reflects several adaptations to the original liturgy of the 1979 Prayer Book, including a specific intercession that prays for “peaceful relations” between Jews and Christians and “[laments] Christian acts of prejudice and violence against” the Jewish people.

The story of The Great Three Days continues with these services:

— Saturday, April 4 —

Holy Saturday Liturgy, 10 a.m.

Family Easter Vigil, 5:30 p.m.

The Great Vigil of Easter at Trinity Cathedral, Cleveland, 8 p.m.

— Sunday, April 5 —

Easter Day Holy Eucharist, 7:30 a.m., 9 a.m., 11:15 a.m (*Livestreamed*)

PARTICIPANTS IN TODAY'S SERVICE

<i>Officiant</i>	The Rev'd Patricia Rose
<i>Preacher</i>	Lauren Dockery
<i>Assisting Priest</i>	The Rev'd T.J. Freeman <i>SMMS</i>
<i>Chalice Ministers</i>	John Gates, April Siegel-Green
<i>Altar Guild</i>	Lee Deininger
<i>Lectors</i>	Jason Chance, Sarah-Theresa Murakami
<i>Ushers</i>	Cathy Albers, Jim Nicks
<i>Livestream Operator</i>	Charles Parsons
<i>St. Paul's Chamber Choir</i>	Kevin Jones, <i>Director</i>

Emily Stauch, Carolyn Hoff, Jamie Ivancic, John McElliott,
David Root, Bradley Upham, Joel Kincannon, Jamie Felix-Toll,
Matthew Garvey.

Gospel Passion Participants

<i>Evangelist</i>	Kevin Jones
<i>Jesus</i>	Matthew Garvey
<i>Woman</i>	Carolyn Hoff
<i>Peter</i>	Bradley Upham
<i>Police/Slave</i>	Jamie Ivancic
<i>Malchus' relative</i>	Joel Kincannon
<i>Pilate</i>	David Root

PERMISSIONS

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St. Paul's seeks to include those who cannot be present with us today in the worshipping life of our community. As part of this commitment to evangelism and hospitality, today's service will be livestreamed and may be photographed. If you wish to be seated outside the reach of the cameras, please notify an usher and they will direct you to the appropriate section of the church.

St. Paul's Episcopal Church • 2747 Fairmount Blvd., Cleveland Heights, OH 44106 • (216) 932-5815 • www.StPaulsCLE.org