

St. Paul's Cathedral for the City



Paschal Triduum:

Good Friday

April 22, 2011, 7:30 pm

*Whoever you are, wherever you find yourself
on the journey of faith, we welcome you!*

Welcome to St. Paul's Cathedral

The Episcopal Diocese of San Diego The Worldwide Anglican Communion

Whoever you are, and wherever you find yourself on the journey of faith, we welcome you and invite your full participation in today's worship.

Kindly silence phones and other electronic devices.

WELCOME to our Holy Week celebration of the Great Three Days, also known as The Paschal Triduum: Maundy Thursday, Good Friday and the Great Vigil of Easter. Each day's observance is an integral part of one long service stretched out over three days. Our liturgy will engage all our senses—seeing, smelling, hearing, touching, moving, tasting—and will invite us to experience the climactic moments of God's love story.

MAUNDY THURSDAY'S service celebrates two events from the last night Jesus spent with his friends: the institution of the Eucharist and Jesus' sign of servanthood in washing his disciples' feet. These simple acts of hospitality and humility invite us into deeper fellowship through meal-sharing and mutual care.

ON GOOD FRIDAY we meditate on Christ's suffering and death. We hear the story of his Passion and venerate the cross, confronting hard realities like mortality, complicity in sin, and the targeting of scapegoats for society's pain. At the same time, we always view these realities through the lens of God's gift to us in Christ: the freedom he promises, the care he has shown us, and the way he has opened for us to God.

THE GREAT VIGIL OF EASTER on Saturday finds us expectantly waiting for the return of our Savior from death. We hear in faith the long history of God's saving deeds, from the creation of the world to the re-construction of new hearts and new spirits for those awaiting God's grace. We celebrate the sacraments of baptism, confirmation, reception, and reaffirmation, and we renew our own baptismal covenant. We partake in the first Eucharist of Easter.

THESE THREE OBSERVANCES help us remember, not simply re-enact, the climactic events of Jesus' life. They invite us to imagine the original moments that inspire our institutions: sharing a simple meal and feast of friends, washing feet with intimacy and dramatic humility, witnessing the suffering and crucifixion of Jesus, and glimpsing the first lights of Easter morning.

THE LITURGY OF GOOD FRIDAY

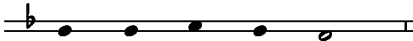
The Good Friday Offering of the Episcopal Church is given to our work at St. George's Cathedral in Jerusalem and the Middle East.

§ *The service begins in silence, all kneeling.*

THE ACCLAMATION

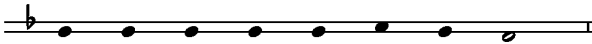
Book Of Common Prayer (BCP), page 276

Celebrant



Bless - ed be our God.

People



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

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COLLECT OF THE DAY

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.

§ *Please be seated.*

THE FIRST LESSON

Isaiah 52:13–53:12

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.

Chant: James Turlle (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 SECOND LESSON

Hebrews 4:14–16; 5:7-9

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.**

AT THE SEQUENCE, TRACT (*choir*) *Salvum me fac* plainsong, Tone II
Psalm 69:1-10, 14-23 BCP 679

- 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.

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.*

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 the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jewish authorities 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 crowd 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 crowd, "Here is your King!" They cried out, "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.

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, "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.

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."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the 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.*

THE SERMON

Dr. Elisabeth Koenig

§ *Please stand.*

THE SOLEMN COLLECTS

BCP 277

Leader 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 James, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized, particularly Alexander, Arrian,
Bella, Daisy, John, Katherine, Melinda, Omar, and Vanessa;
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. **Amen.**

Leader Let us pray for all nations and peoples of the earth, and for those in authority among them;
For 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 tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Leader 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 the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger
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. **Amen.**

Leader 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.

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 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.

Leader Let us commit ourselves to our 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. **Amen.**

VENERATION OF THE CROSS

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

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 kneel.

Members of the congregation are invited to come forward and venerate the cross as they wish.

MOTET

Crux Fidelis

*Crux fidelis, inter omnes
arbor una nobilis:
nulla silva talem profert,
fronde, flore, germine.
Dulce lignum, dulces clavos,
dulce pondus sustinet.*

John IV of Portugal (1604-1656)

Faithful cross, above all other,
One and only noble tree:
None in foliage, none in blossom,
None in fruit thy peer may be.
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee!

Salvator Mundi


*Salvator mundi salva nos,
qui per crucem et sanguinem
tuum redemisti nos,
auxiliare nobis,
te deprecamur Deus noster.*

Thomas Tallis (c. 1505-1585)


Save us O Savior of the world,
which by Thy cross and blood
hast redeemed us,
help us,
we beseech Thee O our God

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.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982, after John Mason Neale (1818-1866)
 Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950); alt. acc. *Hymnal* 1940; Copyright: Words: © The Church Pension Fund.

The Presider then continues

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

THE LORD'S PRAYER

S- 119

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

All kneel.

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. **Amen.**

The Liturgy concludes in silence with neither blessing nor dismissal.

*After the choir and clergy leave, the people are invited to remain
in the cathedral for a time of silent meditation.*

*The Triduum is one continuous service lasting three days;
the People depart in silence.*

THE EPISCOPAL CHURCH'S GOOD FRIDAY OFFERING—began in 1922—is its major grassroots effort to respond to the numerous needs of the church in the Holy Land. The Province of the Episcopal Church in Jerusalem and the Middle East is huge: it covers the southern Mediterranean coast from Algeria to Lebanon and Syria, and down to the Persian Gulf and the Horn of Africa—yet it is one of 38 autonomous Provinces of the Anglican Communion. Support received through the Good Friday Offering sustains hospitals, schools, orphanages and many other programs for the benefit of all people in the province, Christian, Jewish and Muslim alike.

PARTICIPANTS	
Presider	The Very Rev. James Carroll
Preacher	Dr. Elisabeth Koenig
Assisting Clergy	The Rev. Canon Allisyn Thomas, The Very Rev. Scott Richardson
Head Verger	Canon Brooks Mason
Lectors	Robert Heylmun, Elizabeth Keith
Acolytes	Jeff Bates, Roger Haenke
Verger	Brad Lovelace
Sacristans	Canon Konnie Dadmun, Bob Spalding
Ushers	Elaine Graybill, Bob Oslie, Lucinda Parsons
Organist and Choirmaster	Canon Martin Green
Organist-in- Residence	Dr. Carol Williams

Worship Services during Holy Week and Easter

Holy Week, the last week of Lent before Easter, begins with Palm Sunday in which we commemorate Jesus' triumphal entry into Jerusalem, followed by his arrest and crucifixion. On Holy Thursday (Maundy Thursday), we observe Jesus' institution of the Last Supper and message of discipleship by washing his disciples' feet. On Good Friday we remember Jesus' crucifixion and death, and on Holy Saturday we recall God's salvation history beginning with creation and culminating in Jesus' resurrection.

April 22 GOOD FRIDAY

- 12 noon Prayer service with meditations and music: Sopranos Anne Whattoff and Jenny Spence, accompanied by string quartet and harpsichord, sing *Stabat Mater* by Giovanni Pergolesi. Meditations read by The Rt. Rev. James Mathes.
- 6:00 p.m. Liturgia de Viernes Santo (no Eucaristía)
- 7:30 p.m. Good Friday Liturgy (no Eucharist) with the Cathedral Schola

April 23 HOLY SATURDAY

- 8:30 a.m. Holy Saturday Liturgy of the Word, Chapel (no noon service)
- 8:00 p.m. The Great Vigil of Easter. The Cathedral Choir and instrumentalists provide music in this beautiful candlelight vigil which culminates in the first Mass of Easter with baptisms, confirmations, and reaffirmations, with The Rt. Rev. Mathes preaching.

April 24 EASTER SUNDAY

(There will not be a service of Evensong on Easter Sunday.)

- 8:00 a.m. Holy Eucharist and Baptisms, The Very Rev. Scott Richardson preaching.
- 10:30 a.m. Holy Eucharist with instrumentalists and the combined Cathedral Choristers and St. Cecilia Choir, The Rt. Rev. James Mathes, Celebrant, and The Very Rev. Scott Richardson preaching.
- 1:00 p.m. Misa en español

St. Paul's Cathedral

EPISCOPAL ✦ ANGLICAN

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