

Paschal Triduum:  
**Good Friday**  
April 3, 2026, 7:00 p.m.

St. Paul's Cathedral ::: 2728 Sixth Avenue ::: San Diego, California

# Welcome to St. Paul's Cathedral

The Episcopal Diocese of San Diego /  
The Worldwide Anglican Communion

LOVE CHRIST  
SERVE OTHERS  
WELCOME ALL

*As a courtesy to others, please silence electronic devices.*

*For the link to the webpage with the announcements and bulletins, use this QR code:*

*This service is being streamed live and if you don't wish to be seen on camera,  
please ask an usher for appropriate seating.*

*Services are regularly streamed and recorded and you can find them:*

<https://www.youtube.com/StPaulsCathedralEpiscopalSanDiego/live>

*If you're interested in more information about the cathedral's ministries,  
we would like to hear from you: <http://stpaulcathedral.org/im-new/>*



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St. Paul's Cathedral acknowledges that we gather on unceded Kumeyaay land. We value the knowledge, culture, and worldview of Indigenous people. We commit to the vital work of educating ourselves, increasing community awareness, and promoting reconciliation with our Indigenous neighbors. As we examine actions and practices that perpetuate harm against Indigenous communities, we pledge to work toward a meaningful and respectful relationship as we follow their example in honoring this sacred land. - Approved by the Cathedral Chapter, May 2023

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*Kneelers are available in the back of the church: please bring one to your seat if you wish to kneel during the Solemn Collects or during the service.*

## The Liturgy of Good Friday

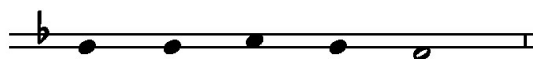
*The Good Friday Offering of the Episcopal Church is given to our work in Jerusalem and the Middle East.*

§ *Please stand as able. On this day the ministers enter in silence.*

*After a period of silent prayer, the Celebrant begins the liturgy with the Collect of the Day.*

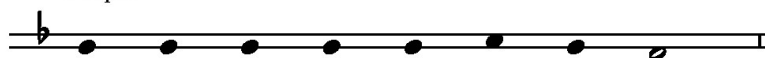
### The Acclamation

*Presider*



Bless - ed be our God.

*People*



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

## The Collect of the Day

*Presider* Let us pray

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

*People* **Amen.**

§ *Please be seated.*

The Old Testament

Isaiah 52:13–53:12

*The First Lesson is read, the Reader first saying*

A Reading from the Book of Isaiah.

See, my servant shall prosper;  
he shall be exalted and lifted up,  
and shall be very high.

Just as there were many who were astonished at him  
--so marred was his appearance, beyond human semblance,  
and his form beyond that of mortals--

so he shall startle many nations;  
kings shall shut their mouths because of him;  
for that which had not been told them they shall see,  
and that which they had not heard they shall contemplate.

Who has believed what we have heard?  
And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
nothing in his appearance that we should desire him.

He was despised and rejected by others;  
a man of suffering and acquainted with infirmity;  
and as one from whom others hide their faces  
he was despised, and we held him of no account.

Surely he has borne our infirmities  
and carried our diseases;

yet we accounted him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
and by his bruises we are healed.  
All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him the iniquity of us all.  
He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he did not open his mouth.  
By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from the land of the living,  
stricken for the transgression of my people.  
They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.  
Yet it was the will of the LORD to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.  
Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;

yet he bore the sin of many,  
and made intercession for the transgressors.

*Reader*        The Word of the Lord.

*People*        **Thanks be to God.**

*Remain seated.*

The Gradual Psalm 22    (*choir*)        *Deus, Deus meus*

Chant: James Turle (1802–1882), from Henry Purcell (1659–1695)

- 1     My God, my God, why have you forsaken me? \*  
      and are so far from my cry  
      and from the words of my distress?
- 2     O my God, I cry in the daytime, but you do not answer; \*  
      by night as well, but I find no rest.
- 3     Yet you are the Holy One, \*  
      enthroned upon the praises of Israel.
- 4     Our forefathers put their trust in you; \*  
      they trusted, and you delivered them.
- 5     They cried out to you and were delivered; \*  
      they trusted in you and were not put to shame.
- 6     But as for me, I am a worm and no man, \*  
      scorned by all and despised by the people.
- 7     All who see me laugh me to scorn; \*  
      they curl their lips and wag their heads, saying,
- 8     “He trusted in the Lord; let him deliver him; \*  
      let him rescue him, if he delights in him.”
- 9     Yet you are he who took me out of the womb, \*  
      and kept me safe upon my mother’s breast.
- 10    I have been entrusted to you ever since I was born; \*  
      you were my God when I was still in my mother’s womb.
- 11    Be not far from me, for trouble is near, \*  
      and there is none to help.
- 12    Many young bulls encircle me; \*  
      strong bulls of Bashan surround me.
- 13    They open wide their jaws at me, \*  
      like a ravening and a roaring lion.
- 14    I am poured out like water;  
      all my bones are out of joint; \*  
      my heart within my breast is melting wax.
- 15    My mouth is dried out like a pot-sherd;

my tongue sticks to the roof of my mouth; \*  
 and you have laid me in the dust of the grave.

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

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

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

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

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

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

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

23 For he does not despise nor abhor the poor in their poverty;  
 neither does he hide his face from them; \*  
 but when they cry to him he hears them.

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

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

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

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

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

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

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

The Epistle

Hebrews 4:14-16; 5:7-9

*The Second Lesson is read, the Reader first saying*

A Reading from the Letter to the Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

*Reader* The Word of the Lord.

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

*Remain seated for the Tract and the Passion Gospel until the Presider stands.*

At the Sequence, Tract (*choir*)

plainsong, Tone II

Psalm 69:1-10, 14-23

*Salvum me fac*

- 1 Save me, O God, \*  
for the waters have risen up to my neck.
- 2 I am sinking in deep mire, \*  
and there is no firm ground for my feet.
- 3 I have come into deep waters, \*  
and the torrent washes over me.
- 4 I have grown weary with my crying;  
my throat is inflamed; \*  
my eyes have failed from looking for my God.
- 5 Those who hate me without a cause are more than the hairs  
of my head;  
my lying foes who would destroy me are mighty. \*  
Must I then give back what I never stole?
- 6 O God, you know my foolishness, \*

and my faults are not hidden from you.  
7 Let not those who hope in you be put to shame through me,  
Lord God of hosts; \*  
let not those who seek you be disgraced because of me,  
O God of Israel.  
8 Surely, for your sake have I suffered reproach, \*  
and shame has covered my face.  
9 I have become a stranger to my own kindred, \*  
an alien to my mother's children.  
10 Zeal for your house has eaten me up; \*  
the scorn of those who scorn you has fallen upon me  
14 But as for me, this is my prayer to you, \*  
at the time you have set, O Lord:  
15 "In your great mercy, O God, \*  
answer me with your unfailing help.  
16 Save me from the mire; do not let me sink; \*  
let me be rescued from those who hate me  
and out of the deep waters.  
17 Let not the torrent of waters wash over me,  
neither let the deep swallow me up; \*  
do not let the Pit shut its mouth upon me.  
18 Answer me, O Lord, for your love is kind; \*  
in your great compassion, turn to me.'  
19 "Hide not your face from your servant; \*  
be swift and answer me, for I am in distress.  
20 Draw near to me and redeem me; \*  
because of my enemies deliver me.  
21 You know my reproach, my shame, and my dishonor; \*  
my adversaries are all in your sight."  
22 Reproach has broken my heart, and it cannot be healed; \*  
I looked for sympathy, but there was none,  
for comforters, but I could find no one.  
23 They gave me gall to eat, \*  
and when I was thirsty, they gave me vinegar to drink.

*Gospeller*      The Passion of our Lord Jesus Christ according to John

*The customary responses before and after the Gospel are omitted.*

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

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and their deputies saw him, they shouted,

*People* (shouted) '**Crucify him! Crucify him!**'

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jewish leaders answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jewish leaders cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jewish leaders, "Here is your King!" They cried out,

*People* (shouted) '**Away with him! Away with him! Crucify him!**'

Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

§ *All stand as able*

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the Jewish chief priests said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

### *Silence*

Since it was the day of Preparation, the Jewish leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no

one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*Silence*

§ *Please be seated at the introduction of the sermon.*

Sermon

The Reverend Canon Richard Hogue, Jr.

§ *Please stand or kneel as you are able.*

### **The Solemn Collects**

*All standing, a minister chants:*

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

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

*Assistant*

Let us pray for the holy catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers and the people whom they serve

For Susan, our bishop, and all the people of this diocese

For all Christians in this community

For those about to be confirmed, received, and reaffirmed,

(particularly Amanda, Andrew, Frances, Galen, Julie, Lester, Thomas,  
and Tommy)

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

*Silence*

*Presider*

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ.

*People Amen.*

*Assistant*

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

For Donald, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

*Silence*

*Presider*

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquillity your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

*People Amen.*

*Assistant*

Let us pray for the Jewish people, who by the grace of their eternal covenant with God were delivered from bondage into freedom;

For their continued faithfulness;

For their flourishing in peace as witnesses to God's sustaining love;

For their safety from all malice and harm

For their liberation from all forms of antisemitism and hatred

For the fullness of redemption for the sake of God's Name.

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

*Silence*

*Presider*

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

*People Amen.*

*Assistant*

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

For those who are hungry and homeless, destitute and oppressed

For those who are ill or disabled, in body, mind, or spirit

For those who are lonely, fearful or anguished

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

For those who are prisoners, refugees, and captives

For those who are victims of war, genocide, and trafficking;

and all those in mortal danger

For those who are persecuted for the sake of Christ

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

*Presider*

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord.

*People Amen.*

*Assistant*

Let us pray for those who have not embraced God's redemptive love.

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin and indifference

For those who are contemptuous or scornful

For those who are persecutors of Christ's disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to truth, and lead them to faith and obedience.

*Silence*

*Presider*

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord.

*People Amen.*

*Assistant*

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

*Silence*

*Presider*

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

*People* **Amen.**

### **Veneration of the Cross**

§ *All remain standing as able as a wooden cross is carried from the Font to the Center.*

*The procession stops three times with the proclamation,*

*“Behold the wood of the cross, on which hung the world’s salvation.”*

*Each time the people respond,*

**Come, let us adore him.**

*When the cross is in place, all may sit or kneel as able. Members of the congregation are invited to come forward and venerate the cross. We request that you do not kiss the cross.*

### **Motets**

*O Crux ave*

Rihards Dubra (b. 1964)

*O Crux ave, spes unica, hoc passionis tempore.*

*Auge piis justitiam reisque dona veniam.*

Hail O cross, our one hope at this Passiontide.

Increase justice to the pious and give pardon to the condemned.

*Crucifixus etiam pro nobis sub Pontio Pilato: passus et sepultus est.*

He was crucified also for us; he suffered under Pontius Pilate and was buried.

§ Please stand as able for the following hymn.

**Hymn 166** *Pange lingua*



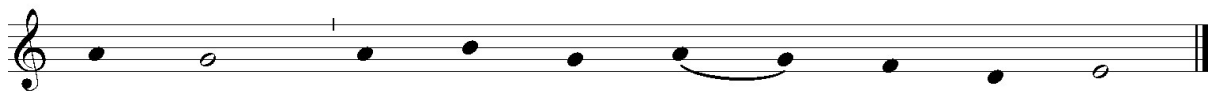
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews  
 \*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his  
 2 filled, born for this, he meets his pas - sion, this the  
 3 reed; from that ho - ly bo - dy bro - ken blood and  
 4 tree! None in fo - liage, none in blos - som, none in  
 5 bend; for a - while the an - cient ri - gor that thy  
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -  
 2 Sa - vior free - ly willed: on the cross the Lamb is  
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and  
 4 fruit thy peer may be: sweet - est wood and sweet - est  
 5 birth be - stowed, sus - pend; and the King of heaven - ly  
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.  
 2 lift - ed, where his pre - cious blood is spilled.  
 3 o - cean, by that flood from stain are freed.  
 4 i - ron! sweet - est weight is hung on thee.  
 5 beau - ty gent - ly on thine arms ex - tend.  
 6 glo - ry while e - ter - nal a - ges run.

The Lord's Prayer

*Presider*

As our Savior Christ has taught us, we are bold to say,

*(spoken by all)*

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,  
as we forgive those  
who trespass against us.**

**And lead us not into temptation,  
but deliver us from evil.**

**For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

*The service concludes with the following prayer.*

*Presider*

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

*People* **Amen.**

*Silence.*

*The people are invited to remain in the Cathedral for a time of silent meditation.*

*The Triduum is one continuous service lasting three days.*

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## **Ministers of the Liturgy**

*Presider & Dean:* The Very Reverend Penny Bridges

*Preacher:* The Reverend Canon Richard Hogue, Jr.

*Deacons:* The Reverend Canon Brooks Mason, The Reverend Marlene Hogue,  
The Reverend Michael Kilpatrick

*Head Verger:* Canon Lisa Churchill

*Lectors:* Cherie Dean, Robert Heylmun

*Verger:* Todd Hurrell

*Sacristan:* Canon Konnie Dadmun

*Usher-in-Charge:* Canon Lucinda Parsons

*Ushers:* Darien DeLorenzo, Roxanne Perfect-Knight

*Cathedral audio:* Charlie Calabria

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*In the unlikely event of an emergency requiring us to evacuate the cathedral please follow the directions of the ushers and vergers, and remain as quiet and calm as possible.*

*Please locate an exit nearest you.*

*The exit doors are:*

- ❖ South porch doors at Nutmeg Street and Fifth Avenue*
- ❖ North porch doors to Fifth Avenue Courtyard*
- ❖ South transept east and west doors to Nutmeg Street*
- ❖ Northeast hallway door to Fifth Avenue breezeway*
- ❖ West chapel (to the left of chapel altar) stairs leading down to landing.*

## **Holy Week at St Paul's Cathedral**

### **Holy Saturday, April 4**

9 am – Holy Saturday liturgy in the Chapel of the Holy Family.

7:15 pm – The Great Vigil of Easter, Bishop Susan will preside and preach.  
In the Cathedral or worship online.

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### **Easter Day, Sunday, April 5**

8 am – Holy Eucharist with hymns.

10:30 am – Festival Eucharist with the Bishop presiding and Dean Penny preaching.

In the Cathedral or worship online. A special reception follows the 10:30 service.

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*The Cathedral offices will be closed on Monday and Tuesday, April 6<sup>th</sup> and 7<sup>th</sup> for Easter holiday.*

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The history of the **Good Friday Offering** reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.



Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the three dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God's children.

For 104 years, Episcopalians have generously shared their love, compassion, and financial gifts to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. These gifts have made an astounding difference in the lives of many people in the homeland of Jesus and beyond. Check out our history of the Good Friday Offering to learn more about this life-changing ministry.

<https://www.episcopalchurch.org/good-friday-offering/>

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"The Entombment" by Kirby Kendrick

*Located on the northeast wall to the left of the chancel steps.*

"The Entombment" is a contemporary painting done after Titian, the devout Renaissance artist. The intense emotions of those present at Jesus's entombment is portrayed. The grief of Mary, Jesus's mother, is wrenching as she is comforted by the horrified Mary Magdalene. The face of the apostle, John, who holds Jesus's right hand, is full of anguish. Joseph of Arimathea, a wealthy Jew who offered his own tomb for the burial, is the figure in the rich red robes and Nicodemus, a rabbi dressed in the black robes of the scholar, is the figure holding Jesus's feet.