



St. Matthew's Episcopal Church

A Neighborhood Church with a Worldwide Community

GOOD FRIDAY
April 3, 2026, 7:00 p.m.

*Please stand if you are able during the portions indicated by a +.
The congregation is invited to say the words in **bold**.*

*Please be aware that we live-stream our services on Facebook and your image may appear in the video.
If you do not want your image to appear, please speak to an usher.*

GATHERING

On this day, the worship leaders enter in silence. All who are able then kneel for silent prayer.

+ Opening Acclamation

Blessed be our God.

For ever and ever. Amen.

+ Welcome

+ 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.

WORD *Please be seated.*

First Reading *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.

Hear what the Spirit is saying to God's people.
Thanks be to God.

Psalm 22 (*please remain seated ~ the reading is interjected with verses from "Wondrous Love" in bold, which you are invited to sing to the melody below*)



My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.

Yet you are the Holy One, *
enthroned upon the praises of Israel.
Our forefathers put their trust in you; *
they trusted, and you delivered them.
They cried out to you and were delivered; *
they trusted in you and were not put to shame.

[*All sing*] **What wondrous love is this, O my soul, O my soul?
What wondrous love is this, O my soul?**

But as for me, I am a worm and no man, *
scorned by all and despised by the people.
All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
“He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”

Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
Be not far from me, for trouble is near, *
and there is none to help.

Many young bulls encircle me; *
strong bulls of Bashan surround me.
They open wide their jaws at me, *
like a ravening and a roaring lion.
I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.

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

[*All sing*] **When I was sinking down, sinking down, sinking down,
When I was sinking down, sinking down...**

Be not far away, O Lord; *
you are my strength; hasten to help me.
Save me from the sword, *
my life from the power of the dog.
Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

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

The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"
All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

The Psalms are prayers and songs to God from ancient Jewish worship that speak so powerfully to the human condition that they were incorporated into the Bible. Sometimes, they lift up voices of joyful praise. Other times, they speak from the places of deepest lament and sorrow.

For kingship belongs to the Lord; *
he rules over the nations.
To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord's for ever.
They shall come and make known to a people yet unborn *
the saving deeds that he has done.

[*All sing*] **And when from death I'm free, I'll sing on, I'll sing on!**
And when from death I'm free, I'll sing on.
And when from death I'm free, I'll sing and joyful be,
And through eternity I'll sing on, I'll sing on,
And through eternity I'll sing on.

Second Reading *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.

Hear what the Spirit is saying to God's people.
Thanks be to God.

The Passion of Our Lord Jesus Christ According to St. John *John 18:1–19:42*

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, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." 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, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 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, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Please see the note at the end of the bulletin about John's use of the word "Jews."

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, "You are not also one of this man's disciples, are you?" He said, "I am not." 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, "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." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 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, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (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, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "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." Pilate asked him, "So you are a king?" Jesus answered, "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." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "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?" They shouted in reply, "Not this man, but Barabbas!" 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, "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 Jews 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 Jews 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 Jews, "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.

Please stand.

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.

Please bow or kneel for a period of silence.

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.

Reflection

Maria May

Hymn

"Were You There?"

Hymnal #172

+ **The 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 Craig, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized

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.**

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

For Donald, the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

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

Silence

Presider: Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in 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 those living with disability
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.**

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.**

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

Silence

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

+ **Contemplation of the Cross**

*A wooden cross is now brought into the church.
You are invited to come forward and respond to the cross as you feel moved,
as the anthem and hymn below are sung.*

+ **Anthem**

“We Adore You, O Christ”
Richard Proulx (1937–2010)

We adore you, O Christ, and we bless you,
because by your cross, you have redeemed the world.
We glory in your cross, O Lord God;
we praise and glorify your holy resurrection;
By virtue of your cross joy has come.
O Savior, by your holy cross, save us and help us, O Lord.
By your holy cross, you have redeemed us all.

+ **Hymn**

“Sing, My Tongue, the Glorious Battle”

Hymnal #161

Confession of Sin (*kneeling as you are able*)

**Most merciful God, we confess that we have sinned against you
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will, and walk in your ways,
to the glory of your Name. Amen.**

The Lord's Prayer

**Our Father in heaven, hallowed be your Name, your kingdom come, your will be done,
on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive
those who sin against us. Save us from the time of trial, and deliver us from evil. For the
kingdom, the power, and the glory are yours, now and for ever. Amen.**

TABLE

Communion from the Reserved Sacrament

*Bread and wine are never consecrated on Good Friday.
Tonight's bread is from the Reserved Sacrament, consecrated on Maundy Thursday.*

*All are welcome at Christ's table. We offer wheat wafers and individually wrapped gluten-free wafers. If you
don't wish to partake of the bread but desire a blessing, please cross your hands over your chest.*

Hymns During Communion	“When I Survey the Wondrous Cross”	<i>Hymnal #474</i>
	“O Sacred Head, Sore Wounded”	<i>Hymnal #168</i>

+ Concluding Prayer

**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.**

GO IN PEACE

There is no blessing or dismissal on Good Friday. Please depart in silence.

A note about references to “the Jews” in our Holy Week and Lent readings

by the Rev. George Anne McDonnell

Jesus of Nazareth was a Jew. Christianity began as a movement within Judaism that took time to form and evolve into the institutional Church of today. There were areas of contention and disagreement among the Jews in Jesus’ time, and the leaders of the early Jesus movement did not shy away from hostile rhetoric against their detractors, as evidenced by a number of New Testament passages.

The Greek term usually translated here as “the Jews” varies in meaning and application, alternately referring to the most powerful Jewish religious leaders; Jews of the region of Judea specifically; or to those Jews who had reservations about Paul’s mission among Gentiles. In essence, “the Jews” functions in the New Testament as “the other” against which Christianity came to define itself.

When the Roman Empire adopted Christianity as its state religion, Christian rhetoric against Jews gained power, and Christian texts inspired anti-Semitism, most notably during the Crusades and the Holocaust. In our modern context, it is important for us to remember that while New Testament writers took issue with Jews who disbelieved in Jesus as the Messiah and Son of God, these texts do not take issue with anyone’s race or origin. Nor do they prescribe for us, in contradiction with Christ’s central purpose, mistrust or hatred of non-Christians.

Announcements

Music Search Survey

The search committee has designed a 5-minute survey to help discern what we expect from a new Director of Music and the future of our music ministry. Please take the survey at stmatthewsmn.org/survey or by scanning the QR code to the right. **The deadline for completing the survey is Monday, April 6.**

Open Church

Starting in the Easter season, we will open our church doors each Wednesday and Friday afternoon from 2:00 to 5:00 pm to welcome any who wish to enter for prayer, rest, or to have a look around. Sign up for a volunteer slot to welcome or assist visitors at stmatthewsmn.org/open-church.

March FoodShare Month

The annual March FoodShare campaign goes through April 6. For FoodShare month, we are especially encouraging cash donations, since these allow them to obtain matching funds and be more efficient by purchasing food at wholesale prices, particularly fresh food. Cash donations may be sent through the Keystone website at keystoneservices.org. Items can also still be left on the pew outside the office.

ECMN Migrant Support Fund

Requests for support from the ECMN Migrant Support Fund are expected to exceed \$315,000 over the next three months, primarily for rent stabilization and legal support. We need your help to raise funds to continue this urgent, compassionate response. Please consider making a special Easter offering to continue this essential care. You can contribute online at: onrealm.org/ECMN/-/form/give/migrantsupport.

Prayers of Gratitude

This Easter season, we invite you to think what you want to give thanks for. Instead of our usual petitions in our ritual of Prayers of the People, let’s share our gratitude! You can submit your prayers of thanksgiving to the form at stmatthewsmn.org/prayer and we will share them during our Eucharists (which means thanksgiving) as we live as Easter People.

Your generous contributions make the ministries of our church possible. If you are a person for whom St. Matthew's Episcopal Church provides a spiritual home or respite, a place to gather, pray, and seek God, we hope you will make a contribution to sustain our shared life of faith. To give securely and easily online, scan this QR code. You may also place cash or checks in the trays during the offertory.



Spiritual Practice for Holy Week: Making Community

Think of that neighbor, or perhaps colleague, whom you say hello to a couple of times a week, but still don't know the name of, or have forgotten and find it too embarrassing to ask again. Then commit to asking them next time you see them, however awkward. Once you have done that, find a time to pray for them and those whom they love.

At a time like this community is all the more important—so that we can be there for one another, but also just because our neighbors are the people whom God has given us to love. This practice is a small practice, but it is in small acts of grace that community is made.

Prayer list

Prayers: Jenny, Grayson, Lindsey, and Greg, the residents of Poltava, Ukraine, Laurie, Shauna and Chad, Aaron and Trinity, Peter, Lynne, Jim, Andy and Jennie, Sam, Brad, Darlene, Josie, Mark, Judy, Bridget, Cathy, the Crowe family, James and Barbara, Richard, Tom and Elaine, Ruth and family, Gail.

Recently deceased: Jacob Bach, cousin of Jenny Bach; Philip 'Dutch' Wetzell, friend of Bob McDonald; Adeline Gustafson, great niece of Dan and Kim Glienke.

Holy Week and Easter at St. Matthew's

Holy Saturday, April 4

- **9:30 am Centering Prayer (in library)**
- **4:00 pm Children's Easter Vigil**

We plan to bring back the Children's Easter Vigil again this year, in partnership with St. Christopher's. We will have child-friendly acting out of Bible stories and songs. The service will be followed by a simple kid-friendly meal. Join in the fun! While this is geared toward families, adults will have fun too! To help us plan, please register at stmatthewsmn.org/easter-vigil.

Easter Sunday, April 5

- **9:00 am potluck breakfast**
- **10:30 am Eucharist**

Holy Week ends with the resurrection of Christ, that we celebrate as Easter. You are invited to bring a dish or juice for our famous potluck breakfast which starts at 9:00 am. There will be no faith formation that morning. We will then celebrate one service at 10:30 am that will include the wakening of the Alleluia butterflies and choral offerings. We will also welcome new members during the service.

St. Matthew's staff

The Rev. Christopher Rogers, Rector, rector@stmatthewsmn.org
The Rev. Dave McEachron, Curate, dave@stmatthewsmn.org
Maria May, Resident Seminarian, maria@stmatthewsmn.org
The Rev. Matthew Roberts, Auxiliary Priest, matt.ja.roberts@gmail.com
The Rev. Gwen Powell, Auxiliary Priest, gwendolen.powell@gmail.com
MiaLisa McFarland Millares, Director of Children's and Youth Ministry, kids@stmatthewsmn.org
John Hoffacker, Interim Music Director, john@stmatthewsmn.org
Lars Christensen, Office Manager and Communications Director, lars@stmatthewsmn.org
Fariba Sanikhatam, Bookkeeper, bookkeeper@stmatthewsmn.org

Wardens

Lis Christenson, Senior Warden, lis.christenson100@gmail.com
Kurtis Hanna, Junior Warden, kurtiswhanna@gmail.com

Ministry leaders

Liz O'Toole and Hana Randle, Altar Guild
Judy Johnson, Healing Ministry
Kate Hanna and Cathy Wilkowske, Acolytes
Gwen Odney, Readers and Prayer Leaders
Eric Odney, Ushers
Laura Bathke, Vergers

Today's worship leaders

The Rev. Christopher Rogers, presider
Maria May, preacher
Laura Bathke, verger
Cathy Wilkowske, crucifer
Patricia McKee and Heather Craig, readers
Christopher Rogers and Abbey Thomas, psalmists
Katherine Giorgio, James Taylor, Barrett Fisher, and Marie Ström, Passion readers
Vicki McKenna, prayer leader
Mike Christenson and Rick Kush, ushers
Liz O'Toole, Karen Pfeifle, and Nancy Alholm, Altar Guild
Warren Poole, live-streaming
Christopher Sibia, cantor
Peter Cartford, Lars Christensen, David Colwell, Laura Corcoran, Heather Craig,
Elaine Eyre, Katherine Giorgio, Kristine Granias, Martha Hotchkiss, Lynn Jenkins,
Susan Jones, Dave McKenna, Cheryl Olman, Audrey Powell, Christopher Sibia,
Elaine Tarone, Dave Wilkowske, and Arlan Winikoff, choir



St. Matthew's Episcopal Church

A Neighborhood Church with a Worldwide Community

2136 Carter Avenue, St. Paul, MN 55108 + 651-645-3058 + www.stmatthewsmn.org



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