

GOOD FRIDAY

29 MARCH 2024

The observance of Good Friday as a separate service dates back to at least the 4th century. Until that time there was only the Paschal Vigil - a single observance of Christ's victory and death and rising to life again and of the Christians' death and rebirth through baptism. It is a day of fast, abstinence and penance. Good Friday, together with Holy Saturday, are the only days in the year on which no celebration of the Holy Eucharist takes place. In this case, "Good" derives its meaning from the Middle English usage of "godly" or "holy." On Good Friday we remember Our Lord's Passion and wait in holy and silent prayer.

John's passion has been interpreted as the Jewish people denouncing Jesus. This is a false interpretation that has fueled anti-Semitism for two hundred centuries. It was the Temple priests, elders, and scribes who wanted to get rid of the man central to the unrest and potential rebellion of the Jewish people. The Temple authorities were local collaborators with Imperial Rome and did not represent the vast majority of the Jewish people. The authorities managed the crowd's violent reaction. Our enactment today does not blame Jews for Jesus' death but instead places us as members of the crowd. Today we ask that you reflect on the ways that you have denied Jesus, rejected his love, and helped put him on the cross.

THE ORDER OF WORSHIP

On this day the ministers enter in silence. All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

The Celebrant says: Blessed be our God
People: **For ever and ever. Amen.**

COLLECT OF THE DAY

GOOD FRIDAY

BCP 276

The Lord be with you. **And also with you.** Let us pray: *(A moment of silence.)* 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 WORD OF GOD

(The people may be seated for the readings.)

THE HEBREW SCRIPTURE

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 affliction.
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;
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 22:1-11 *Read by all.*

- 1 My God, my God, why have you forsaken me?**
Why are you so far from helping me, from the words of my groaning?
- 2 O my God, I cry by day, but you do not answer;**
and by night but find no rest.
- 3 Yet you are holy,**
enthroned on the praises of Israel.
- 4 In you our ancestors trusted;**
they trusted, and you delivered them.
- 5 To you they cried and were saved;**
in you they trusted and were not put to shame.
- 6 But I am a worm and not human,**
scorned by others and despised by the people.

- 7 All who see me mock me;
they sneer at me; they shake their heads;
8 “Commit your cause to the Lord; let him deliver—
let him rescue the one in whom he delights!”
9 Yet it was you who took me from the womb;
you kept me safe on my mother’s breast.
10 On you I was cast from my birth,
and since my mother bore me you have been my God.
11 Do not be far from me,
for trouble is near,
and there is no one to help.

THE EPISTLE

HEBREWS 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered, and having been made perfect, he became the source of eternal salvation for all who obey him.

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

SEQUENCE HYMN #168

O sacred head, sore wounded
(vv. 1-3)

HERZLICH TUT

THE HOLY GOSPEL

JOHN 18:1-19:42

In the original Greek text St. John uses the term Iudeans — or Judeans — to describe the people of Jerusalem. In his Gospel John distinguishes between Judeans, Galileans and Israelites based on the region from which the individuals came. Because of the often troubling history between Christians and Jews, the literal text for this reading best translates "the Jews" into either "the Judeans" or "the authorities" as appropriate to the meaning of the text. As shown so clearly in the text, the voices in the crowd are not from others. They are our own. (see www.HolyTextures.com/2011/02/its-judeans-not-jews)

The congregation is asked to read the parts in bold. Please remain seated until indicated.

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, "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 God 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 Judeans 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 authorities 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 Judeans 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 Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, 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 Judeans. 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 Judeans 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 Judeans?" 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 Judeans!" 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 Judeans 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 Judeans 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 Judeans, "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. (*All rise*)

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 Judeans." Many of the Judeans 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 Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Judeans did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will

look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Judeans. 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. BENJAMIN A. SHAMBAUGH, RECTOR

HYMN #158

Ah, holy Jesus, how hast thou offended

HERZLIEBSTER JESU

THE SOLEMN COLLECTS

BCP 277-280

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 one, holy, catholic, and apostolic 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 Michael, our Presiding Bishop and Primate;

For Lawrence, our Bishop; Geralyn, Assistant Bishop;

Bill and Daniel, Assisting Bishops, and for all the people of this diocese

For our clergy; for our Wardens and Vestry; for our staff

For all Christians in this community

For those about to be baptized and confirmed

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, Kamala, the Vice President of the

United States, Kathy, the Governor of New York, Kathee, the Town Supervisor,

and Jerry, the Mayor of this village.

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, for the destitute and the oppressed
For the sick, the wounded, and the crippled, especially *Walter (Robin) Maynard, Bill Edgar, Michele Siwicki, Lloyd A. Ibert, George Kneip, Margaret Brosnan, Presiding Bishop Michael Curry, Linda Osterberg, Lauren Corbin, Jaime Tutino, Mark Gregory, Helen Miley, Richard Pope, Kayla Kearney, Silverio Cruz, Chris Hand, Jim Meinken, Paul Goldman, Derrick Edgar, Kerry Baker, Justin, Ken Detelich, Elizabeth Kent, Deidre Henderson, Stephen*
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
For the people of Haiti, Israel and Gaza

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.**

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, especially Michelle Judge, 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.**

HYMN #172

Were you there when they crucified my Lord?

WERE YOU THERE

During the singing of the hymn, a cross is brought into church.

VENERATION OF THE CROSS

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

People: Come, let us adore him.

ANTHEMS DURING VENERATION OF THE CROSS

Anima Christi

GREGORIAN CHANT

Adagio for Strings

*Comp. BARBER
Arr. STRICKLAND*

THE SOLEMN ANTHEMS

Read by all

BCP 281-282

ANTHEM 1

We glory in your cross, O Lord,

**and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.**

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

**Let your ways be known upon earth,
your saving health among all nations.**

Let the peoples praise you, O God;
let all the peoples praise you.

**We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.**

ANTHEM 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

**We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.**

ANTHEM 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:

**Save us and help us, we humbly beseech thee, O Lord.
The hymn "Sing, my tongue, the glorious battle," or some other hymn
extolling the glory of the cross, is then sung.**

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

THE CONFESSION OF SIN

The Celebrant says Let us confess our sins to God.

Silence may be kept.

Minister and People **God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

The priest alone stands and says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE LORD'S PRAYER

BCP 364

As our Savior Christ has taught us, we now pray,

**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.**

CONCLUDING PRAYER

BCP 282

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.**

ALL DEPART IN SILENCE.

Eucharistic Minister: *Lys Marigold (First Reading), Dianne Benson (Second Reading)*

Prayers: *Hersey Egginton*

Psalm: *Brian Craig*

Altar Guild: *Merle McDonald-Aaron, Charles Riggi*

HOLY WEEK SERVICES

AT ST. LUKE'S EPISCOPAL CHURCH

All Services take place in the church and will be livestreamed on our website, Facebook and YouTube

www.stlukeseasthampton.org/worship-service-schedules

TUESDAY, MARCH 26

Morning Prayer | 9:00 AM

WEDNESDAY, MARCH 27

Eucharist Service | 10:00 AM

THURSDAY, MARCH 28

Morning Prayer | 9:00 AM

Holy Eucharist/ Washing of Feet | 7:30 PM

All Night Prayer Vigil (Church) | 8:30 PM - 8:30 AM

GOOD FRIDAY, MARCH 29

Good Friday Liturgy | 12:00 Noon

HOLY SATURDAY, MARCH 30

Great Vigil of Easter | 5:00 PM - Christ Church, Sag Harbor

RESURRECTION OF THE LORD:

EASTER SUNDAY - MARCH 31

Holy Eucharist and Hymns | 8:00 AM

Sung Holy Eucharist | 10:00 AM



St. Luke's Episcopal Church

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GOOD FRIDAY OFFERING

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



The Good Friday Offering

Dear Sisters, Brothers, and Siblings in the Lord,
I greet you in the name of our loving, liberating, and life-giving Savior, Jesus Christ.

Last May, I had the privilege of meeting the Rev. Canon Faiz Basheer Jerjes and his colleague, Sinan Hanna, of St. George's Anglican Episcopal Church in Baghdad—the only Anglican church in Iraq. After a moving conversation, Fr. Faiz asked one thing of our church: **“Please don't forget us.”**

I assured him that we would not forget — and I need your help to honor that pledge, not only to him, but to the whole Anglican Province of Jerusalem and the Middle East, which we have supported through the Good Friday Offering for over a century, through conflict, pandemic, and humanitarian disasters. The Episcopal Church will not forget them. We will not forget our siblings in Christ who cannot worship God freely. We will not forget those caught in the crossfire between warring factions in the land where our Lord walked. We will not forget that every human child of God—Palestinian, Israeli, Iraqi, Cypriot, Lebanese, everyone—deserves safety and security. As we mark our Lord's passion and death on Good Friday, we remember those whom he loves facing injustice and oppression today, and remember the urgency of love—true, sacrificial love.

On Good Friday, March 29, I invite you to remember the Anglican Province of Jerusalem and the Middle East through a gift to the Good Friday Offering. By supporting life-giving ministries in the province, including St. George's, Baghdad; the eye clinic in Ras Morbat, Yemen; the Al Ahli Arab Hospital in Gaza; and numerous other institutions identified by their dioceses, you are ensuring that our siblings in Christ are not forgotten.

On the evening of Good Friday, we especially look forward to inviting the whole church to a concert of sacred music recorded at Christ and St. Luke's Church, Norfolk, in the Episcopal Diocese of Southern Virginia. You will find more details about this event, instructions on how to make a gift to the Good Friday Offering, and additional resources at iam.ec/goodfridayoffering.

This is my last Good Friday letter to you as your presiding bishop, and I want to both express my gratitude for your gifts in years past and encourage you to give again to support God's beloved in this area of the world. This is what love asks of us. Any questions about the offering may be directed to Archdeacon Paul Feholey, Middle East partnership officer. He can be reached at (800) 334-7626 x6222 or via email at pfeholey@episcopalchurch.org.

I remain
Your brother in Christ,
The Most Rev. Michael B. Curry
Presiding Bishop and Primate The Episcopal Church





*God calls us, the people of St. Luke's,
to open wide our doors in the name of Christ:
To all who are young or old and need counsel:
To all who are strong and want a task;
To all who are lonely, weak or mourn and need comfort;
To all who are sinful and need a Savior;
To all who are weary and need rest;
To all who are left out and need acceptance;
To all who are grateful and need a place to give thanks and pray;
To all who are called by worship of the LORD into community outreach;
To all in Christ's name we say, "WELCOME."*