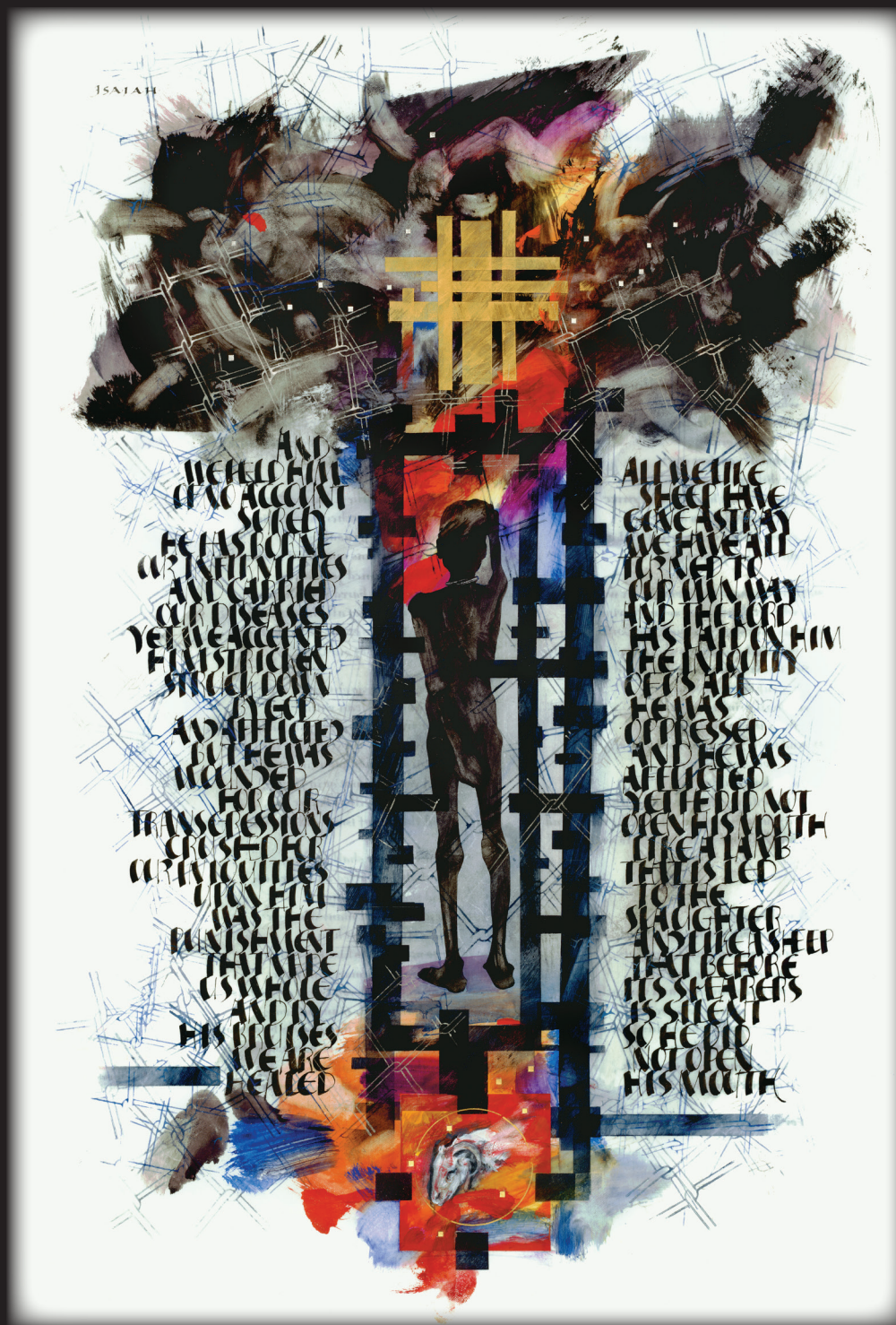


GRACE AND HOLY TRINITY EPISCOPAL CATHEDRAL



Good Friday
April 18, 2025 • 12:05 p.m.

Service Notes

- Page numbers listed are from The Book of Common Prayer.
- Please rise, as able, for portions of the service marked with an asterisk (*).
- **The offering plate is located on a stand in the cross aisle. Offerings may also be made through the Cathedral website: kccathedral.org, by scanning the QR code to the right or by texting “GIVEtoGHTC” to 73256.**
Thank you for your generosity.



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

THE 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"

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: "For whom are you looking?"
- Narrator: They answered,
- Pharisees: "Jesus of Nazareth."
- Narrator: Jesus replied,
- 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,
- Jesus: "I told you that I am he. So if you are looking for me, let these men go."
- 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,
- Jesus: "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"
- 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,
- Woman at the gate: "You are not also one of this man's disciples, are you?"
- 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 Diane our bishop and Amy our bishop elect 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

Officiant	The Very Rev. Dr. Andrew C. Keyse	Lector	Curtis Hamilton
Preacher	The Rev. W. James Yazell	Ushers	Beth Keyse, Nigel Jones
Deacon	The Rev. Barbara Wegener	Altar Guild	Leticia Porter, Vangie Rich, Peg Brown
Musicians	The Trinity Choir; Dr. Lucas Fletcher; Ho Ahn, Cello	Sound/Video	Kristy Moore, Julie Toma



GOOD FRIDAY OFFERING

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

Dear People of God in The Episcopal Church:

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

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

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

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

Thank you for your generous support this Lent.

Presiding Bishop Sean Rowe, The Episcopal Church

The Good Friday Offering affirms the dignity of the poor, the war-torn, and those in desperate need as God's ministry is done. Thank you for spreading hope's message through your gifts and prayers.

LEARN about the places impacted by your donations.

By supporting life-giving ministries in the Anglican Province of Jerusalem and the Middle East, like the ones listed below, and numerous other institutions identified by their dioceses, you are ensuring that our siblings in Christ are not forgotten.

- **Al Ahli Arab Hospital** in Gaza City provides critical medical care to all people, in peacetime and wartime alike.
- **St. George's** is the only Anglican church in Iraq, serving local Indigenous communities and displaced people through worship, schools, and medical care.
- Christ Church in Aden, Yemen, serves as the grounds of **Ras Morbat Eye Clinic**, providing critical medical care for all in a war-torn country.
- The **Christian National Kindergarten at St. Philip's Episcopal Church**, Nablus, in the West Bank, provides high-quality early education to all kindergartners, regardless of religion.

GIVE generously to ministries that make a substantial difference in the lives of our siblings in the Middle East. Thank you.

Mark your donation "Good Friday" and place in the offering plate OR give online using the GIVE button on the Cathedral website (choose "Good Friday" from the Fund menu).

GOOD FRIDAY OFFERING

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

In the early hours of Palm Sunday, twin airstrikes struck Al Ahli Arab Hospital in Gaza, causing immeasurable devastation. A ministry of the Episcopal Diocese of Jerusalem, Ahli is Gaza's oldest hospital—and the only one that provides care to all in need, regardless of religion, political affiliation, or ability to pay.

The attack completely destroyed the hospital's two-story Genetic Laboratory and severely damaged the Pharmacy, Emergency Department, and nearby buildings, including St. Philip's Church. Staff and patients were given only twenty minutes to evacuate. While there were no casualties from the blasts, one child—already suffering from a head injury—tragically died during the rushed evacuation.

This marks the fifth attack on Ahli Hospital since the war began in 2023. Yet even amid such devastation, the courageous staff of Ahli continues to serve. Efforts are already underway to restore essential services and bring care to those who need it most.

Together, we can stand with Ahli and the people in Gaza, ensuring that in the face of devastation and loss, compassion and healing continues to endure.

A PRAYER FOR PEACE AND FORGIVENESS

Loving God of all the earth, we pray for those who perpetrate injustices in the Holy Land, regardless of their motives; we pray that you will change their hearts and fill them with the spirit of mercy. Teach us all the pathways of peace and forgiveness. Spirit of comfort whose glory covers the face of our earth, comfort the oppressed, give shelter to those who have lost their homes, and let your peace dwell in every heart. With thankful hearts we pray in the Name of our Lord and Savior, Jesus Christ. Amen.

Contemporary Way of the Cross, p. 49



Fifty percent of the Easter offering will be donated to Nourish KC.

The Nourish KC Community Kitchen prepares fresh, nutritious meals daily using rescued food from partners. These “Chef’s Choice” meals are crafted to meet dietary guidelines, focusing on healthy proteins, whole grains, fruits, and vegetables. To ensure food security for all, they offer free or low-cost meals, addressing both hunger and health conditions like obesity and heart disease. For 35 years, The Kansas City Community Kitchen has been a cornerstone of Kansas City, working to eliminate hunger and improve nutrition. Their mission goes beyond food distribution—it is about building connections, fostering hope, and driving meaningful change. Nourish KC is part of The Prospect KC, which serves as an umbrella to support Prospects through food-based solutions: nutrition education, culinary training and culinary entrepreneurship.

The remainder of the offering is used for the mission and ministry of the Cathedral.

Please consider making a generous and sacrificial gift for these ministries.

Ways to Give

- Give online with the QR code (or use the GIVE button on the Cathedral website).
- Place in the offering plate. Envelopes are available in the pew racks.
- Text “GIVetoGHTC Easter” to 73256.



Give Online

Today's Focal St. John's Bible Illumination

Good Friday – “The Suffering Servant”

Isaiah chapters 52 & 53

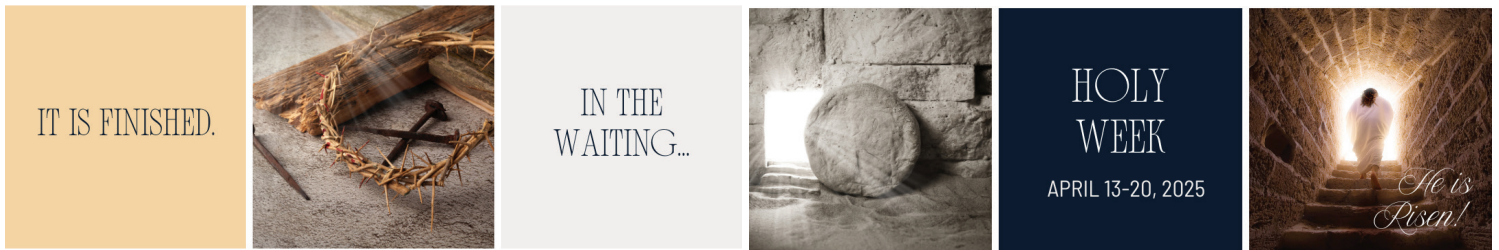
The *Suffering Servant* illumination collects many types of pain and oppression suffered in today's world. Note the chain-link fence, a familiar symbol of confinement and separation suffered by multitudes of people in refugee and prisoner of war camps. Closer to the human figure are reminders of even greater confinement behind prison bars, including the bars of Elmina Castle in Ghana, where many African slaves were incarcerated before being shipped to the New World. The focal image in this illumination is derived from starving children, victims of African and Middle Eastern famine, epidemics, and wars. Does this depiction of suffering also evoke a sense of the oppression, injustice, neglect, war, and poverty sourced from our own iniquity?

Also observe the lamb on a field of red and purple at the foot of the illumination. This represents the sacrificial lamb that is “led to the slaughter.” Above the figure is a cross, also made of bars, but in this case, they are bars of light. Between the figure of the Suffering Servant and the cross of gold is a sea of red and purple — colors symbolic of the blood and sacrifice required to achieve redemption, but also symbolic of royal promise.

This portrayal of the Suffering Servant may initially elicit repugnance. However, deeper consideration reveals a positive purpose for (at least certain instances of) suffering. When connected with Christian theology concerning the work of Christ (though God, he became one with us; though the King of Creation, he identified with us in our suffering) we discover an eternal and redemptive dimension of the “servant's” suffering. Despite everything, the divine promise prevails that this vulnerable and decimated servant is able to redeem us!



Cover Art: *Suffering Servant*, Donald Jackson, Copyright 2005, *The Saint John's Bible*, Saint John's University, Collegeville, Minnesota USA. Used by permission. All rights reserved.



Good Friday, April 18

5:30 p.m. • Interactive Intergenerational Stations of the Cross:

The stations will immerse you in the biblical account of the last days and hours of Jesus' life, in a way that is appropriate for all ages.

Holy Saturday, April 19

9 a.m.

A brief and simple liturgy recalls the mournful desolation of the lifeless Christ in the tomb.

Easter Vigil, April 19

7 p.m.

Together, we reflect anew on the loving actions of God as recounted in the Easter Vigil readings. Together, we will walk through the depths of salvation history into the fullness of redemption. The service begins by lighting the new fire. We will witness the baptism, confirmation, and reaffirmation of persons in the Cathedral congregation. We then proclaim with joy "Alleluia. Christ is risen" and celebrate the first Eucharist of Easter. We will continue the celebration at a reception following the service.

Easter Day, April 20

8 & 10:30 a.m.

We celebrate the Resurrection of Jesus at each of our identical Easter morning celebrations. Both services include hymns, choral music, brass and a Cathedral resplendent with flowers. We will continue the celebration at a reception following each service.

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

Additional Parking

You can 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/easter.

JOIN US
for the
STATIONS
of the
CROSS

Today • 5:30-6:30 p.m.
Interactive Intergenerational
Stations of the Cross

The stations will immerse you in the biblical account of the last days and hours of Jesus' life, in a way that is appropriate for all ages.