

(Please silence all cell-phones & digital devices until after the Service! Thank you.)

Hymns, in numerical order, are in the 1982 Hymnal; service music is listed on the service leaflet and may be found in the front of the 1982 Hymnal, with "S" before the number. "BCP" with a page number, refers to The Book of Common Prayer.

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

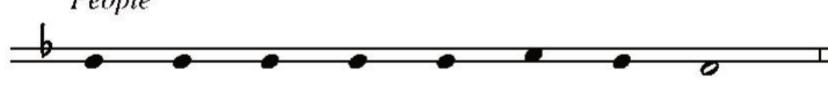
Immediately before the Collect, the Celebrant may chant

Celebrant



Bless - ed be our God.

People



For ev - er and ev - er. A - men.

COLLECT OF THE DAY

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 FIRST READING – Isaiah 52:13-53:12

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.
People **Thanks be to God.**

PSALM 22 – Read responsively by whole verse

BCP p. 610

- 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.

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

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

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

15 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.

16 **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.**

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

18 **Be not far away, O LORD; *
you are my strength; hasten to help me.**

19 Save me from the sword, *
my life from the power of the dog.

20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.

23 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.

24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.

27 For kingship belongs to the LORD; *
he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD'S for ever.

30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

THE EPISTLE – Hebrews 10:16-25

Reader A reading from the Letter to the Hebrews.

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.

Reader The Word of the Lord.
People **Thanks be to God.**

SEQUENCE HYMN – #164 Alone thou goest forth

Bangor

THE PASSION GOSPEL – John 18:1-19:42

The Passion of our Lord Jesus Christ according to John.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

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, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to 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.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I

have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you."

Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to 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?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to re-lease for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

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. **[All Stand]** 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.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to 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. **[All kneel, silence is kept for a moment.]**

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new

tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

SOLEMN REFLECTION

HOMILY

The Very Rev. Rebecca A. Barnes

All sit.

Hymn #172 *Were you there*

Where you there

THE SOLEMN COLLECTS (Sung)

All standing, as able, the Deacon, or other person appointed, says to the people:

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.

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 Sean, 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 all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed
For the sick, the wounded, and the crippled
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: 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 all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and
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 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 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.

Hymn #458 My song is love unknown

Love Unknown

VENERATION OF THE CROSS

A cross is brought into the church, as the following antiphon is said three times.

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

The people are invited to come forward to venerate during the anthems. Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

O vos omnes, Pablo Casals (1876-1973)

O vos omnes, o vos omnes qui transitis per viam attendite,
attendite, attendite et videte: si est dolor sicut dolor meus, O
vos omnes, o vos omnes qui transitis per viam.

*Is it nothing to you, all ye that pass by? Behold, and see if
there be any sorrow like unto my sorrow, which is done
unto me, wherewith the LORD hath afflicted me in the
day of his fierce anger. (Lamentations 1:12)*

Anthem 1

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 scoured 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.**

A period of silent reflection follows.

Crux fideles, John IV, King of Portugal (1604-1656)

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

Faithful cross, above all other,
One and only noble tree:
None in foliage, none in blossom,
None in fruit thy peer may be.
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee!

Anthem 2

The congregation is invited to reads the parts in italics.

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

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

A period of silent reflection follows.

Hymn #474 When I survey the wondrous cross

Rockingham

THE GOOD FRIDAY OFFERING

The people remain seated while an offering is received. This Good Friday, as for the past 103 years, The Episcopal Church will receive an offering for the Episcopal Diocese of Jerusalem and the Middle East, symbolizing unity with and concern for those who witness to Christ through that region. Funds received through the Good Friday offering are used to run hospitals, schools, orphanages, and many other programs for the benefit of people of all faiths.

MINISTRATION OF HOLY COMMUNION FROM THE RESERVED SACRAMENT

The people stand to sing as sacrament is carried from the altar of repose into the assembly.

THE CONFESSION OF SIN

BCP p. 362

Celebrant:
Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People:
Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,

by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Celebrant:

Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all
goodness, and by the power of the Holy Spirit keep you in
eternal life. Amen.

THE LORD'S PRAYER

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

People and Celebrant

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.

Holy Communion is administered from the reserved Sacrament.

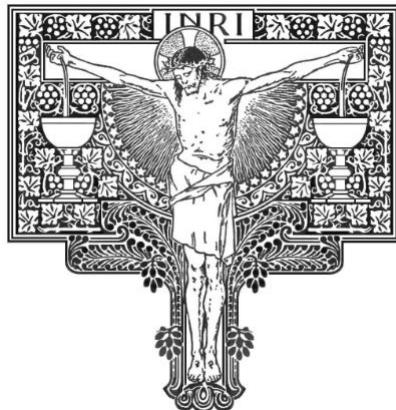
The service concludes with the following prayer.

Celebrant: 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.

People: **Amen.**

The Congregation remains in place while the Celebrant and altar party depart in silence. The bell is tolled 33 times, once for each year of Jesus' earthly life.

All are invited to remain for silent reflection and prayer before departing in silence. Immediately following this service the Rite of Reconciliation is offered at the altar rail.



CATHEDRAL LIFE | APRIL 18
ST. PAUL'S CATHEDRAL – SPCBUFFALO.ORG

2025 Holy Week and Easter at St. Paul's

EASTER VIGIL – April 19, The Great Vigil of Easter, 8:00 p.m.

EASTER DAY – April 20, The Day of the Resurrection, 8 a.m. (said); Festival Choral Eucharist, 10:15 a.m.

Easter Sunday Tradition *Submitted by Michael Bonilla, Warden*

It has been a tradition now for several years, that you are invited to take a plant or two from the high altar to bring to a shut-in or someone who you think might be delighted to have a little Easter joy. I will be available after the service to help anyone wishing to do so. You can even take one home for yourself. The flowers will not be watered during the week and will die, so let's make someone's life a little cheerier by your thoughtfulness.

Good Friday Offering

The Good Friday Offering supports the ministry of The Episcopal Church in Jerusalem and the Middle East. This Lent, the need is almost unfathomable, and we ask you to join in making a generous gift. There are Good Friday envelopes at the back of the church. If donating by check, make the check payable to St. Paul's Cathedral with DFMS in the memo line. Place your donation in the alms basin. St. Paul's will send one check for the total contribution. Please see today's bulletin insert for more information about the Good Friday Offering.

Easter Brass Quintet

This year's Easter music will feature brass quintet musicians from the Eastman School of Music, along with organ and timpani. Contributions to defray the cost of our special Easter music will be gratefully accepted, and can be placed in the alms basin at church or mailed to the Cathedral office at 4 Cathedral Park Buffalo, NY 14202. Checks should be made payable to St. Paul's Cathedral with "Easter Brass" noted on the memo line. You may choose instead to donate online at www.spcbuffalo.org. Select "Special Music" in the drop-down menu. Thank you!

Garden of Love Sorting Saturday

We don't have enough clothing to have a quarterly sorting day this quarter, but save the last Saturday of June to join us for a beginning of Summer sorting Saturday. And, speaking of Summer, we could REALLY use some good clean summer clothing for men. Shorts, tees, etc. all clean and wearable. You can bring the clothing to church on Sunday or drop it off at the FMC during the week. Thanks.

Join us in The Annual Earth Day Spring Sweep Clean Up!

Saturday April 26 th , 10am – 12:00, Peter Street Park, 10 Peter St., Buffalo.

Every April the Buffalo Niagara Waterkeepers hosts one of the largest cleanup events in the Western New York region – the Spring Sweep. The Annual Earth Day Spring Sweep clean up is part of the annual Great Lakes CleanUP, where volunteers from across the Great Lakes region join in to remove litter from our shorelines and protect our waterways. The Spring Sweep gets over 1,000 volunteers together around Earth Day to remove thousands of pounds of trash from our shorelines and communities.

The Great Lakes is the drinking water resource for over 40 million people and we are excited to participate in this region-wide stewardship event. Come join with members of the St. Paul's Social Justice Action Team (SJAT) for this important event.. Wear comfortable footwear. Equipment, gloves & bags supplied. Lunch to follow. For more information, please see Kim O'Connell or email her at 2881fix@gmail.com

Prayer and Pastoral Care

We lift up the following in prayer: Karl, Shauna, Barbara, Larry and Diane, Byron, Chris, Tabatha, Joe, Nick, Wayne, Carl, Lori, Brandy and family, Larry Carol, Renee, Sharon, Elaine, Don, Anne, Jim, Judy, and Shirley. We also remember all those who have died, especially Tim, the victims of the Myanmar earthquake, and those whose anniversary of death we mark this week. We pray for them and their loved ones who remember them.



BULLETIN INSERTS

The Good Friday Offering

Lent 2025

Dear People of God in The Episcopal Church:

For 103 years, the Good Friday Offering has supported the ministry of The Episcopal Church in Jerusalem and the Middle East. This Lent, the need is almost unfathomable, and I ask you to join me in making a generous gift at iam.ec/goodfridayoffering.

We do not know what the political future of the Holy Land will be; but whatever that future, our siblings in Christ in The Episcopal Church in Jerusalem and the Middle East will continue to serve God's people through their congregations, hospitals, schools, orphanages, and humanitarian aid programs. These vital ministries serve people of all faiths without distinction, bearing witness to the power of hope and healing across divides.

Your gift to the Good Friday Offering will support ministry at al-Ahli Hospital in Gaza, which has continued to provide essential health care services despite the violence of war; St. George's in Baghdad, Iraq, and its medical center; an eye clinic at Christ Church in Yemen; and the powerful Christian presence of All Saints' Episcopal Church in Damascus, Syria, and All Saints' Episcopal Church in Beirut, Lebanon.

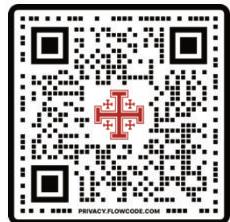
It is easy to feel powerless in the face of the human suffering we have witnessed in the Holy Land, but with a gift to the Good Friday Offering at iam.ec/goodfridayoffering, we can help The Episcopal Church in Jerusalem and the Middle East turn despair into hope for thousands of God's people across their region.

Thank you for your generous support this Lent.

Presiding Bishop Sean Rowe
The Episcopal Church

To make your gift today:

- Scan the QR code at right
- Visit iam.ec/goodfridayoffering
- Send a check with "Good Friday Offering" in the memo line to:
The Episcopal Church (DFMS)
PO Box 958983
St. Louis, MO 63195-8983



Information, including bulletin covers, inserts, and more, is available at iam.ec/goodfridayoffering. Questions may be directed to Archdeacon Paul Feheley, Middle East partnership officer, at pfeheley@episcopalchurch.org or 212-716-6222.



Holy Week & Easter Services at Saint Paul's

Sunday, April 13

Sunday of the Passion (Palm Sunday)

8:00am - Spoken Eucharist *Richmond Chapel*

10:15am - Solemn Choral Eucharist *Cathedral*

+

Wednesday, April 16

Wednesday in Holy Week

12:05pm - The Holy Eucharist with Healing *Oratory Chapel*

+

Thursday, April 17

Maundy Thursday

7:00pm - The Holy Eucharist with Foot Washing *Cathedral*

The Night Watch to follow

+

Friday, April 18

Good Friday

12:05 - Stations of the Cross

7:00pm - Liturgy of the Day

Confession will be available following the Liturgy

+

Saturday, April 19

The Great Vigil of Easter

8:00pm

+

Sunday, April 20

The Sunday of the Resurrection

8:00am - Spoken Eucharist *Richmond Chapel*

10:15am - Festive Choral Eucharist *Cathedral*

New or visiting today? Everything you need to participate in worship is in this bulletin and the Hymnal in the pew (red or blue). We invite you to join in praying, singing, and responding, as you are comfortable.

Restrooms are located on the lower level. From the elevator, proceed through the double glass doors and look to your right for an accessible restroom. Additional restrooms are on the same level, to the left, near the kitchen.

Children are always welcome in worship and are invited to explore! Greeters can provide activity kits, available in the back of the church. Godly Play is also offered. For details: cathedral@spcbuffalo.org.

SERVING IN WORSHIP TODAY

Katherine Woodard, Usher
Kourosh Karami, Livestreaming Technician

Chris Casto, Roger Woodard, Readers
Jessy Alexander, Katherine Woodard, Readers of the Anthems
Dean Rebecca, Deacon Phil, Roger Woodard, Readers of the Gospel
Ky VerHoef, Cantor on the Solemn Collects

The Choir of St. Paul's Cathedral
Peter Smith; Guest Organist

The Rev. Phil Cunningham, Deacon
The Very Rev. Rebecca A. Barnes; Celebrant

THE PARTNERSHIP DIOCESES OF NWPA and WNY
<https://episcopalpartnership.org/>

CATHEDRAL CLERGY / STAFF

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The Reverend Philip Cunningham, Cathedral Curate · 716-713-9738
Teresa Carter, Administrator · teresa@spcbuffalo.org · 855-0900 ext. 222
Ron J. Diebold, Maintenance · ron@spcbuffalo.org

CATHEDRAL WARDENS

Estelle Siener, Warden (estelle.siener@gmail.com) · Michael Bonilla, Warden (bonz5647@yahoo.com)

ST. PAUL'S EPISCOPAL CATHEDRAL
spcbuffalo.org · 716-855-0900 · Facebook and Instagram: [spcbuffalo](https://www.facebook.com/spcbuffalo)
139 Pearl Street, Buffalo, New York 14202 · Offices and Mailing Address: 4 Cathedral Park



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