

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

## SUNG LITURGY OF THE DAY

*Missa Resurrectionis* by Gerre Hancock (1934-2012)

*The Choir of St. Paul's Cathedral*  
*Mr. Peter Smith, Guest Organist*

*Brass Quintet*

*Younghwi Kim, Trumpet; Ted Ekstrand, Trumpet; Emily Groenenboom, Horn;*  
*Erick Valentin, Trombone; Logan Wadley, Tuba*

*Robert Patterson, Timpanist*

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



### PRELUDE

Selections from Sonata à 5 in A major, Op.2 No.5  
If thou Be Near  
Four Madrigals arranged by Raymond Mase  
"Dance Suite" from Terpsichore  
Canzona prima a5

Tomaso Albinoni (1671-1751)  
Johann Sebastian Bach (1685-1750)  
Claudio Monteverdi (1567-1643)  
Michael Praetorius (1571-1621)  
Giovanni Gabrieli (c.1554/7-1612)

All stand as the procession enters the nave.

*Descant*

1 Je - sus Christ is risen to - day, Al - le - lu - ia!  
 2 Hymns of praise then let us sing, Al - le - lu - ia!  
 3 But the pains which he en - dured, Al - le - lu - ia!  
 4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!  
 un - to Christ, our heaven - ly King, Al - le - lu - ia!  
 our sal - va - tion have pro - cured; Al - le - lu - ia!  
 praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!  
 who en - dured the cross and grave, Al - le - lu - ia!  
 now a - bove the sky he's King, Al - le - lu - ia!  
 praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!  
 sin - ners to re - deem and save. Al - le - lu - ia!  
 where the an - gels ev - er sing. Al - le - lu - ia!  
 Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4, Charles Wesley (1707-1788). Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmodist*, 1749, alt., desc. *Hymns Ancient and Modern, Revised*, 1950. Descant by permission of Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

## EASTER ACCLAMATION

S78

*Celebrant*

Al - le - lu - ia. Christ is ris - en.

*People*

The Lord is risen indeed. Al - le - lu - ia.

## THE GLORIA

Gerre Hancock (1934-2012)

Glory to God in the highest,  
 and peace to his people on earth.

Lord God, heavenly King,  
 almighty God and Father,  
 we worship you, we give you thanks,  
 we praise you for your glory.  
 Lord Jesus Christ, only Son of the Father,  
 Lord God, Lamb of God,  
 you take away the sin of the world:  
 have mercy on us;  
 you are seated at the right hand of the Father:  
 receive our prayer.

For you alone are the Holy One,  
 you alone are the Lord,  
 you alone are the Most High,

Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

## THE COLLECT OF EASTER DAY

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, 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

Acts 10:34-43

*Reader* A reading from the Acts of the Apostles.

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

- 1 Give thanks to the Lord, for he is good; \*  
his mercy endures for ever.
- 2 Let Israel now proclaim, \*  
"His mercy endures for ever."
- 14 The Lord is my strength and my song, \*  
and he has become my salvation.
- 15 There is a sound of exultation and victory \*  
in the tents of the righteous:
- 16 "The right hand of the Lord has triumphed! \*  
the right hand of the Lord is exalted!  
the right hand of the Lord has triumphed!"
- 17 I shall not die, but live, \*  
and declare the works of the Lord.
- 18 The Lord has punished me sorely, \*  
but he did not hand me over to death.
- 19 Open for me the gates of righteousness; \*  
I will enter them;  
I will offer thanks to the Lord.
- 20 "This is the gate of the Lord; \*  
he who is righteous may enter."
- 21 I will give thanks to you, for you answered me \*  
and have become my salvation.
- 22 The same stone which the builders rejected \*  
has become the chief cornerstone.
- 23 This is the Lord's doing, \*  
and it is marvelous in our eyes.
- 24 On this day the Lord has acted; \*  
we will rejoice and be glad in it.

Reader A reading from the Letter to the Colossians.

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Reader The Word of the Lord.

People **Thanks be to God.**

THE SEQUENCE HYMN – #184 Christ the Lord is Risen Again!

*Christ ist erstanden*

All standing, as able.



1 Christ the Lord is risen a - gain! Christ has bro - ken ev - ery chain!  
 2 He who gave for us his life, who for us en - dured the strife,  
 3 He who bore all pain and loss com - fort - less up - on the cross



Now through all the world it rings that the Lamb is King of kings.  
 takes our sin and guilt a - way that with an - gels we may say:  
 is ex - alt - ed now to save, wrest - ing vic - tory from the grave.

*Refrain*



Al - le - lu - ia!  
 Al - le - lu - ia! Al - le - lu - ia, al - le - lu - ia,  
 Al - le - lu - ia!



al - le - lu - ia! Christ, our Pas - chal Lamb in - deed,



Christ, to - day your peo - ple feed. Al - le - lu - ia!

Words: Michael Weisse (1480-1534); tr. Catherine Winkworth (1827-1878), alt. Music: *Christ ist erstanden*, melody from *Geistliche Lieder*, 1533; harm. after Hans Leo Hassler (1564-1612).

*All remain standing, as able.*

The ✠ Holy Gospel of our Lord Jesus Christ according to Matthew.

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

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

The Gospel of the Lord.

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

**THE SERMON**

The Very Rev. Rebecca A. Barnes

**THE NICENE CREED** *All Stand, as able*

BCP page 358

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* On this day that the Lord has made, let us rejoice and be glad as we pray to  
the God who raised Jesus from the dead, saying: *Alleluia! Hear our prayer.*

For the Church, especially for Sarah, Archbishop of Canterbury, Sean our Presiding Bishop,  
and Stephen, our Bishop Provisional, that we may be signs of Christ's light for all who have  
lived in darkness, of hope for all who know pain and suffering, and of love for all who have  
been rejected. **Alleluia! Hear our prayer.**

For this Cathedral community, that we may be strong in faith, confident in hope,  
abounding with love for God and neighbor, and witnesses to the Risen Christ in our words  
and deeds. **Alleluia! Hear our prayer.**

For all the human family, and especially the people of Ukraine and the Middle East, that  
God will keep them safe and bring them to a springtime of hope and peace.  
**Alleluia! Hear our prayer.**

For the leaders of the nations and all those in positions of public trust and leadership, that  
God will strengthen them with wisdom, patience, and a desire to open new channels for  
peace and reconciliation. **Alleluia! Hear our prayer.**

For all those who cannot be with family and loved ones, that as they hear the Good News of the Resurrection, they may be bound together in love. Alleluia! Hear our prayer.  
For all those who have died that they may live forever with Christ in the glory of the resurrection. **Alleluia! Hear our prayer.**

Lifting our voices with all creation, with Blessed Mary the God-bearer, Blessed Paul, and all the saints who have borne witness to the Risen Christ, let us offer ourselves and one another to the living God through Christ.

**Alleluia! To you, O Risen Lord, we give praise and glory.**

*Celebrant*

Blessed are you, O Holy God, who destroyed death and brought life and immortality to light, hear the prayers we offer in the hope of eternal glory, and grant that we who have received new life in baptism may live forever in the joy of the resurrection. Glory to you, Father, Son and Holy Spirit, now and always and unto the ages of ages. **AMEN.**

## **THE PEACE**

*All stand.*

*Celebrant*    The peace of the Lord 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.*

## **GREETINGS AND ANNOUNCEMENTS**

# **THE HOLY COMMUNION**

## **OFFERTORY SENTENCE**

Walk in love, as Christ loved us and gave 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**

**Achieved Is The Glorious Work from "The Creation"**

**Franz Joseph Haydn (1732 – 1809)**

Achieved is the glorious work;  
Our song let be the praise of God.



*The people stand or kneel.*

*Then the Celebrant continues*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

*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.*

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*Celebrant and People*

*Celebrant* *All*

... we praise you and we bless you. We  
 praise you, we bless you, we give thanks to  
 you, and we pray to you, Lord our God.

Music: McNeil Robinson II (b. 1943). Copyright © 1984 Theodore Presser Co. Used by permission of the publisher.

*The Celebrant continues*

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember Sarah, Archbishop of Canterbury, Sean, our Presiding Bishop, Stephen, our Bishop Provisional and all who minister in your Church.

Remember all your people, and those who seek your truth.

Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Blessed Paul and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

*The Eucharistic prayer concludes with the Doxology, the People respond with the following*

## THE GREAT AMEN

S146



*The Celebrant then continues*

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

## THE LORD'S PRAYER

S119

A musical score for 'THE LORD'S PRAYER' in D minor, 4/4 time. The melody is written on a single staff with a treble clef and a key signature of two flats (Bb, Eb). The lyrics are: 'Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will be done, on earth as it is in hea - ven. Give us this day our dai - ly bread. And for - give us our tres - pas - ses, as we for - give those who tres - pass a - gainst us. And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil. For thine is the king - dom, and the power, and the glo - ry, for ev - er and ev - er. A - men.' The score consists of ten staves of music, each with a treble clef and a key signature of two flats. The melody is simple and hymn-like, with lyrics placed below the notes.

## THE BREAKING OF THE BREAD

*A period of silence is kept*

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**

*The Celebrant says*

**The Gifts of God for the People of God.**

*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.*

*The Holy Communion is distributed under the forms of both Bread and Wine. In the interest of public health, the Cathedral does not practice intinction, that is, the dipping of the Bread into the Wine. It is the faith of the Church that Jesus gives himself in the Sacrament whether it is received in only one kind or both. Gluten-free Wafers are available; please make your need known to the minister.*

*It is our custom to receive the bread in the upturned palms of our hands, and eat it immediately. Those who wish to receive wine should partake by sipping directly from the chalice. Please use your hands, holding the base of the chalice, to gently assist the server in guiding the chalice to your lips.*

*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 chest.*

## **AT THE MINISTRATION OF COMMUNION**

**Most Glorious Lord of Life**

**William H. Harris (1883-1973)**

Most glorious Lord of life,  
that on this day  
didst make thy triumph  
over death and sin  
and, having harrowed hell,  
didst bring away  
captivity thence captive, us to win,

This joyous day, dear Lord,  
with joy begin,

and grant that we for whom  
thou didst die,  
being with thy dear blood  
clean washed from sin,  
may live forever in felicity;

And that thy love  
we weighing worthily,  
may likewise love thee  
for the same again;  
and for thy sake,  
that all like dear didst buy,  
with love may one another entertain.

So let us love, dear love,  
like as we ought;  
love is the lesson  
which the Lord us taught.

## THE POST COMMUNION PRAYER

BCP page 365

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord.

**Amen.**

*Descant*

3 Now let the heavens be joy - ful, let earth her song be - gin,

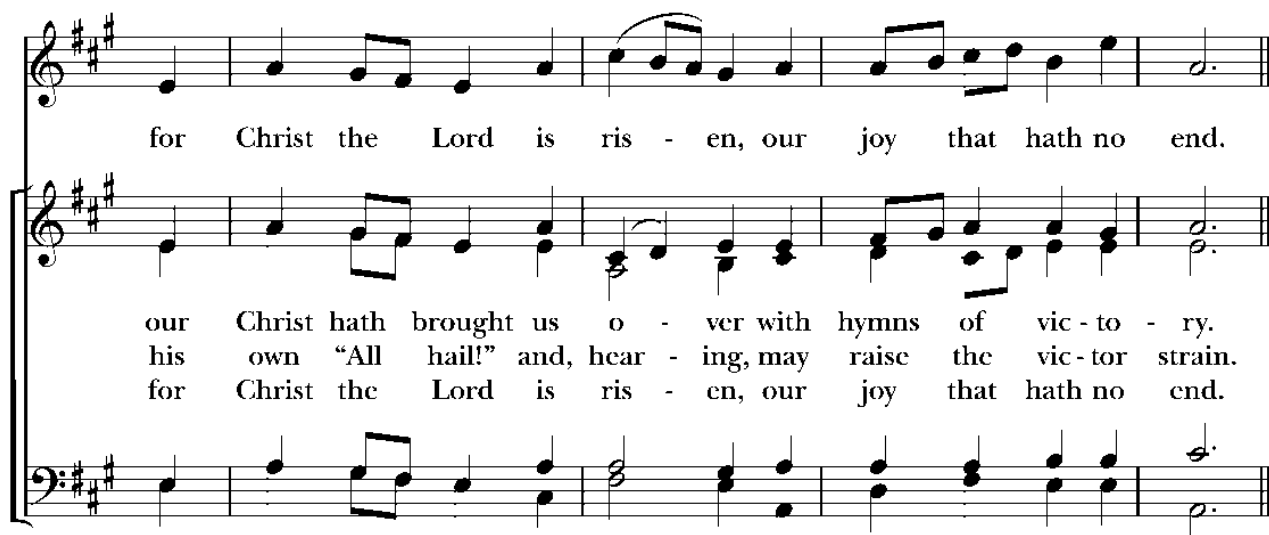
1 The day of re - sur - rec - tion! Earth, tell it out a - broad;  
 2 Our hearts be pure from e - vil, that we may see a - right  
 3 Now let the heavens be joy - ful, let earth her song be - gin,

the round world keep high tri - umph, and all that is there - in;

the Pass - o - ver of glad - ness, the Pass - o - ver of God.  
 the Lord in rays e - ter - nal of re - sur - rec - tion light;  
 the round world keep high tri - umph, and all that is there - in;

let all things seen and un - seen their notes to - geth - er blend,

From death to life e - ter - nal, from earth un - to the sky,  
 and, lis - tening to his ac - cents, may hear so calm and plain  
 let all things seen and un - seen their notes to - geth - er blend,



for Christ the Lord is risen, our joy that hath no end.  
 our Christ hath brought us over with hymns of victory.  
 his own "All hail!" and, hearing, may raise the victor strain.  
 for Christ the Lord is risen, our joy that hath no end.

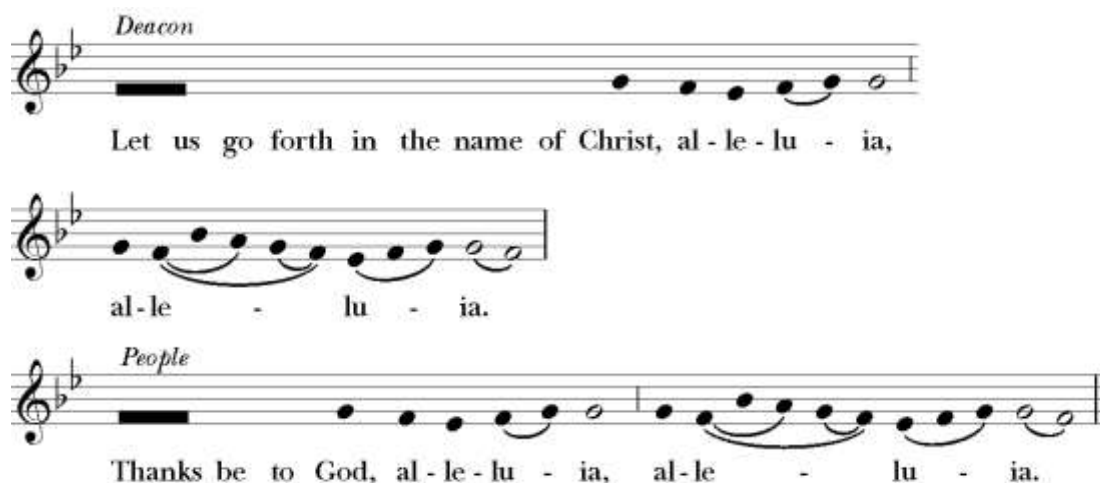
Words: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt. Music: *Ellacombe*, melody from *Gesangbuch..der Herzogl. Württembergischen katholischen Hofkapelle*, 1784, alt.; adapt. *Katholisches Gesangbuch*, 1863; harm. William Henry Monk (1823-1889); desc. Cyril Winn (1884-1973). Descant by permission of Oxford University Press.

## THE EASTER BLESSING

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

## THE EASTER DISMISSAL

S175



*Deacon*  
 Let us go forth in the name of Christ, al-le-lu-ia,  
 al-le-lu-ia.  
*People*  
 Thanks be to God, al-le-lu-ia, al-le-lu-ia.

## POSTLUDE – Selections from Opus 2 Sonata in A Major

Thomaso Albinoni (1671 -1751)

*The procession exits through the Nave during the Postlude. Please remain in your seats until the procession has reached the Narthex.*



## EASTER FLOWER MEMORIALS 2026

### In Memory of

Melvin and Marion Elliott, Richard Elliott, Barbara King, Bernie King, Marion Esther Elliott, Fr. Ronald Forsyth, Dr. Carl Day, Spencer, Mollie and Cinnabun Elliott – Given by Judy Elliott

Donald C. Sahr, George F. Rand IV- Given by Howard and Lillian Gondree

The Dovesmith Family, Mr. and Mrs. Louis P. Minervino – Given by William and Estelle Siener

Juanita Hayes – Given by David Jemmott

Our Parents – Given by Dr. and Mrs. Reid R. Heffner, Jr.

Joseph and Eleanor Master – Given by Larry Master

Deacon Michael Szymanski, Lisa Latempa–Dubenion, Florence and Michael Walsh, Stanley and Irene Szymanski, James and Mary Wall – Given by Andrea Szymanski-Larracuento

Evelyn Rundle, Joann Benedict, Lori Smigelsky, Kate Smigelsky, Paul Zimmer – Given by Elizabeth Rundle

John and Mary O'Neil, Martha and Thomas Harkin, Maureen Jendresky, Joseph Candida, Michael Candida, Carolyn Yuworski – Given by Sean Harkin and Kevin O'Neil

Geoffrey and Eileen Holman – Given by Su Hadden

Billy Schreier and Tim Schreier – Given by Elizabeth Schreier

Harold Barrett and Marie Robinson, Mary Robinson, Donald Ingram – Given by Anne and Bill Wadsworth

Helene Dera, Monica Weidenbach, Susan Fenton, David B. Wallace, Lawrence J. Greco – Given by Michael J. Bonilla

Thomas L. Prue (Former Sexton 1973-1982) - Given by Frank M. Hamman

Clara and Aloysius Lewandowski, Sgt. Richard Beckwith – Given by Renee Lewan-Hess

Lois Jeffery – Given by Gary Jeffery

Tabatha Clark – Given by Kathy Reiss, Wyatt and Jonathan

Diane and Charlie Kam – Given by David and Vera Kozak

Evelyn K. Rundle, Caroline Smigelsky, Lori Smigelsky, Joann Benedict – Given by Evelyn and Frank Smigelsky

Robert and Josephine Ryan, Robert L. Turchiarelli – Given by Carol Turchiarelli

Donald Paul Simet - Given by Anne S. Simet

John Goodman, Carol Goodman – Given by The Goodman Family

Chaloner Family, Castellini Family, John MacLean – Given by The Corwin Family

Mignon R. and Telio Saviola – Given by Adair Saviola

### **In Thanksgiving For**

Andrew and Christopher – Given by The Rev. Earle and Mrs. Paula King

Our Parents and Family – Given by Thomas and Susan Heyer

Patricia Hills – Given by David and Vera Kozak

### **To the Glory of God**

....and In Thanksgiving for those we love and see no more – Given by The Very Rev. Rebecca Barnes and the Rev. Elizabeth Grohowski

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## **EASTER BRASS DONATIONS 2026**

Larry Master

Michael J. Bonilla

Scott J. Sciumeca

Frank M. Hamman

William and Estelle Siener

Gary Jeffery

David Jemmott

Thomas and Susan Heyer

Earle and Paula King – In thanksgiving for  
our many blessings.

David and Vera Kozak

Evelyn and Frank Smigelsky

The Very Rev. Rebecca Barnes and  
The Rev. Elizabeth Grohowski

Carol M. Turchiarelli

Su Hadden

Alexander Jacob and Jessy Alexander

Patricia Hills

Wayne Mori

Anne and William Wadsworth

Adair Saviola

**CATHEDRAL LIFE | APRIL 5**  
ST. PAUL'S CATHEDRAL – SPCBUFFALO.ORG

**TODAY**

- Coffee/Refreshments – after the 10:15 service, lower level/Walker

**From the Dean's Desk: Holy Week & Easter 2026**

On Ash Wednesday we prayed that God might, *“create and make in us new and contrite hearts...”* that we might observe a holy Lent. Now, as Holy Week begins, we pray *“...that we may enter with joy upon the contemplation of those mighty acts whereby you have given us life and immortality...”* Please join us for these most solemn days of our faith.

On **Palm/Passion Sunday**, we begin in Cathedral Park (weather permitting) at both 8 and 10:15 AM, with the celebration of Jesus' triumphal entry into Jerusalem. Greeted with palms and garments spread along his way, the people shouting *Hosanna!* and *Son of David!* But things change almost immediately, in the Gospel and in our worship service. We pray, *“Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not in to glory before he was crucified: Mercifully grant that we, walking in the way of the cross may find it none other than the way of life and peace...”*

From palms to the way of the cross in no time at all. Holy Week is that kind of commemoration. The inevitability of Jesus' betrayal, arrest, trial and crucifixion is situated right next to the commemoration of his Last Supper with his friends, and his prayers for those friends. *“Peace is my last gift to you, my own peace I now leave with you...”* And he washed their feet and gave them a new commandment, *“Love one another, as I have loved you.”* It was *“On the night before he was handed over to suffering and death”* that Jesus took bread and wine saying *“This is my Body...This is my Blood”* *“do this in remembrance of me.”* We will observe **Maundy Thursday** with Holy Eucharist, foot-washing, and the stripping of the altar at **7:00 PM**. All is left bare and empty, save for the reserved Sacrament kept in the Richmond chapel. **The Night Watch** follows until 12midnight providing time for private prayer and meditation remembering Jesus' prayer in the garden of Gethsemane and the words to his disciples, *“Could you not keep awake one hour?”*

The bare church is the site for our Noon observance of the **Way of the Cross** when we mark the fourteen Stations – a devotion developed for those who couldn't go on actual pilgrimage to Jerusalem. At 7 PM we return to the starkly vacant church for the **Liturgy for Good Friday** when we hear the passion chanted, pray, and receive Holy Communion from the reserved Sacrament. *“...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...”*

And then the waiting of **Holy Saturday**. After dark, at the **8:00 PM Great Vigil**, the new fire is kindled to light the Paschal Candle. It is after sunset; the new day in the reckoning of the an-

cient world—the day of resurrection. And we pray, “*On this most holy night, in which our Lord Jesus passed over from death to life...this is the Passover of the Lord...*” We tell the stories of our faith; of God’s deeds in the history of salvation. This is also the service at which, in the early church, baptisms were performed, so we too, renew our baptismal promises, and celebrate with joy as we pray,

*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.*

Our joy continues in the morning at **10:15 AM** with the **Celebration of the Resurrection of our Lord** as we raise our voices proclaiming *Alleluia! Christ is risen* and gather around Christ’s holy table, joining together in music and prayer, to proclaim Jesus’ victory over death and the Good News of the Resurrection. Featured musicians: Cathedral Choir and Brass Ensemble from the Eastman School of Music and timpani accompanied by our newly installed organ!

### **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](mailto:deanrebecca@spcbuffalo.org)

### **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.

### **A Message of Easter Joy from the Organ Committee**

Easter is the celebration of new life. It seems so fitting that in time for this most holy season in the church year, we now have our Colby organ which is outfitted with Walker Digital components. Last week, the organ company voiced our newly retrofitted three-manual organ console and moved the four-manual console from the Chancel to the Gallery. We were very excited to have the organ debuted by Garrett Martin, organist of Westminster Presbyterian Church at last Saturday’s Diocesan Ordination. And, we are especially glad that the organ is in place for our Holy Week and Easter services! This step completes our Phase 1 work as we now

turn towards undertaking a search for a new Music Director. We hope you will join us at St. Paul's this week as we celebrate with joy the day of resurrection and are uplifted by the music of our choir accompanied on our new organ combined with the additional glorious sounds of the brass quintet from the Eastman School of Music!

### **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](mailto: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](mailto: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

### **SJAT Note**

*From Bill Siener for the Social Justice Action Team*

This spring the SJAT is offering a variety of opportunities to participate in caring for our environment through learning and action.

On April 11, Dean Rebecca will lead the first of this year's Holy Hikes at Reinstein Woods at 2pm. A carpool will leave from the cathedral for those who need a ride. Join in the Eucharist with fellow hikers while enjoying spring wildlife and flora in a local natural area. A second opportunity to join a Holy Hike will be on May 2.

On April 25, St. Paul's will again participate in Buffalo-Niagara Waterkeeper's Clean Sweep. We'll pick up litter that has accumulated in one of several public spaces over the winter. In addition to removing tons of trash, Waterkeeper analyses the kinds of litter collected in order to develop strategies to reduce the problem in the long-term. This Earth Week event will be followed on April 26 by a special coffee hour after worship. Sponsored by SJAT, the coffee hour will aim to raise awareness of simple ways that we can all care for God's creation. Then, on May 9 OR 21, Waterkeeper is holding a Nurdle Patrol training session. Nurdles are small plastic pellets, about the size of a lentil, used in plastics manufacturing. This plastic pollution has been found on the shorelines of several waterways within the Niagara River Watershed. In the traing sessions at Gratwick Park in North Tonawanda, you'll learn more about nurdles and how to collect them. Sessions are on Saturday, May 9 from 10-11 a.m. or Thursday, May 21. from 5:30-6:30 p.m. You can register at the Buffalo-Niagara Waterkeeper website <https://bn-waterkeeper.org/nurdle-patrol/>

Finally, on May 3 and 10, join a discussion of Matt Simon's A Poison Like No Other to learn more about the growing problem of plastics pollution, specifically in our water, and generally in the environment. Estelle and Bill Siener will lead the discussion. More details about individual programs will follow.

### **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.

### **Parking at St. Paul's**

Street parking is free on Saturdays and Sundays. There are also several nearby parking garages. We recommend:

- **Main Place Mall Parking** (221 Pearl St., Buffalo, NY 14202, <https://www.mainliberty.com/parking>) - This is our preferred garage for those coming to St. Paul's. We suggest that you use the entrance directly across from the Rath County Office Building, 166 Pearl, (you

will notice the skywalk above) which is only a 1/2 block north of the Cathedral. Weekend parking is \$6 all day. Weekday rate: \$5 for 1 hr or less; \$7 for 3hr or less; \$12 full day. Accessibility: ADA-compliant spaces and elevator access available and 24/7 surveillance, well-lit areas, and patrolled security. EV Charging: Electric vehicle charging stations available.

*Need help covering parking fees? We've got you covered! Bring your ticket from the Main Place Mall Parking with you. At the end of the service just see an usher for a voucher for your card. (If you can afford to pay, we kindly ask that you please leave this limited fund for those who can't, thank you!)*

Additional ramps we suggest are:

- **Adam Ramp** (343 Washington St., Buffalo, NY 14202) - 1 1/2 blocks behind the Cathedral. Weekend parking is \$6 all day. Weekday rate: \$2.50 hr/ \$10 max.
- **93 Pearl Street Garage** (93 Pearl St. Buffalo, NY 14202) - A block south of the Cathedral. Daily Parking (Mon - Fri, 6 am - 6 pm) - \$10 Max

There are also several open/uncovered Premier Parking parking lots near the Cathedral. These require payment at a kiosk; fees are higher. Please note, when there are special events at Sahlen Field and the KeyBank Center, area lots charge Event Rates which are significantly more than daily rates.

## **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 People of God,

Holy Week and Easter is the story of a human tragedy and God's loving response.

The tragedy is that love for the poor and the marginalized, a commitment to the dignity of every human being, and a belief that human beings have the capacity to create a merciful society – these are never popular with the lovers of power and money. They threaten the very foundations of those who rule by power and money and who take advantage of their power to impose their will on others. Jesus was murdered by an unspoken conspiracy among religious leaders and political leaders, each of whom saw in Jesus the seeds of a new way of liv-

ing that would deprive them of their privilege and power. And everyone else who had a stake in the system joined in the conspiracy to protect their own places as well.

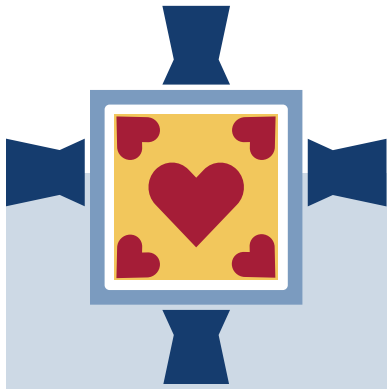
The power of this tragedy is that it echoes to our own day and through our own lives. We all are fearful of what fundamental change might mean and the losses we might experience if we, as a society, held “all things in common” (Acts 2:44) for the benefit of every member of our society. Yet, love of neighbor was never meant to be limited to positive regard for others. It was meant to lead to action that recognizes the dignity of others as created in God’s image and provides the means for a healthy, productive life. Fearful of that great change, we, too, might find ourselves shouting, “Crucify him!” Holy Week invites us to consider how we benefit from the oppression of others.

That’s shocking to consider, because we don’t think often of ourselves in this way. We think of ourselves as trying to do our best within the limitations imposed by our circumstances, by the forces beyond our control. But Jesus challenges the limitations we accept and asks what God wants. Is this the way God wants us to live?

The Good News which we celebrate this Sunday is that God is not content to let our fears control the divine gift of new life. In the midst of all the pain and loss of our existence, God is at work pulling new possibilities, new life, from sin and death. Resurrection not only occurred once in Palestine, but occurs daily in the midst of our struggles. Moreover, God forgives our inattention and paralysis. The Resurrection of Jesus is a sign of God’s constant restlessness, pulling, pushing, prodding, encouraging us into new life, showing us signs of growth where we thought none could survive.

Ready or not, the Day of Resurrection arrives this Sunday, just as God shows up unexpectedly, again and again, in our daily lives. In the midst of the turmoil of our time, may we draw hope from the loving presence of our God who never ceases to create a new heaven and a new earth.

Blessings in this Easter season.  
Bishop Steve



# Plenty Good Room

## An Easter Reflection

### Questions for Reflection:

For you, what is an abundant life?

**E**aster morning begins with an empty tomb and the proclamation that death has been defeated. Christ is risen, and with him rises a hope that cannot be contained, a joy that spills over every boundary, a love that fills every corner of creation.

The resurrection reveals God's ultimate declaration of abundance: not even death can limit the life God offers. When the women come to the tomb, when the disciples run to see, when Thomas doubts and then believes, each encounter widens the circle. No one is left out of the invitation to new life. Easter shouts what the spiritual Plenty Good Room sings: there is space for all at God's table; choose your seat and sit down.

Scarcity says death has the final word, but Easter proclaims life abundant. Scarcity says we must cling tightly to what we have, but resurrection invites us to share freely, knowing that love multiplies. Easter is not only a promise for what comes after death, but also a call to live generously now – in our communities, in our relationships, in our stewardship.

Every gift we offer, every pledge we make, every act of generosity becomes a witness to resurrection hope. We become bearers of life when we invest in the mission of the Church, feeding the hungry, sheltering the lost, welcoming the stranger, proclaiming the Good News. The resurrection does not shrink the table – it expands it beyond imagination. There is plenty good room in the Kingdom of God, and the risen Christ is the host.

This Easter, may we live as resurrection people: fearless in hope, generous in love, steadfast in proclaiming that God's abundance is for all. For Christ is risen indeed, and in him we are raised to a new life of generosity and joy.

*"I came that they may have life, and have it abundantly."* – John 10:10 [TENS.org](http://TENS.org)



J. Davey Gerhard is the Executive Director of TENS and believes in God's all-

inclusive invitation to find Love when we are gathered together. He lives, works, and worships in San Francisco, California.

# The archbishop of Canterbury's ecumenical Easter letter

Posted Apr 1, 2026

[Episcopal News Service] This is the Most Rev. Sarah Mullally's first ecumenical Easter letter as archbishop of Canterbury.

*"Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John 12:24).*

Dear sisters and brothers in Christ,

Christ is risen! Alleluia.

At Easter the Church proclaims the truth at the very heart of our faith: Christ has conquered death, and through him new life has begun. The resurrection of Jesus is not only an event remembered; it is a living reality that shapes our hope, our witness, and our shared calling as Christians. It gives us confidence – deep, unshakeable confidence – in the Gospel of Jesus Christ.

This hope is not abstract. We proclaim it in a world marked by deep suffering and conflict. We think of those living amid war and violence – across the Middle East, in Ukraine, in Sudan, and in so many other places of conflict – and of the churches of the Holy Land, bearing faithful witness under immense strain. We remember all who are displaced, oppressed, or forgotten, and we renew our calling as Christians to stand with the marginalised and to serve those most in need.

In such a world, the mystery of Easter speaks with particular depth. Writing from prison, Dietrich Bonhoeffer reflected that “only a suffering God can help.” These words give us pause. They remind us that in Jesus Christ, God does not stand distant from human pain, but enters into it, bears it, and transforms it. The cross stands firm while the world changes. Empires rise and fall, cultures shift, and societies transform, yet the love of God revealed in Christ crucified and risen remains constant.

The cross and the empty tomb together tell us that suffering and death do not have the final word. Suffering and pain are penultimate; ultimate is the loving embrace of God in glory. Easter proclaims that even in the darkest places, God is at work bringing life.

At Lambeth Palace, the signs of spring offer a quiet echo of this mystery. The gardens are beginning to blossom again – what seemed dormant is now filled with colour and promise. In the courtyard, the magnolia has put on a breathtaking display, its blossoms both radiant and fleeting, a reminder of beauty held in time. Even the magnolia I recently planted has begun to flourish, a small but hopeful sign of life taking root. Yet the deeper truth to which all this points is found in the words of Jesus: “Unless a grain of wheat falls into the earth and dies... it bears much fruit.” The pattern of death and new life lies at the heart of the Gospel.

Easter invites each of us to entrust ourselves anew to this mystery. What in our lives, our churches, and our relationships must be surrendered so that God may bring renewal? The resurrection assures us that no act of faithful surrender is ever wasted. In the Christian East, the icon of the resurrection expresses this hope with profound beauty. Christ stands upon the broken gates of Hades, reaching down to raise Adam and Eve, and with them the whole human family. It is a vision not only of victory, but of joy: humanity lifted into the life of the triune God.

This is a hope we share across our churches. For those engaged in the work of Christian unity, the resurrection is our common foundation and calling. Our divisions, though real, do not define the final reality of the Church. The risen Christ continues to draw us to himself and to one another, and in him we find both the courage and the confidence to walk together.

Often, this work unfolds quietly – in prayer, in friendship, in hospitality, in shared witness. Yet these small and faithful acts are seeds of a greater harvest, signs of the deeper unity we already share in Christ.

Easter calls us to live from this hope: to trust in the victory of Christ, to stand alongside those who suffer, and to bear witness with renewed confidence to the Gospel. In a wounded world, we are called to be people of resurrection – people who live not in fear, but in hope; not in despair, but in the promise of new life.

As we celebrate this holy season, may the joy of Easter renew our faith, strengthen our fellowship, and deepen our commitment to one another in Christ. And may we walk together, with confidence and hope, toward that ultimate fulfilment, when all things are made new and all creation is gathered into the loving embrace of God.

Christ is risen indeed. Alleluia.

**The Most Reverend Dame Sarah Mullally**  
**Archbishop of Canterbury**

**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](mailto:cathedral@spcbuffalo.org).

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Delwyn Milander; Altar Guild  
David Jemmott, Robert Ludwig, Evelyn Smigelsky, Frank Smigelsky; Ushers  
Thomas Heyer; Livestreaming Technician

Andrew Jacob; Crucifer  
Thomas Salvatori, Carmella Salvatori; Torchbearers

Susan Hadden, Delwyn Milander; Readers  
Estelle Siener; Intercessor  
Charles Casto, Jr., Michael Bonilla; Eucharistic Ministers

The Very Rev. Rebecca A. Barnes; Celebrant

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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.

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