

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

PRELUDE – Organ Voluntary

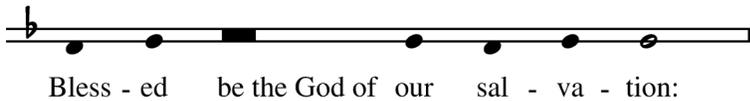
THE ENTRANCE RITE

PROCESSIONAL HYMN – #440 Blessed Jesus, at thy word

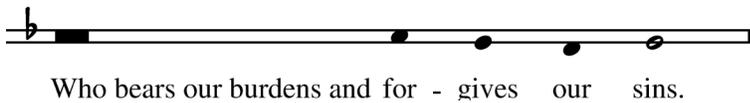
Quittez, Pasteurs

THE OPENING ACCLAMATION

Celebrant



People



The Celebrant may say

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

KYRIE – Missa Brevis, No. 4

Eleanor Daley (b. 1955)

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

THE COLLECT OF THE DAY

The Celebrant says to the people

Celebrant God be with you.

People **And also with you.**

Celebrant Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

All sit.

THE LITURGY OF THE WORD

THE FIRST READING

1 Samuel 16:1-13

Reader A reading from the First Book of Samuel.

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Reader Hear what the Spirit is saying to God's people.

People **Thanks be to God**

- 1 The Lord is my shepherd; *
I shall not be in want.
- 2 **He makes me lie down in green pastures *
and leads me beside still waters.**
- 3 He revives my soul *
and guides me along right pathways for his Name's sake.
- 4 **Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.**
- 5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.
- 6 **Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the Lord for ever.**

THE EPISTLE

Ephesians 5:8-14

Reader A reading from the Letter to the Ephesians.

Once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!
Rise from the dead,
and Christ will shine on you.”

Reader Hear what the Spirit is saying to God’s people.

People **Thanks be to God**

All remain standing, as able.

The ✠ Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you, Lord Christ.**

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also

want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

Reader The Gospel of our Savior.

People **Praise to you, Lord Christ**

THE SERMON

The Very Reverend Rebecca A. Barnes

THE NICENE CREED – *Spoken; All Stand, as able*

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. **Amen.**

THE PRAYERS OF THE PEOPLE

Intercessor: God of wholeness and light, you have called us and made us children of light,
hear us as we pray for all of your creation saying, *Hear our prayer.*

For the Church: especially for Sarah, Archbishop of Canterbury, Sean our Presiding Bishop
and Stephen, our Bishop Provisional, that we may do the works of God while it is day,
bringing God's light and hope to the world, we pray to you, O God. **Hear our prayer.**

For this Cathedral community, that our Lenten observances may wake us from sleep and
fill us with light to bring forth all that is good and right and true, we pray to you, O God.
Hear our prayer.

For God's people caught in the midst of war: for those who have died and for the children
and the vulnerable ones who often bear the greatest share of the suffering, for those
serving in the militaries of all the countries touched by war, that all may be gathered
under the banner of the Prince of Peace as children of one God, we pray to you, O God.
Hear our prayer.

For the leaders of the world, that God will guide them toward peace and an
understanding that we are all children of Adam and brothers and sisters in humanity, we
pray to you, O God. **Hear our prayer.**

For all in positions of leadership, that they may have the foresight to act with charity and
true concern for the well-being of those they are meant to serve, we pray to you, O God.
Hear our prayer.

For all who are bound by the blindness of prejudice, that God will free them from judging others and open their eyes to the value and dignity of every human person, we pray to you, O God. **Hear our prayer.**

For all who are lonely, anxious or afraid, and for those in need of our prayers especially John, Mariann & Tom, Elle & Reid, Alex, Clark, Lisa and family, Andrea, Byron, Chris, Joe, Lori, Larry, and those on the Cathedral Pastoral Care list, that their hearts and souls may be revived by the Lord who is their Shepherd, we pray to you, O God. **Hear our prayer.**

For all those who have died, remembering especially James, Nurul, and those whose anniversaries of death we mark this week, that they may dwell in the house of the Lord forever, we pray to you, O God. **Hear our prayer..**

In the communion of Blessed Mary the God-bearer, Blessed Paul, and all the saints, let us commend ourselves, and one another, to Christ our God. **To you, O Lord our God.**

Celebrant: God of Light, hear our prayers and bring us to a new vision of your glory; strengthen us with the power of your healing love and knit us together in the communion of your compassion and grace. All this we pray in the name of Jesus Christ who is our life and our hope. **Amen.**

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy, **we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

The Bishop, when present, or the Priest, stands and says

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

THE PEACE

All stand, as able

Celebrant The peace of Christ be always with you.

People **And also with you.**

Then the Ministers and the People may greet one another in the name of the Lord.

THE HOLY COMMUNION

OFFERTORY SENTENCE

BCP page 343-344

Walk in Love, as Christ loved us and give himself for us, an offering and sacrifice to God.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

OFFERTORY ANTHEM – My Eyes for Beauty Pine

Herbert Howells (1892-1983)

My eyes for beauty pine
My soul for Goddes grace:
No other care nor hope is mine
To heaven I turn my face

One splendour thence is shed
From all the stars above:
'Tis named when God's name is said
'Tis Love, 'tis heavenly Love

And every gentle heart
That burns with true desire
Is lit from eyes that mirror part
Of that celestial fire

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The People remain standing

failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory.

Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said:

“Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said:

“Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

THE MEMORIAL ACCLAMATION

S133

Celebrant

There - fore we pro - claim the mys - ter - y of faith:

Celebrant and People

Christ has died. Christ is ris - en. Christ will come a - gain.

The Celebrant continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Blessed Mary the God Bearer, Blessed Paul and all

your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

THE GREAT AMEN

S142

Musical notation for 'THE GREAT AMEN'. It consists of two staves. The first staff is labeled 'Celebrant' and the second 'People'. Both staves show a melodic line with a final note that has a fermata. The lyrics 'A-men.' are written below the second staff.

THE LORD'S PRAYER

S148

Musical notation for 'THE LORD'S PRAYER'. It consists of eight staves of music with lyrics underneath. The first staff is labeled 'Celebrant' and the second 'Celebrant and People'. The lyrics are: 'As our Sa - vior Christ has taught us, we now pray, Our Fa - ther in hea - ven, hal - lowed be your Name, your king - dom come, your will be done, on earth as in hea - ven. Give us to - day our dai - ly bread. For - give us our sins as we for - give those who sin a - gainst us. Save us from the time of tri - al, and de - liv - er us from e - vil. For the king - dom, the power, and the glo - ry are yours, now and for ev - er. A - men.'

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

Lamb of God, you take away the sins of the world: have mercy on us.
Lamb of God, you take away the sins of the world: have mercy on us.
Lamb of God, you take away the sins of the world: grant us peace.

INVITATION TO COMMUNION

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

We welcome all baptized persons, regardless of age or denomination, to receive communion at Saint Paul's. Communion will be distributed at the high altar and at the crossing; the people will be invited by row to come forward; you may return to your pew by the side aisles. Anyone needing assistance may indicate so to an usher and communion will be brought to you at the end. Receive bread hand open, palm up, and receive the chalice (wine) by drinking from the cup, or simply consume the bread only, which we consider full communion. We ask that you not intinct (dip) the bread into the wine. If you wish to intinct the minister of the Eucharist will do it for you.

Gluten-free bread is available; simply indicate your preference to the priest.

If you do not wish to receive communion, we invite you to come forward for a blessing. To show that you wish to receive a blessing, instead of the bread/wine, signal your desire by crossing your arms over your heart.

COMMUNION ANTHEM – The Lord is my Shepherd

Harold Goodall (b. 1958)

The Lord is my shepherd
I shall not want
He maketh me to lie down in green pastures
He leadeth me beside the still waters

Yea, though I walk
Through the valley
Of the shadow of death
I will fear no evil

CATHEDRAL LIFE | MARCH 15
ST. PAUL'S CATHEDRAL – SPCBUFFALO.ORG

TODAY

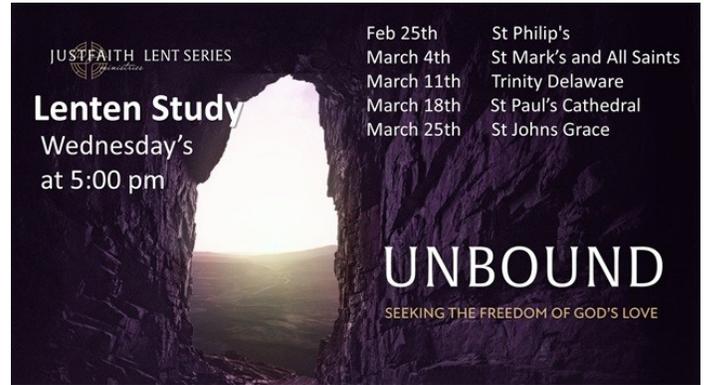
- Bible Study – 9 a.m. lower level/Walker – coffee and discussion of scripture lessons for the week
- Coffee/Refreshments – after the 10:15 service, lower level/Walker

Lent at St. Paul's

Center City Lent Series

Please note change in locations

A number of churches in the Central Erie Deanery will be coming together again this year for a joint Lenten study. This program will be in-person only (no hybrid).



This year's series will be *Unbound: Seeking the Freedom of God's Love*. Together, we will follow Jesus through the wilderness and into the heart of the Empire. Along the way, we'll wrestle with what it means to be truly free: to remove our masks, reject false power, center the excluded, accept God's love, and choose life even in the shadow of darkness and despair. We'll meet characters like Nicodemus, the Samaritan woman at the well, the man born blind, and Lazarus, and explore how Jesus invites each of them – and us – to step into the light to claim life abundant.

We will meet on Wednesday evenings from 5-7pm, enjoy a light Lenten supper of soup and bread, and discuss the week's reflection from the series. The schedule is:

Feb 25	St. Philip's
March 4	St Mark and All Saints
March 11	Trinity, Delaware
March 18	St. Paul's Cathedral
March 25	St. John's Grace

St. Paul's Lenten Bible Study

On Tuesday evenings, Dean Rebecca will lead a study on the Gospel of John. The program will be on the Cathedral Zoom page from 7-8:30pm on 2/24, 3/3, 3/10, 3/17, 3/24, and a final session on Easter Tuesday, 4/7. We will look at an overview of the "Fourth Gospel" while giving greater attention to the readings that from the Gospel that are part of the Lenten and Holy Week Lectionary. (If you are unable to attend the Wednesday evening Center City Lent sessions in Buffalo, this will be a good alternative.) For more information, please contact Dean Rebecca at deanrebecca@spcbuffalo.org

2026 Holy Week and Easter Services at St. Paul's

SUNDAY, MARCH 29

Sunday of the Passion: Palm Sunday

8:00am - Spoken Eucharist, Richmond Chapel

10:15am - Solemn Choral Eucharist

WEDNESDAY, APRIL 1

Wednesday in Holy Week

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

THURSDAY, APRIL 2

Maundy Thursday

7:00pm - The Holy Eucharist with Foot Washing

The Night Watch to follow

FRIDAY, APRIL 3

Good Friday

12:05pm - Stations of the Cross

7:00pm - Liturgy of the Day

Confession will be available following the Liturgy

SATURDAY, APRIL 4

The Great Vigil of Easter

8:00pm

SUNDAY, APRIL 5

The Sunday of the Resurrection

10:15am - Festival Holy Eucharist with Choir & Brass Ensemble

Easter Altar Flowers

You may choose to honor a loved one or give thanks to God with a donation for flowers on the altar at Easter services. Donations must be received by March 22, 2026 for names to be in the bulletin. Place in alms basin at church or deliver to the church office at 4 Cathedral Park. Checks should be made payable to St. Paul's Cathedral with "Easter Altar Flowers" noted on the memo line.

Easter Brass Quintet

This year's brass quintet musicians come to us through the Eastman School of Music. Contributions to defray this cost are gratefully accepted, and can be placed in the alms basin at church or mailed to the church 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!

From the Dean's Desk

The following letter was written by a seminary classmate of mine, Fr. Keith Voets. With his permission I am sharing it with you. I am grateful for this letter, which echoes my own sentiments and prayers. Each year on Ash Wednesday, the Celebrant reads the Invitation to a Holy Lent from the Book of Common Prayer - We invite you "in the name of the Church, to the observance of a holy Lent..." (BCP p. 265). We are almost halfway through Lent, and you are still invited to a Holy Lent...and so much more.

– Dean Rebecca

A Call To A Holy Lent From The Rector:

Dear Friends in Christ,

Over the past few years, I have noticed something that I suspect many of you have noticed as well. During the pandemic, we learned how to stay home. At the time, it was loving. It was prudent. It was necessary.

But habits formed in crisis can linger long after the crisis has passed.

What began as caution has slowly become preference. If it is too cold, we stay home. If it is too hot, we stay home. If the weather is not quite to our liking, we stay home. If the schedule feels inconvenient, we stay home. Gradually—almost without realizing it—we have trained ourselves to prioritize comfort over participation.

For generations, parish life has thinned out in the summer. People travel. Programming becomes lighter because participation drops. Now, increasingly, winter participation wanes as well—not because of true safety concerns like ice or dangerous conditions, but simply because it is uncomfortable to go out into the cold.

It almost seems as though we are becoming a Church that is fully present only in the mild seasons of spring and autumn.

But God does not take a summer vacation. The Gospel does not go dormant in January. The Body of Christ is not seasonal.

To be the Church means showing up—not only when it is easy, but when it is inconvenient. Not only when it is comfortable, but when it requires effort. The early Christians gathered under threat. Generations before us walked to church in heat and snow. They reordered their lives around worship because they believed something profound: that gathering with the people of God was not optional enrichment, but essential nourishment.

This is not a call to recklessness. If conditions are icy and unsafe, please stay home. If you are ill, stay home. Prudence is a virtue. But choosing comfort when it is perfectly safe to partici-

pate is something different. Over time, it weakens not only the parish, but our own spiritual lives.

And so, as we enter this holy season of Lent, I would like to invite us into a parish-wide Lenten discipline: the practice of showing up.

Not simply giving something up—but taking something up.

Commit to being present at Sunday worship every week of Lent unless you are truly ill or genuinely prevented. Add one additional act of participation: a weekday Eucharist, Stations of the Cross, a formation class, a service opportunity, or a parish gathering. Let this season be a time when we intentionally resist the pull toward comfort and re-train our hearts toward faithfulness.

Lent is about reordering our loves. It is about strengthening holy habits. What if this year our common fast was from convenience? What if our shared discipline was presence?

Faith grows through practice. Community strengthens through presence. The Church becomes the Church when her people gather—week by week, season by season—whether the air is crisp, humid, or perfectly temperate.

Participation is not about filling seats. It is about faithfulness.

Let us gently resist the cultural drift toward comfort. Let us reclaim the discipline of showing up. Let us be a parish that gathers in July and January with the same devotion we bring in April and October.

Because Christ is present in every season.

Faithfully yours,
Fr. Keith+

Pastoral Care Ministry at St. Paul's

Two weeks ago, the Pastoral Care team met to pray and reflect on our shared ministry. It was also an opportunity to meet with Mother Liz Grohowski, who has recently been called to the Cathedral to serve in a limited capacity as Associate for Pastoral Care. Mother Liz will be taking care of the responsibilities previously covered by Mo. Barbara Price.

At our meeting, we made a decision to modify the Cathedral Prayer lists. Going forward, there will be a change in the intercessions that are offered during the Prayers of the People. Names may be submitted for those who are in acute or critical need. Names will remain on the list for six weeks. Should you wish to have them remain on the list longer, that request may be made to the Dean. We will maintain a separate Pastoral Care prayer list for those who are homebound and in nursing homes, or may request ongoing prayer. This list will remain in the

announcements and on the eNews, but individual names will not be included in the intercessions. We do ask that the entire congregation remember these beloved of our community in your prayers and join with us in praying for them. We hope that this will shorten the prayers while holding in our hearts and prayers, all those in need and absent from us.

In a Pastoral Emergency, please contact—The Very Reverend Rebecca A. Barnes, Dean at [646-533-1836](tel:646-533-1836)/e-mail at deanrebecca@spcbuffalo.org; or The Reverend Elizabeth Grohowski, [212-222-8109](tel:212-222-8109). If you, or a family member, are in the hospital, a healthcare facility, or are home bound and would like to have a visit from one of the clergy or a member of our Pastoral Care Committee, please contact the cathedral office at [716-855-0900](tel:716-855-0900) or at office@spcbuffalo.org. Due to the Health Insurance Portability and Accountability Act, commonly known as HIPAA, hospitals no longer automatically provide churches with names of admitted parishioners. If you or a family member are hospitalized or in a healthcare facility, you or someone acting on your behalf will need to notify the church to assure that proper pastoral care may be offered. St. Paul's complies with all HIPAA requirements and cannot provide personal information for sick or injured members without permission of the member or his or her close family member. Additionally, if you or a loved one are hospitalized or homebound and desire regular Eucharistic visitation, please notify the parish office. Eucharistic Visitations are customarily made once per month; weekly visits may be scheduled upon request.

– Dean Rebecca

An SJAT Note for Spring Sweep cleanup in Peter Park

From Kim Goodman and Bob Ludwig for the Social Justice Action Team

A call for SPCers to be Team members, Saturday, April 25 from 10am to noon! It's Spring Sweep time. The Social Justice Action Team has again chosen to help clean up Peter Park. This is an act of defiance against the throw-away forces that surround us. Last year we filled our bags in the rain. We can hope for better weather, but SJAT wants to demonstrate the grit of willingness to work on the same ground. We'll see how much we get. Buffalo-Niagara Waterkeeper trucks the trash away and reports what was identified to Letitia James, NYS Attorney General. At 12:15 pm on the 25 th enjoy the fellowship of lunch together at Nine and Night, a Thai restaurant, a block west of Peter St. on Amherst St. Sign up with Kim or Bob or any member of SJAT.

Children's Christian Education: "Godly Play"

St. Paul's offers "Godly Play: is a Montessori-based program on Sundays at 10am in the Bishop Scaife Room on the lower level of the Cathedral. Making meaning through story, wonder, and play, the program nurtures spiritual lives by honoring the centrality, competency, and capacity of children.

Prayer and Pastoral Care

We lift up the following in prayer especially John, Mariann & Tom, Elle & Reid, Alex, Clark, Lisa and family, Andrea, Byron, Chris, Joe, Lori, Larry, Carol, Renee, Sharon, Elaine, Anne, Jim, Judy,

and Shirley. We also remember all those who have died, especially James, Nurul, and those whose anniversaries of death we mark this week. We pray for them and their loved ones who remember them.

ACROSS THE DIOCESE AND THE CHURCH

From Bishop Stephen Lane

Dear Friends in Christ,

The story of the Samaritan women at the well is one of the great stories in the Gospel of John. It is full of witty dialogue and misunderstood double entendres. The woman is talking about well water, i.e., still water. Jesus on the other hand is talking about living water or, more informally, running water. Running water was generally considered safer and more desirable than still water. Yet, Jesus is not really talking about water at all, but about life in the Spirit. Like Nicodemus before her, the woman does not understand what Jesus is talking about. Yet, unlike Nicodemus, who eventually falls silent in his confusion, the Samaritan woman persists in her questions and in the conversation. She wants to get this living water, and she wants to know how the worship that provides it is different from her own religious practices.

In the Gospel of John, no one understands Jesus at first. What Jesus is talking about does not fit with folks conventional understanding. Jesus is talking about a conception of God's reign far beyond what anyone else was thinking or teaching. And the story of the Samaritan woman at the well emphasizes the magnitude of those differences.

First off, Jesus is publicly speaking with a woman, not with romantic intentions, but as an equal, as someone to whom God is offering new life. She's not a second class citizen, not someone else's property. She is a person in her own right. Second, she's a Samaritan, not a Jew. Jesus is offering living water to someone outside of Israel, outside of this tribe. Salvation is for everyone, not only for the Jews. Thirdly, she's lived a tough life. She's had five husbands. Divorce was the province of men in that day, so it's likely that she'd been married five times because her husbands either died or divorced her. If she had committed adultery, she might well have been stoned to death, so any immorality would have belonged to her husband. But she is clearly a victim, an example of the least and the lost. She is now living with someone not her husband, no doubt to survive. Salvation is not a matter of status or wealth or conventional morality. Even this poor woman may receive it.

Jesus is on the road to Jerusalem and the Cross. In Jerusalem he will be crucified, murdered, and in his death and resurrection, we will come to understand that salvation is a free gift offered to all who believe in him. It was incomprehensible to Jesus' disciples, and it remains incomprehensible to us even now. We humans all want to put some conditions on living water. We want new life to be for the deserving, for the respectable, for people who are like us. If it's free and available to everyone, then somehow it is diminished in our eyes. It should be hard. It should be earned. New life shouldn't be thrown about like so many Mardi Gras beads. It should be like a diamond, precious and rare.

Yet what makes it precious, in fact, is that it is free. It is given. We must only open our hands and receive it. We must see that we are dependent for new life on God. And we must recognize everyone else is a person created in God's image for whom Christ died: even a woman, even a Samaritan, even a person whose lifestyle offends us.

May we, like the Samaritan woman, thankfully receive the living water given freely by Christ.

Bishop Steve

Leadership Day, March 7th

This past Saturday nearly 90 folks gathered at the Diocesan Ministry Center for education and conversation about the work of Wardens and Vestries. Presentations were made about spiritual leadership by the Rev. Canon Cathy Dempsey-Sims, the basics of parish finances by Director of Finance Maria Manocchio, an overview of the diocesan website by Missioner for Communication Shawn Slother, the expectations of parish leadership by the Bishop, and about the care of property by the Property Committee. Workshops were offered on Communication and Social Media (Shawn Slother and Katelyn Nicoloff), Parish Vitality (Cathy Dempsey-Sims and Bonnie Morris), Parish Accounting (Maria Minocchio) and Episcopal Governance (Bishop Steve). Folks were enthusiastic and engaged throughout the day. Our time ended with a Commissioning of Vestry and Wardens. My thanks to all those who attended and all those who offered presentations and workshops.

Two things struck me about the day. First, how much we enjoy getting together. There was lots of conversation and laughter. Old friends greeted one another joyfully and spent time catching up. It was good just to see one another. Second, our lay leaders are eager for support and information. The responsibilities of wardens and vestry, the demands of caring for aging buildings, our tight budgets, the pastoral needs of our worshiping communities require lots of attention and lots of knowledge. The information presented was gratefully received and...

It's clear that we need to do more to support lay leaders. Plans are just now underway to provide that support. We hope to provide more extensive support and education for lay leaders, including support for licensed ministries, including preachers, worship leaders, and pastoral administrators. Watch this space for more information as it becomes available.

Bishop Steve

It Is Up to Us - Lunch & Movie

Joint Commission to Dismantle Racism & Discrimination (CDRD)

The WNY and NWPA Commission to Dismantle Racism and Discrimination invites you to join us for a LUNCH AND A MOVIE showing of the new documentary film, *It Is Up to Us* on March 21, 11:30am-2:30pm at the Diocesan Ministry Center.

The movie presents “a brief history of racism in America with hope of promoting equity.” Inspired by Heather McGhee’s *The Sum of Us* and the 2022 tragic shooting at TOPS grocery store which claimed 10 lives and injured 3, the film traces the impact of racism on society and illustrates why understanding history is critical for our future.

To register for the event by March 16, visit <https://tinyurl.com/3cx72wzp>

For more information, visit the CDRD Diocesan Web Page: <https://tinyurl.com/dsdnxux8>

LGBTQ+ Task Force Invites Survey Input

Episcopalians are invited to complete a 15- to 20-minute survey offered by the Task Force on LGBTQ+ Inclusion to help the church better understand how it honors the dignity of all people and where work remains to be done.

The 80th General Convention established the task force in 2022, charging it with conducting an audit of how The Episcopal Church has lived into its public commitments affirming the inclusion of LGBTQ+ people. A survey report will be shared with the 82nd General Convention in 2027.

Members across the church—those who are LGBTQ+ and those who are not—are encouraged to share about their experiences with pastoral care, sacramental access, representation in leadership, and institutional accountability by March 15.

TAKE THE SURVEY: <https://tinyurl.com/ycbk8wbu>



God willing and the people consenting

The Right Reverend Stephen T. Lane

Bishop Provisional of the Episcopal Diocese of Western New York

will ordain

Marc Anthony Gutierrez

to the Sacred Order of Deacons

in Christ's one, holy, catholic, and apostolic church

Saturday, March 28, 2026

10:00 am

St. Paul's Cathedral

4 Cathedral Park, Buffalo, NY 14202

Your prayers and presence are joyfully requested

Reception to follow the ceremony

Clergy: Red or Festive Stoles

WNY & NWPA

Commission to Dismantle Racism & Discrimination



SATURDAY
MARCH 21, 2026
11:30am - 2:30pm

In WNY
Diocesan Ministry
Center
1064 Brighton Rd
Tonawanda, NY

In NWPA
Cathedral
of St. Paul
134 W 7th St,
Erie, PA

Join us for Lunch & a Movie
Register HERE.



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

Kathy Reiss, Evelyn Smigelsky, Katherine Woodard; Altar Guild
David Jemmott, Frank Smigelsky; Ushers
Jessy Alexander; Coffee Hour Host
Tracy Thomas; Livestream Coordinator

Kevin O'Neil, A. Peter Snodgrass, Susan Hadden; Readers
Kevin O'Neil, William Siener; Intercessors
Andrew Jacob; Crucifer
Charles Casto Jr.; Eucharistic Minister

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

The Very Reverend Rebecca A. Barnes; Celebrant and Preacher

EPISCOPAL DIOCESE OF WESTERN NEW YORK

<https://episcopalwny.org/>

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The people of St. Paul's Episcopal Cathedral strive to be a beacon of God's love in Western New York through transformative worship, inclusive fellowship, and active service in partnership with the wider community.

ST. PAUL'S EPISCOPAL CATHEDRAL

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