



**St. Paul's**  
EPISCOPAL CHURCH OAKLAND

**NOON GOOD FRIDAY**

**APRIL 10, 2020**

## **WELCOME TO ST. PAUL'S EPISCOPAL CHURCH**

Today's liturgy is the second part of a complex series of rites which cover the Three Sacred Days of our redemption. This liturgy began last night and will be concluded on Saturday night. Today we hear the account in Holy Scripture of the Lord's trial, suffering, and death. We also hear an early Christian's understanding of the atoning sacrifice of Jesus, our great High Priest, whose priesthood we share by means of baptism — a priesthood expressed in sacrificial intercession for all people whenever we join in prayer and liturgy. The final portions of this liturgy take place before a cross where we praise Christ for the love that he demonstrated upon the Cross. The church is left in silence and darkness as we prepare for the final act, which begins at the Great Vigil on Saturday night.

Join the service Live Stream on our Facebook page [here](#).

*On this day the ministers enter in silence.*

*A period of silent prayer is observed.*

## INTROIT

Johannes Brahms (1833–1897)

I. Warum ist Licht gegeben dem Mühseligen  
und das Leben den betrübten Herzen?

Warum?

Die des Todes warten und kommt nicht  
und grüben ihn wohl aus dem verborgenen;  
die sich fast freuen und sind fröhlich,  
daß sie das Grab bekommen.

Warum?

Und dem Manne des Weg verborgen ist,  
und Gott vor ihm denselben bedeckt?

Warum?

*Why has light been given to the weary of soul,  
And life to the troubled hearts?*

*Why?*

*They who wait for death, and it doesn't come;  
They who dig for it even out of secret places;  
Those who almost rejoice and are happy  
That they achieve the grave.*

*Why?*

*And to the man whose way is hidden,  
And from whom God himself has been concealed?*

*Why?*

II. Lasset uns unser Herz samt den Händen  
aufheben zu Gott im Himmel.

*Let us lift up our hearts, together with our hands,  
to God in heaven.*

III. Siehe, wir preisen selig,  
die erduldet haben.  
Die Geduld Hiob habt ihr gehöret,  
und das Ende des Herrn habt ihr gesehen;  
denn der Herr ist barmherzig  
und ein Erbarmer!

*Behold, we value them as blessed who have endured.  
You have heard of the patience of Job,  
And the Lord's conclusion you have seen:  
For the Lord is merciful and has compassion!*

IV. Mit Fried und Freud ich fahr dahin,  
in Gottes willen,  
getrost ist mir mein Herz und Sinn,  
sanft und stille.  
Wie Gott mir verheißen hat,  
der Tod ist mir Schlaf worden.

*With peace and joy I depart  
in God's will,  
My heart and mind are comforted,  
calm, and quiet.  
As God had promised me:  
death has become my sleep.*

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

*All* **Amen.**

## OLD TESTAMENT

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

*People*            **Thanks be to God.**

## PSALM 22

*Samuel Wesley (1766–1837)*

*William Crotch (1775-1847)*

- 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 EPISTLE

Hebrews 10: 16-25

“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.

*Reader* Hear what the Spirit is saying to God’s people.  
*People* Thanks be to God.

## SEQUENCE HYMN

Hymnal 171  
*Go to dark Gethsemane*

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line and a basso continuo line. The lyrics are printed below the vocal line of each system.

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;  
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con - flict see, watch with him one bit - ter hour;  
O the worm-wood and the gall! O the pangs his soul sus - tained!  
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.  
Shun not suf - fering, shame, or loss; learn of him to bear the cross.  
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.



## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*St. John 18-19*

Choral setting by Tomás Luis de Victoria (c.1548–1611)

The Passion of Our Lord Jesus Christ, according to John.

At that time: 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 fulfil 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?'

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 round 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 he 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 fulfil 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.

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 the 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 fulfil 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 fulfil 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.

### *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 it 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**

The Rev. Dr. Mauricio Wilson

## THE SOLEMN COLLECTS

*All standing, the Deacon says to the People*

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.

*The people may be directed to stand or kneel.*

*Deacon*

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 Marc, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those about to be baptized, particularly Julie, Sam, Ernesto and Jacinto.  
That God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silence*

*Celebrant*

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.

*All     Amen.*

*Deacon*

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*

*Celebrant*

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.

*All     Amen.*

*Deacon*

Let us pray for all who suffer and are afflicted in body or in mind;  
For the hungry and the homeless, the destitute and the oppressed  
For the sick, the wounded, and 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*

*Celebrant*

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.

*All*    **Amen.**

*Deacon*

Let us pray for all who have not received the Gospel of Christ;  
For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin or indifference  
For the contemptuous and the scornful  
For those who are enemies of the cross of Christ and persecutors of his disciples  
For those who in the name of Christ have persecuted others  
That God will open their hearts to the truth, and lead them to faith and obedience.

*Silence*

*Celebrant*

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.

*All*    **Amen.**

*Deacon*

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*

*Celebrant*

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.

*All*    **Amen.**

## **The Stations of the Cross**

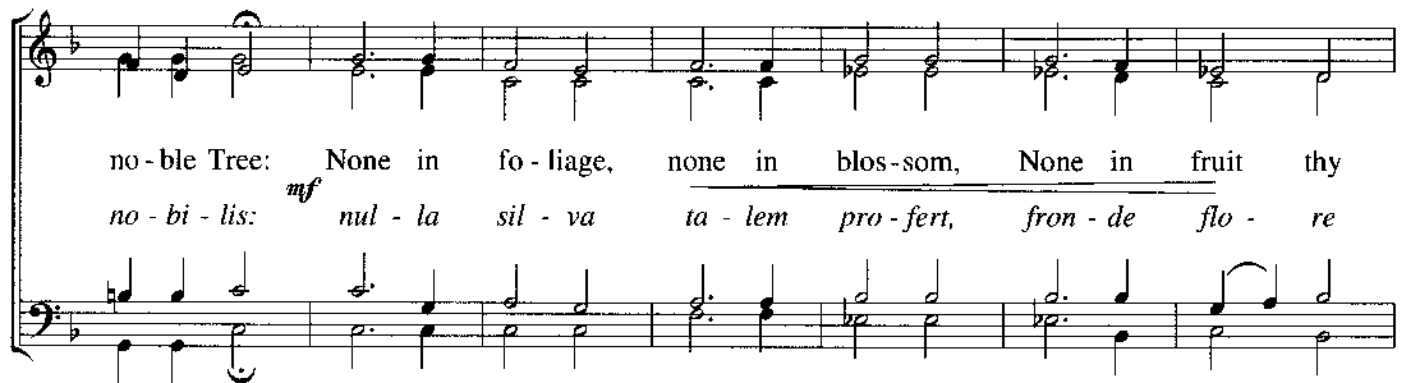
# Veneration of the Cross

HYMN

Arrib . King John IV of Portugal (1604-1656)



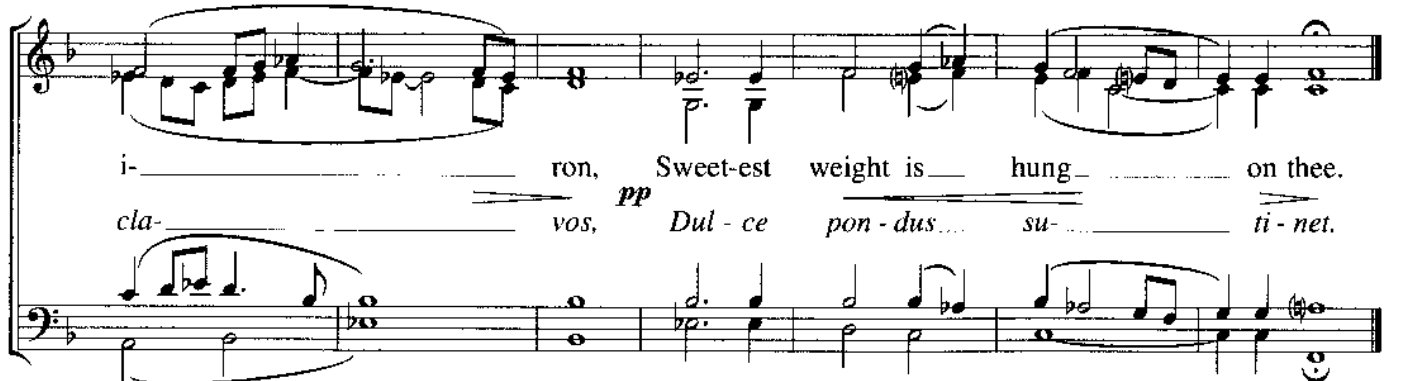
Faith - ful Cross, a - bove all o - ther, One and on - ly -  
*pp* Crux fi - de - lis in - ter om - nes, *p* ar - bor u - na



no - ble Tree: None in fo - liage, none in blos - som, None in fruit thy  
*mf* no - bi - lis: nul - la sil - va ta - lem pro - fert, fron - de flo - re



peer may be. Sweet - est wood and sweet - est  
 ger - mi - ne. Dul - ce li - gnum, dul - ces



i - ron, Sweet - est weight is hung on thee.  
*pp* cla - vos, Dul - ce pon - dus su - ti - net.

*The wooden cross is brought into the church. During the procession, three stations are made.  
Those carrying the cross stop and the Deacon says:*

Behold the wood of the Cross, on which was hung the world's salvation.

*People*                      **Come, let us adore him**

*The cross is placed in the sight of the People.*

## **ADORATION OF THE CROSS**

Philip Saunders (b. 1954)

O vos omnes qui transitis per viam:  
attendite et videte si est dolor sicut dolor meus.

*O all ye that pass by the way,  
attend and see if there be any sorrow like to my sorrow.*

G. P. da Palestrina (c.1525–1594)

Salvator mundi, salva nos omnes.  
Sancta Dei Genitrix, intercede pro nobis:  
Angeli, archangeli, throni et dominationes,  
Principatus et potestates,  
Virtutes coelorum,  
Cherubim atque seraphim,  
Patriarchae et prophetae,  
Sancti legis doctores,  
Apostoli, omnes Christi martyres,  
Sancti confessores,  
Virgines Domini,  
Anachoritae, sanctique omnes,  
Intercedite pro nobis.

*O Savior of the world, save us all.  
Holy Mother of God, pray for us:  
Angels, archangels, thrones and dominations,  
Principalities and powers,  
Heavenly Virtues,  
Cherubim and also Seraphim,  
Patriarchs and prophets,  
Holy doctors of law,  
Apostles, all Christian martyrs,  
Holy confessors,  
Virgins of the Lord,  
Hermits, all saints,  
Intercede for us.*

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 \*3 Were you there when they pierced him in the side? Were you  
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!  
 there when they nailed him to the tree? Oh!  
 there when they pierced him in the side? Oh!  
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?  
 trem-ble. Were you there when they nailed him to the tree?  
 trem-ble. Were you there when they pierced him in the side?  
 trem-ble. Were you there when they laid him in the tomb?

*The Celebrant then continues,*

And now, as our Savior Christ has taught us, we are bold to sing:

**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.



## MUSICAL MEDITATION

William Byrd (c.1540–1623)

Ne irascaris Domine satis,  
et ne ultra memineris iniquitatis nostrae.  
Ecce respice populus tuus omnes nos.

Civitas sancti tui facta est deserta.  
Sion deserta facta est,  
Jerusalem desolata est.

*Be not angry, O Lord,  
and remember our iniquity no more.  
Behold, we are all your people.*

*Your holy city has become a wilderness.  
Zion has become a wilderness,  
Jerusalem has been made desolate.*

## HYMN

Hymnal 168  
O sacred head, sore wounded

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

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

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

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

## 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 Holy Spirit you live and reign, one God, now and for ever.

*All*            **Amen.**

**Prayer requests for you or a loved one** may be communicated by placing a note in the offering plate. We will include them in our regular prayer concerns. You may also send prayer requests to

Tito Alvarez  
Catherine Ann  
Kathleen Jean Anthony  
Stephanie Azlin-Carr  
Anne Barclay  
Dr. Basdeo Balkissoon  
Susan Bayh  
Aaron A. Benjamin  
Lisa Bishop  
Mitch Boyer  
Bob Breshears, Jr.  
Kate Britton  
Maggie Britton  
Helena Busquets  
Cheryl Clausen  
Denise Conley

Katherine Crawford  
Martika Crawford  
Nick de Groot  
John Ross Devlin  
Victoria Maxine Devlin  
Edwina Devlin  
Brian Faucette  
Marshall Galinsky  
Jewelle Gibbs  
Alexander Glenn  
Grace Gough  
Londell Guffen  
Vincent Hall  
Pastor Motuba Harding  
Chrystina Harris  
Michelle Hartmann  
David Holley

Eric Hubert  
Mark Hunter  
Sharon Hyde  
Nick Indehar  
Gregory Jackson  
Peter Johnson  
Sam Johnson  
Reginald & Theresa Lane  
Annie Lesch  
Vita Lopata  
Nicole McClain  
Ruby McClain  
Ginny McCormick  
Richard Paul  
Garrett Petersen  
Robert Pilmer  
Mark Pingree

#### **CLERGY**

The Rt. Rev. Marc H. Andrus  
*Bishop of California*  
The Rev. Dr. Mauricio Wilson  
*Rector*  
The Ven. Carolyn Bolton  
*Archdeacon*  
The Rev. Christian Harding  
The Rev. Anne Jensen  
*Assisting Priests*

#### **STAFF**

Christopher Kula  
*Music Director*  
Philip Saunders  
*Assistant Music Director*  
Jackie Kamakate  
*Parish Administrator*  
Joan Clerk  
*Bookkeeper*  
Danislav Nedevski  
*Sexton*  
Elena Nedevska  
*Housekeeper*

#### **VESTRY**

##### **Class of 2020**

Allison Sass—Sr. Warden  
Dylan Versteeg  
Bill Davis—Jr. Warden

##### **Class of 2021**

Sergio Prieto  
Erica Terry-Derryck—Clerk  
Lisa Strait

##### **Class of 2022**

Will Cowart  
Ann Gregory—Treasurer  
Sharon Pilmer

#### **ST. PAUL'S CHANCEL CHOIR**

Soprano: Alice Brilmayer, Mackenzie Covington\*, Christine Dukey  
Alto: Amy Kessler\*, Victoria Larson, Sharon Pilmer  
Tenor: Joshua Black\*, Ben Clausen, Elizabeth Jenkins, Richard Larson  
Bass: Charles Blue, William Davis, John Prescott, Philip Saunders\*

*\*Section leader*

## **HOLY WEEK & EASTER LITURGICAL SCHEDULE**

**Holy Saturday – April 15:**  
The Great Vigil of Easter 8 p.m.

**Easter Sunday – April 16:**  
Holy Eucharist 8:00 a.m.  
Festival Eucharist 10:00 a.m.

***Celebrant and Preacher***  
The Rev. Dr. Mauricio Wilson  
*Rector*

***Lay Assistant***  
Stephen Tiffenson

***Music Director***  
Christopher Kula

***Vocalists***  
Joshua Black  
Tonia D'Amelio  
Michael Desnoyers  
Amyellyn Kessler  
Lauren McNulty  
Philip Saunders

**The Sacrament of  
Reconciliation may be  
scheduled with any priest.**

## **DONATIONS TO ST. PAUL'S**

Using your Smartphone, scan this QR Code to make a digital offering to St. Paul's Church. Your donation will be processed through SPEC's PayPal account.



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## WELCOMING AND AFFIRMING

**Parking** is available in the Senior Center/Veteran's Memorial Building lot (across Bay Place from the church) for Sunday services. Street parking is unrestricted on Sundays, but metered/2-hour limit all other days. Additional paid parking is available at Children's Fairyland on Grand Ave. and at lots at 155 Grand Ave. and at W 23rd St. & Waverly (behind 180 Grand Ave.). The nearest BART station is the 19th Avenue stop, a .7 mile walk.



**Event Notification:** If you would like to receive information on St. Paul's events and ministries, or receive a call from clergy, please fill out the welcome cards in the pews and place in the collection plate or sign the visitor book in the Narthex. **To join our email list, sign up on our website, [www.stpaulsoakland.org](http://www.stpaulsoakland.org)**

Parishioner Directories are available in either printed or digital form. To request your copy please call or email Marion Hills (510.834.4314 Ext. 501/ [admin@stpaulsoakland.org](mailto:admin@stpaulsoakland.org))

### Name Tags

Let us greet you with your name! Please pick up your name tag in the narthex as you enter the Church or at the coffee hour afterwards.

### The Restroom

One is located at the back of the church through the side door. A wheelchair accessible restroom is also available. Please ask an usher for assistance.

### Questions?

Don't hesitate to ask an usher for help if you require any assistance.



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