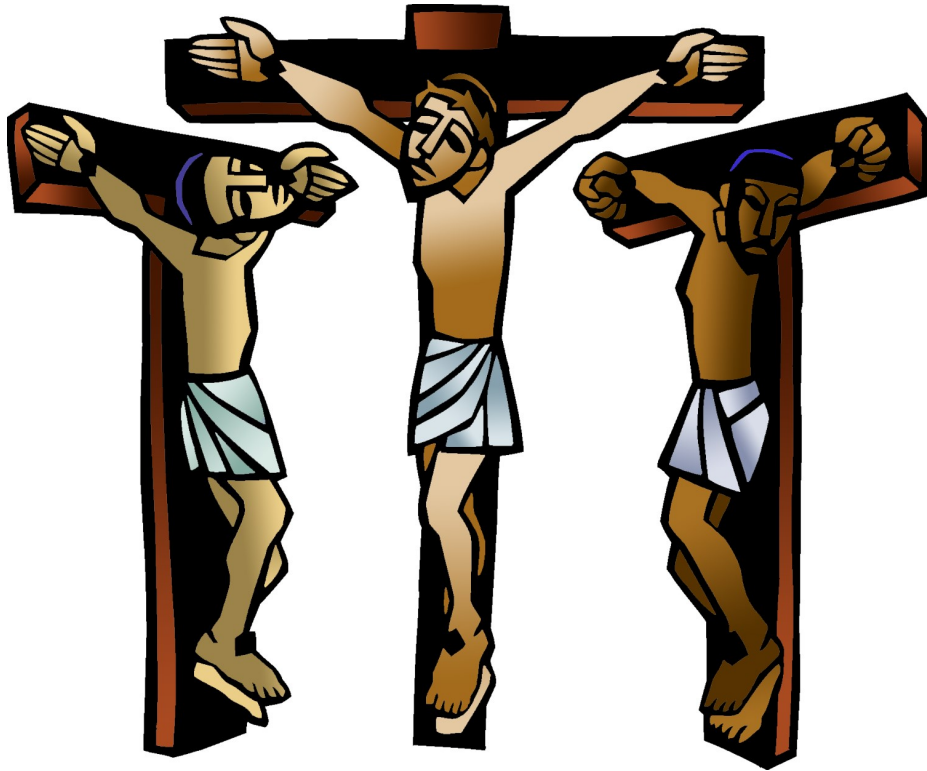


## ST. CATHERINE OF ALEXANDRIA EPISCOPAL CHURCH



**WELCOME TO THE TRIDUUM—The Great Three Days—**Maundy Thursday, Good Friday, and The Great Vigil of Easter. These services comprise *one liturgy* stretching over three days, and are the most important liturgies of the year.

**MAUNDY THURSDAY:** we remember the institution of the Holy Eucharist and the great commandment to love one another.

**GOOD FRIDAY:** we celebrate the glory of the cross of Christ, the salvation of the world.

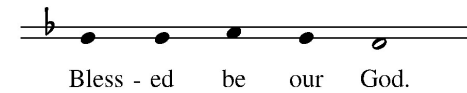
**THE GREAT VIGIL OF EASTER:** the first service of Easter, and the most central liturgy of the entire year. The Vigil begins in darkness with the lighting of the Paschal Fire, continuing in candlelight and ending in the Alleluias of Easter and the first Eucharist of Easter.

**GOOD FRIDAY**  
**APRIL 2, 2021 NOON AND 7 PM**

### OPENING ACCLAMATION

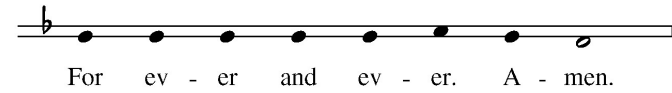
*On this day the ministers enter in silence. All kneel for silent prayer,*

*Celebrant*



Bless - ed be our God.

*People*



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

### THE COLLECT OF THE DAY

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 FIRST READING

**Isaiah 52:13--53:12**

*The people sit.*

A Reading from the book of the prophet Isaiah.

See, my servant shall prosper;

he shall be exalted and lifted up, and shall be very high.

Just as there were many who were astonished at him

—so marred was his appearance, beyond human semblance,  
and his form beyond that of mortals—

so he shall startle many nations;

kings shall shut their mouths because of him;

for that which had not been told them they shall see,

and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant,

and like a root out of dry ground;

he had no form or majesty that we should look at him,

nothing in his appearance that we should desire him.

He was despised and rejected by others;

a man of suffering and acquainted with infirmity;

and as one from whom others hide their faces

he was despised, and we held him of no account.

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

**Reader** The Word of the Lord.  
**People** Thanks be to God.

**THE PSALM** (SPOKEN AT 12 PM; SUNG AT 7 PM USING **HYMN 660**) **Psalms 22: 1-11**

1. Lord, why have you forsaken me, And why are you so far away From my complaint and my distress Poured out before you night and day?	3. But I am mocked and put to scorn; All those who see me laugh and say, “You trust in God, so let us see Help from the one to whom you pray.”
2. Yet you are holy, and the songs Of praise of Israel are your throne; When our ancestors called on you, You saved them, rescued all your own.	4. Yet you, O Lord, have been my God And only hope since I was born; With trouble near and none to help, My Savior, leave me not forlorn.

**THE SECOND READING** **Hebrews 10:16-25**  
A Reading from the Letter to the Hebrews.  
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.

*Silence may follow.*  
**Reader** The Word of the Lord.  
**People** Thanks be to God.

**SEQUENCE HYMN** (SUNG AT 7 PM ONLY) *Were You There* **Hymn 172**  
*All stand as able.*

1. Were you there when they crucified my Lord? (2x) Oh! Sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord?	
2. Were you there when they nailed him to the tree? (2x) Oh! Sometimes it causes me to tremble, tremble, tremble. Were you there when they nailed him to the tree?	

- 3. Were you there when they pierced him in the side? (2x)  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they pierced him in the side?
- 4. Were you there when they laid him in the tomb? (2x)  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid him in the tomb?

THE PASSION GOSPEL

John 18:1-19:42

*The people sit.*

NARRATOR: The Passion of our Lord Jesus Christ according to John.

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: "Whom are you looking for?"

NARRATOR: They answered,

PRIESTS AND POLICE: "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: "Whom are you looking for?"

NARRATOR: And they said,

PRIESTS AND POLICE: "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: "You are not also one of this man's disciples, are you?"

NARRATOR: He said,

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,

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

NARRATOR: He denied it and said,

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,

PRIESTS AND POLICE: "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,

PRIESTS AND POLICE: "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 replied,

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 case 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,

**CONGREGATION: "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,

**CONGREGATION: "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,

**CONGREGATION: "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: "Where are you from?"

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,

**CONGREGATION: "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,

**CONGREGATION: "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.

***At the mention of Golgotha, all stand 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,

PRIESTS: "Do not write, 'The King of the Jews,' but, 'This man said, I am 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,

SOLDIERS: "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 am thirsty."

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."

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

## THE SERMON

*Silence may follow.*

**The Rev. Dr. James Reho**



**THE SERMON HYMN (SUNG AT 7 PM ONLY) *O Sacred Head Sore Wounded* Hymn 168**

*All stand as able.*

- |   |  |
|---|--|
| 1. O sacred head, sore wounded,<br>defiled and put to scorn;<br>O kingly head, surrounded<br>with mocking crown of thorn:<br>What sorrow mars thy grandeur?<br>Can death thy blood deflower?<br>O countenance whose splendor<br>the hosts of heaven adore!  | 4. What language shall I borrow<br>to thank thee, dearest friend,<br>for this thy dying sorrow,<br>thy pity without end?<br>Oh, make me thine forever!<br>and should I fainting be,<br>Lord, let me never, never,<br>outlive my love for thee.     |
| 2. Thy beauty, long-desired,<br>hath vanished from our sight;<br>thy power is all expired,<br>and quenched the light of light.<br>Ah me! for whom thou diest,<br>hide not so far thy grace:<br>show me, O Love most highest,<br>the brightness of thy face. | 5. My days are few, O fail not,<br>with thine immortal power,<br>to hold me that I quail not<br>in death's most fearful hour;<br>that I may fight befriended,<br>and see in my last strife<br>to me thine arms extended<br>upon the cross of life. |
| 3. In thy most bitter passion<br>my heart to share doth cry,<br>with thee for my salvation<br>upon the cross to die.<br>Ah, keep my heart thus moved<br>to stand thy cross beneath,<br>to mourn thee, well-beloved,<br>yet thank thee for thy death.        |  |

**THE SOLEMN COLLECTS**

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.

*All kneel as able.*

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 Dabney, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those about to be baptized, particularly Arsene Patrick Daly,

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

*Silence*

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.*

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

For Joseph, 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*

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.*

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*

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.*

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*

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.*

*Silence*

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

*Silence*

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.*



**MEDITATIONS BEFORE THE CROSS**

*All stand as able. A wooden cross is carried into the church and placed before the people.  
During this time the people contemplate the mystery and the glory of the Cross of Christ.*

*The Cantor sings the verse three times, with the congregation responding each time.  
(SUNG AT 7 PM ONLY)*

CANTOR

Be-hold the wood of the Cross, on which hung the salvation of the

RESPONSE

world. R. Come, let us a-dore.

**REPROACHES FOR GOOD FRIDAY**

Oh my people, I led you through the desert forty years,  
And fed you with manna:  
I brought you through tribulation and penitence,  
And gave you my body, the bread of heaven,  
But you have prepared a cross for your savior.

*Spoken at 12 PM; Sung at 7 PM*

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

I went before you in a pillar of cloud,  
And you have led me to the judgment hall of Pilate.  
I scourged your enemies and brought you to a land of freedom,  
But you have scourged, mocked, and beaten me.  
I gave you the water of salvation from the rock,  
But you have given me gall and left me to thirst.

*Spoken at 12 PM; Sung at 7 PM*

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

I grafted you into the tree of my chosen Israel,  
And you turned on them with persecution and mass murder.  
I made you joint heirs with them of my covenants,  
But you made them scapegoats for your own guilt.

*Spoken at 12 PM; Sung at 7 PM*

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

I came to you as the least of your brothers and sisters;  
I was hungry and you gave me no food,  
I was thirsty and you gave me no drink,  
I was a stranger and you did not welcome me,  
Naked and you did not clothe me,  
Sick and in prison and you did not visit me.

*Spoken at 12 PM; Sung at 7 PM*


Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.


*Silence may follow.*



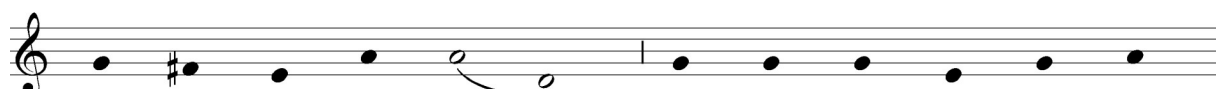
THE HYMN AT THE CROSS (SUNG AT 7 PM ONLY) *Sing, my tongue* Hymn 166  
*All stand as able.*




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.

*Silence may follow.*

THE LORD’S PRAYER  
And now, as our Savior Christ has taught us, we are bold to say,  
*People and Celebrant*  
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, forever and ever. Amen.

THE FINAL PRAYER  
*The service concludes with the following prayer. No blessing or dismissal is added..*  
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.*

PLEASE EXIT IN HOLY SILENCE.

THE SERVICE OF THE GREAT THREE DAYS  
CONTINUES TOMORROW EVENING, SATURDAY, APRIL 16 AT 8 PM  
WITH THE GREAT VIGIL OF EASTER.

# ST. CATHERINE OF ALEXANDRIA EPISCOPAL CHURCH

## Worship Services

### Sunday

Holy Eucharist Rite I 8:00 AM  
Choral Eucharist Rite II 10:00 AM

### Wednesday

Holy Eucharist and Service of Healing 12:10 PM

**The Rev. Dr. James H. Reho, Rector**

For pastoral emergencies, contact Fr. James  
917-526-0746 (cell) / frjames@stcathtt.org

## PARISH VESTRY

Manon Alewynse	2023	Senior Warden
John Grupposo	2023	Junior Warden
Lisa Bird	2024	Education
Jeff Boe	2023	Communications
Juana Delgado Miller	2024	Parish Life
Rory Eubank	2023	Evangelism
Carol Harlow	2023	Service
Brenda Hunter	2024	Finance
Paul Johnson	2023	Stewardship/Endowment
Kim Quire	2023	Worship
Brandon Ramos	2024	Worship
Catherine Temple	2023	Pastoral Care
Terry Bechtel		Treasurer
Ronelle Norris		Clerk

## PARISH STAFF

Diana Grupposo	Parish Administrator
Linda Ruescher	Director of Music and Organist
Brenda Menendez	Financial Administrator

*The mission of St. Catherine's is to nurture each other in the knowledge and love of God, Father, Son, and Holy Spirit, and to share the Good News with all.*

502 Druid Hills Road | Temple Terrace FL 33617  
813-988-6483 | admin@stcathtt.org

Office Hours: Monday - Thursday, 9:00 AM - 1:00 PM

Website: [www.stcathtt.org](http://www.stcathtt.org)

YouTube Channel: [UCYcZylX6Pcbj6HVCUkjl0w](https://www.youtube.com/channel/UCYcZylX6Pcbj6HVCUkjl0w)

Facebook: @StCatherineEpiscopalChurchTempleTerrace



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