

GRACE AND HOLY TRINITY EPISCOPAL CATHEDRAL



Good Friday
April 3, 2026 • 12:05 p.m.

Welcome! We are glad you are here.

- Thank you for joining us for worship today at Grace and Holy Trinity Cathedral. If you are new to the Cathedral, we invite you to fill out our welcome card. Welcome cards are available in the pews or text GUEST to 816-310-1888.
- If you need a hearing assistance device, please ask an usher. Instructions to connect via Bluetooth are on the back table.
- Gendered restrooms are available in Founders' Hall. A non-gendered, accessible restroom is available at west end (rear) of the Cathedral.

Service Notes

- Please rise, as able, for portions of the service marked with an asterisk (*).
- Donations may be placed in the offering, made through the Cathedral website: kccathedral.org, by scanning the QR code to the right or by texting "GIVEtoGHTC" to 73256. Tap to give using the display in the Tower entrance. Instructions for use are next to the machine. *Thank you for your generosity.*



GOOD FRIDAY OFFERING

CELEBRATING A CENTURY OF GIFTS.
REJOICING IN 2000 YEARS OF GOOD NEWS.



Dear people of God in The Episcopal Church:

For more than a century, Episcopalians have given generously to the Good Friday Offering, which supports the vital work and ministries of the Episcopal Church in Jerusalem and the Middle East. Today, the need of the church in the Holy Land is greater than ever, particularly given the recent escalation of war in the Middle East, and I hope you will join me in making a generous gift today.

I am in frequent touch with Archbishop Hosam Naoum, who leads the Episcopal Church in Jerusalem and the Middle East, and I know how urgently he and his people need our support as they alleviate suffering and provide hope to God's people of all faiths.

Your gift will support:

- al-Ahli Arab Hospital in Gaza, which has continued serving patients during the Israel-Hamas War amid bombardment, devastating shortages of food, water, and medicine, and extended power outages.
- St. George's Church in Baghdad, Iraq, and its medical center.
- An eye clinic at Christ Church in Yemen.
- All Saints' Episcopal Church in Damascus, Syria.
- All Saints' Episcopal Church in Beirut, Lebanon.

The Episcopal Church supports just and sustainable peace in the Holy Land and around the world. While we pray and work for peace, our siblings in the Holy Land will continue to serve God's people with hospitals, schools, orphanages, and humanitarian aid programs. These ministries serve people of all faiths without distinction, bearing witness to the power of hope and healing across divides.

Together, we can support the Episcopal Church in Jerusalem and the Middle East as it turns despair into hope for God's people in the land where our faith was born.

The Most Rev. Sean Rowe, Presiding Bishop, The Episcopal Church

Ways to Give:

- Mark your donation "Good Friday" and place in the **offering plate**
- **Give online** with the QR code (or use the GIVE button on the Cathedral website).
- **Tap to give** using the display in the Tower entrance. Instructions for use are next to the machine.



THE LITURGY OF GOOD FRIDAY

The clergy enter in silence. All kneel for silent prayer. The Officiant then stands alone and says:

Officiant Blessed be our God,
People **For ever and ever. Amen.**

COLLECT OF THE DAY

Officiant Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for whom our Lord Jesus Christ was contented to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. **Amen.**

THE LESSONS

First Reading: Isaiah 52:13-53:12

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

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

so he shall startle many nations;
kings shall shut their mouths because of him;

for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

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

For he grew up before him like a young plant,
and like a root out of dry ground;

he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

He was despised and rejected by others;
a man of suffering and acquainted with infirmity;

and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;

yet we accounted him stricken,
struck down by God, and afflicted.

But he was wounded for our transgressions,
crushed for our iniquities;

upon him was the punishment that made us whole,
and by his bruises we are healed.

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

People **Thanks be to God.**

Psalm 22 read alternating by whole verse

Lector My God, my God, why have you forsaken me? *
 and are so far from my cry and from the words of my distress?

People **O my God, I cry in the daytime, but you do not answer; *
 by night as well, but I find no rest.**

Lector Yet you are the Holy One, *
 enthroned upon the praises of Israel.

People **Our forefathers put their trust in you; *
 they trusted, and you delivered them.**

Lector They cried out to you and were delivered; *
 they trusted in you and were not put to shame.

People **But as for me, I am a worm and no man, *
 scorned by all and despised by the people.**

Lector All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

People **“He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him.”**

Lector Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.

People **I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.**

Lector Be not far from me, for trouble is near, *
and there is none to help.

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

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

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

Lector 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.

People **Packs of dogs close me in, and gangs of evildoers circle around me; *
they pierce my hands and my feet;**

Lector I can count all my bones. They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.

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

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

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

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

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

Lector 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.

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

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

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

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

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

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

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

Second Reading: Hebrews 10:16-25

Lector The Holy Spirit testifies saying,

“This is the covenant that I will make with them
after those days, says the Lord:

I will put my laws in their hearts,
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord.

People Thanks be to God.

* GOSPEL HYMN: 168 “O sacred head, sore wounded”

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line. The first system has five lines of lyrics, and the second system has five lines of lyrics. The music is in a common time signature and features a simple, hymn-like melody.

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750). All Rights Reserved. Reprinted under OneLicense.net #A-710278.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*The Passion Gospel is chanted by members of the choir with the congregation speaking all parts marked "Crowd."
 The congregation remains seated until the mention of "Golgotha."*

- | | | | |
|------------|---|--------------------|---|
| Narrator: | Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, | Jesus: | "I told you that I am he. So if you are looking for me, let these men go." |
| Jesus: | "For whom are you looking?" | Narrator: | This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, |
| Narrator: | They answered, | Jesus: | "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" |
| Pharisees: | "Jesus of Nazareth." | Narrator: | So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, |
| Narrator: | Jesus replied, | Woman at the gate: | "You are not also one of this man's disciples, are you?" |
| Jesus: | "I am he." | | |
| Narrator: | Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, | | |
| Jesus: | "For whom are you looking?" | | |
| Narrator: | And they said, | | |
| Pharisees: | "Jesus of Nazareth." | | |
| Narrator: | Jesus answered, | | |

Narrator: He said,

Simon Peter: "I am not."

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said."

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

Police: "Is that how you answer the high priest?"

Narrator: Jesus answered,

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

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

Slave: "You are not one of his disciples, are you?"

Narrator: He denied it and said,

Simon Peter: "I am not."

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

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

Narrator: Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: "What accusation do you bring against this man?"

Narrator: They answered,

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

Narrator: Pilate said to them,

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

Narrator: The Jews replied,

Pharisees: "We are not permitted to put anyone to death."

Narrator: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: "Are you the King of the Jews?"

Narrator: Jesus answered,

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

Narrator: Pilate answered,

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

Narrator: Jesus answered,

Jesus: "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."

Narrator: Pilate asked him,

Pilate: "So you are a king?"

Narrator: Jesus answered,

Jesus: "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Narrator: Pilate asked him,

Pilate: "What is truth?"

Narrator: After he had said this, he went out to the Jews again and told them,

Pilate: "I find no crime against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?"

Narrator: They shouted in reply,

Crowd: "Not this man, but Barabbas!"

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Soldiers: "Hail, King of the Jews!"

Narrator: and striking him on the face. Pilate went out again and said to them,

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

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

Pilate: "Here is the man!"

Narrator: When the chief priests and the police saw him, they shouted,

Crowd: "Crucify him! Crucify him!"

Narrator: Pilate said to them,

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

Narrator: The Jews answered him,

Crowd: **“We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”**

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

Pilate: “From where have you come?”

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

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

Narrator: Jesus answered him,

Jesus: “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”

Narrator: From then on Pilate tried to release him, but the Jews cried out,

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

Narrator: When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew *Gabbatha*. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

Pilate: “Here is your King!”

Narrator: They cried out,

Crowd: **“Away with him! Away with him! Crucify him!”**

Narrator: Pilate asked them,

Pilate: “Shall I crucify your King?”

Narrator: The chief priests answered,

Priests: “We have no king but the emperor.”

Narrator: Then he handed him over to them to be crucified.

All rise, as able.

Narrator: 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. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

Priest: “Do not write, ‘The King of the Jews,’ but ‘This man said, I am the King of the Jews.’”

Narrator: Pilate answered,

Pilate: “What I have written I have written.”

Narrator: 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,

Soldier: “Let us not tear it, but cast lots for it to see who will get it.”

Narrator: This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: “Woman, here is your son.”

Narrator: Then he said to the disciple,

Jesus: “Here is your mother.”

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: “I thirst.”

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: “It is finished.”

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

The congregation is seated.

A note on Good Friday's Passion Reading

One of the more troubling passages of scripture is the Passion narrative from the Gospel of John wherein John repeatedly refers to “the Jews” as those who instigated the acts leading to the crucifixion of Jesus of Nazareth. This narrative has a troubled history of being used to scapegoat the Jewish people as a whole as the ones who killed Christ. This misreading has caused immense suffering to and persecution of our Jewish brothers and sisters for many generations. To read it this way is sinful and does not bear witness to the Prince of Peace.

John's gospel was written at a time of great tension between the Jews who observed the Law of Moses and those early Jewish Christians who were following the Way of the Nazarene (as Christianity was first known). When John references “the Jews,” he clearly cannot mean all Jews because Jesus himself, his disciples, and the majority of his early followers were Jewish! Serious Biblical scholars teach us that John's use of the term “the Jews” is better understood as “the Jewish authorities” - i.e. those in the Temple elite and the political power structure who were threatened by the message of Jesus of Nazareth. They, after all, had much to lose and the crucifixion of our Lord was perpetrated by all those in power—both Jewish and Roman—who stood to lose their power and privilege had Jesus sparked a popular uprising. It is also wise to remember that even among the Jewish leadership there were those, like Nicodemus and Joseph of Arimathea, who were sympathetic to Jesus' message.

May Christians learn and understand the context of these sacred texts so that we can live together in fellowship and peace with our Jewish neighbors and bring honor to the God we both worship in Spirit and Truth.

HOMILY

SOLEMN COLLECTS

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

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

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

For its unity in witness and service

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

For Amy our bishop and all the people of this diocese

For Sean our presiding bishop

For all Christians in this community

For those about to be baptized

That God will confirm Christ's Church in faith, increase it in love, and preserve it in peace.

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

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

For the nations of the world, especially those in crisis and war

For the Members and Representatives of the United Nations

For the President of the United States

For the Congress and the Supreme Court

For our representatives in state and local government

For our governors and mayors, and local officials

For all who serve the common good

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

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

- Deacon Let us pray for all who suffer and are afflicted in body or in mind;
 For the hungry and the homeless, the destitute and the oppressed
 For the sick, the wounded, and physically challenged
 For those affected by drought and natural disaster
 For those who live in loneliness, fear, and anguish
 For those who face temptation, doubt, and despair
 For prisoners, refugees, and those in mortal danger
 For the sorrowful and bereaved
- That God, in infinite mercy, will comfort and relieve them, and that they be given the knowledge of God's love. Stir up in us the will and patience to minister to their needs.
- Officiant Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**
- Deacon Let us pray for all who have not received the Gospel of Christ;
 For those who have never heard the word of salvation
 For those who have lost their faith
 For those hardened by sin or indifference
 For the contemptuous and the scornful
 For those who are enemies of the cross of Christ and persecutors of his disciples
 For those who in the name of Christ have persecuted others
- That God will open their hearts to the truth, and lead them to faith and obedience.
- Officiant Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**
- Deacon 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.
- Officiant O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

VENERATION OF THE CROSS

Those who wish may come forward to touch, kiss the cross and to spend some time. Prayers may be offered, and candles lit, at the Healing Desk, which has been transformed to represent the Garden of Gethsemane.

Anthems: "Good Friday Anthems"

Russell Schulz-Widmar (b. 1944)

We glory in your cross, O Lord, and praise and glorify your holy resurrection;
 for by virtue of your cross, joy has come to the whole world.

May God be merciful to us and bless us, show us the light of his countenance, and come to us.

Let your ways be known upon earth, your saving health among all nations.

Let the peoples praise you, O God; let all the peoples praise you.

We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world

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

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

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

O Savior of the world, who by thy cross and precious blood hast redeemed us:

Save us and help us, we humbly beseech thee, O Lord.

Music for Solo Cello

Johann Sebastian Bach (1685-1750)

THE LORD'S PRAYER

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

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.**

CONCLUDING COLLECT

Officiant 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 Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The congregation may remain for silent prayer. Thank you for respecting those who wish to pray by keeping silence in the Nave.

Serving Today

Officiants	The Rev. W. James Yazell, The Rev. Clare Stern-Burbano	Musicians	The Trinity Choir; Dr. Lucas Fletcher; Ho Ahn, Cello
Preacher	The Very Rev. Dr. Andrew C. Keyse	Lector	Donna Knoell
Deacons	The Rev. Barbara Wegener, The Rev. Dr. Richard Liantonio	Ushers	Steve Moore, Nigel Jones
		Altar Guild	Leticia Porter, Joan Bergstrom, Peg Brown, Kristy Moore
		Sound/Video	Kristy Moore, Julie Toma

A LOT CAN HAPPEN IN SEVEN DAYS



*We invite you to experience the journey
to the Resurrection at the Cathedral.*

Holy Saturday, April 4 | 9 a.m.

Easter Vigil, April 4 | 7 p.m. *The nursery will be open for children birth through age 4.*

Easter Day, April 5 | 8 & 10:30 a.m. *The nursery will be open for children birth through age 4.*

Following the 10:30 a.m. service, all children are invited for our annual Easter Day egg hunt.

Easter Parking

Use the garage with entry on 13th Street for free. The barcode should be scanned upon entry and exit from the garage. Get the barcode at kccathedral.org/directions.