

GOOD FRIDAY

April 3, 2026



OUR MISSION

To bring by the power of the Holy Spirit as many people as possible to know, love, and serve God as revealed through Jesus Christ; and to be transformed into spiritually renewed disciples of Jesus who know, love and serve one another and the world.



ST. MARTIN'S
EPISCOPAL CHURCH

WELCOME TO ST. MARTIN'S

“Is it nothing to you, all ye that pass by?”

That is the searing question at the heart of Holy Week. In these sacred days, we “enter upon the contemplation of those mighty acts whereby God has won for us life and salvation.” How often we forget the depth of Christ’s sacrifice! How easily we fail to commend the faith that is in us! How hurriedly we pass by the Cross!

But not this week. You are here now. God has welcomed you into His house. God has invited you to look into the anguished face of His beloved Son. God has called you to remember – or perhaps to learn for the first time – the lengths to which He has gone to show His love for you, and for all humankind.

I thank the Lord for drawing you to worship here at St. Martin’s this Holy Week. Do not pass by. Look to the Cross, and the Savior hanging upon it. Wonder at the shame and the glory. “Behold and see if there be any sorrow like unto his sorrow.” And thank God for His astonishing love!

The Rev. Dane E. Boston, Rector

Prayer Before Worship

Be present, be present, O Jesus, our great high priest, as thou wast present with thy disciples, and be known to us in the opening of the Scriptures and in the breaking of bread; who livest and reingest with the Father and the Holy Spirit, now and forever. *Amen.*

NOTICES

- *St. Martin’s is a gun-free Campus.*
 - *To use a hearing assisted device, see one of our Ushers.*
 - *St. Martin’s asks that anyone coming into a worship service not bring oversized or large backpacks.*
 - *Please silence all cell phones when entering The Church and also refrain from texting.*
- Thank you for being respectful of God and others as we spend time together in worship.*



* indicates when latecomers may be seated so as not to disturb other worshippers.

CONNECTING WITH ST. MARTIN'S

If you're visiting today, we're so glad you're here! Please fill out a Welcome Card in the pew rack and place it in the offering plate or scan the QR code to connect with us.



We'd love to meet you, so please introduce yourself to one of our Clergy or come by the Greeter Welcome booth in the Narthex before or after the service. Interested in making St. Martin's your Church home? Our Membership 101 classes are a great place to learn more about our Parish.

Contact: Kathy Johnson • 713-985-3834 • kjohnson@smec.org

ST. MARTIN'S IS HERE FOR YOU

The Church is open for viewing Monday-Friday, 11 a.m.-2 p.m.

For general questions, contact the Reception Desk at 713-621-3040 Monday-Friday, 9 a.m.-4 p.m.

For pastoral concerns during Reception Desk hours, contact 713-985-3817 or pastoralcare@smec.org.

For pastoral emergencies when the Reception Desk is closed, call 713-621-3040 and follow the prompts to reach the priest on call.

For prayer requests, contact the prayer request line at 713-830-4124 or Valerie Rivera at 713-985-3817 or vrivera@smec.org.

For death notifications and funerals, contact Cyndy Ensign at 713-985-3808 or censign@smec.org.

SUPPORT ST. MARTIN'S

To make an online donation, scan the QR code or visit smec.org/give. You can also pledge to the Stewardship Campaign and discover other ways to support this Parish.



GOOD FRIDAY

As found beginning on page 276 in the Book of Common Prayer

The ministers enter in silence. Please stand for the Cross. Following the procession, all kneel for silent prayer.

THE COLLECT OF THE DAY

Officiant: Blessed be our God.

People: For ever and ever. Amen.

Officiant: Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The People sit. Either the Old Testament or the Epistle is read.

THE OLD TESTAMENT Isaiah 52:13-53:12

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him — his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men — so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he

opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: The Word of the Lord.

People: Thanks be to God.

THE EPISTLEHebrews 10:16-25

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their misdeeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Reader: The Word of the Lord.

People: Thanks be to God.

THE PSALM.....Psalm 22, Coverdale
(said at 8 a.m., sung at 9 a.m., 11:15 a.m. and 6 p.m.)



- 1 My God, my God, look upon me; why hast | thou for- |
saken me? *
and art so far from my health, and from the | words of |
my com- | plaint?
- 2 O my God, I cry in the day-time, but thou | hearest | not *
and in the night-season | also • I | take no | rest.
- 3 And thou con- | tinu- • est | holy *
O thou | worship | öf | Israel.
- 4 Our fathers | hoped in | thee *
they trusted in thee, and thou | didst de- | liver | them.
- 5 They called upon thee, | and were | holpen *
they put their trust in thee, | and were | not con- | founded.
- 6 But as for me, I am a worm, | and no | man *
a very scorn of men, and the | outcast | of the | people.
- 7 All they that see me | laugh me • to | scorn *
they shoot out their lips, and | shake their | hëads | saying,
- 8 He trusted in God, that he | would de- | liver him *
let him deliver him, | if | he will | have him.
- 9 But thou art he that took me out of my | mother's | womb *
thou wast my hope, when I hanged yet up- | on my |
mother's | breasts.
- 10 I have been left unto thee ever since | I was | born *
thou art my God, even | from my | mother's | womb.
- 11 O go not from me, for trouble is | hard at | hand *
and | there is | none to | help me.
- 12 Many oxen are | come a- | bout me *
fat bulls of Basan close me | in on | every | side.
- 13 They gape upon me | with their | mouths *
as it were a ramping | and a | roaring | lion.

- 14 I am poured out like water, and all my bones are | out of |
joint *
my heart also in the midst of my body is | even • like |
melting | wax.
- 15 My strength is dried up like a potsherd, and my tongue
cleaveth | to my | gums *
and thou shalt bring me in- | to the | dust of | death.
- 16 For many dogs are | come a- | bout me *
and the council of the wicked | layeth | siege a- | gainst me.
- 17 They pierced my hands and my feet; I may tell | all my |
bones *
they stand | staring • and | looking • up- | on me.
- 18 They part my | garments • a- | mong them *
and cast | lots up- | on my | vesture.
- 19 But be not thou far from | me, O | Lord *
thou art my succour, | häste | thee to | help me.
- 20 Deliver my soul | from the | sword *
my darling from the | power | of the | dog.
- 21 Save me from the | lion's | mouth *
thou hast heard me also from among the | hörns | of the
| unicorns.
- 22 I will declare thy Name | unto • my | brethren *
in the midst of the congre- | gation | will I | praise thee.
- 23 O praise the Lord, | ye that | fear him *
magnify him all ye of the seed of Jacob, and fear him | all
ye | seed of | Israel;
- 24 For he hath not despised, nor abhorred, the low estate | of
the | poor *
he hath not hid his face from him, but when he called |
unto • him | hē | heard him.
- 25 My praise is of thee in the great | congre- | gation *
my vows will I perform in the | sight of | them that |
fear him.
- 26 The poor shall eat | and be | satisfied *
they that seek after the Lord shall praise him; your | heart
shall | live for | ever.

- 27 **All the ends of the world shall remember themselves, and be turned | unto • the | Lord ***
and all the kindreds of the | nations • shall | worship • be-| fore him.
- 28 **For the kingdom | is the | Lord's ***
and he is the | Governor • a-| mong the | people.
- 29 **All such as be fat | upon | earth ***
have | eaten | änd | worshipped.
- 30 **All they that go down into the dust shall | kneel be-| fore him ***
and no man hath | quickened | his own | soul.
- 31 **My seed | shall | serve him ***
they shall be counted unto the Lord | for a | gener-| ation.
- 32 **They shall come, and the heavens shall de-| clare his | righteousness ***
unto a people that shall be born, | whom the | Lord hath | made.

THE PASSION OF OUR LORD JESUS CHRIST
 ACCORDING TO ST. JOHNJohn 18:1-19:42

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and 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 into its sheath; shall I not drink the cup which the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. It was Ca'iaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Ca'iaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Ca'iaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we

would not have handed him over.” Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put any man to death.” This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?” Jesus answered, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.” Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.” Pilate said to him, “What is truth?”

After he had said this, he went out to the Jews again, and told them, “I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?” They cried out again, “Not this man, but Barab’bas!” Now Barab’bas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again, and said to them, “See, I am bringing him out to you, that you may know that I find no crime in him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no crime in him.” The Jews answered him, “We have a law, and by that law he ought to die, because he has made himself the Son of God.” When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, “Where are you from?” But Jesus gave no answer. Pilate therefore said to him, “You will not 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 he who delivered me to you has the greater sin."

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

Please stand.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then 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 garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture,

"They parted my garments among them,
and for my clothing they cast lots."

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your

son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “I thirst.” A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And again another scripture says, “They shall look on him whom they have pierced.”

After this Joseph of Arimathe’a, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds’ weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Please be seated.

THE SERMON

Please kneel.

PASSION HYMN 441 “In the Cross of Christ I Glory”

1 In the cross of Christ I glo - ry, tower - ing
2 When the woes of life o'er - take me, hopes de -
3 When the sun of bliss is beam - ing light and
4 Bane and bless - ing, pain and plea - sure, by the
*5 In the cross of Christ I glo - ry, tower - ing

1 o'er the wrecks of time; all the light of
2 ceive, and fears an - noy, nev - er shall the
3 love up - on my way, from the cross the
4 cross are sanc - ti - fied; peace is there that
5 o'er the wrecks of time; all the light of

1 sa - cred sto - ry gath - ers round its head sub - lime.
2 cross for - sake me: lo, it glows with peace and joy.
3 ra - diance stream - ing adds new lus - ter to the day.
4 knows no mea - sure, joys that through all time a - bide.
5 sa - cred sto - ry gath - ers round its head sub - lime.

Words: John Bowring (1792–1872); Music: *Rathbun*, Ithamar Conkey (1815–1867).

THE SOLEMN COLLECTS

Officiant

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.

Minister

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 Andy, Jeff, Kai, Hector and Brian, our Bishops, and all the
people of this diocese
For all Christians in this community
In the Anglican Communion cycle of prayer, for the Diocese of
Virginia – The Episcopal Church
For those about to be baptized

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

Silence

Officiant

Almighty and everlasting God, by whose Spirit the whole body of thy faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all members of thy holy Church, that in their vocation and ministry they may truly and devoutly serve thee; through our Lord and Savior Jesus Christ. **Amen.**

Minister

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

Officiant

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with thy wisdom those who take counsel for the nations of the earth; that in tranquility thy dominion may increase, until the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. **Amen.**

Minister

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

Officiant

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 thee, that they may find thy 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, thy Son Jesus Christ our Lord. **Amen.**

Minister

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

Officiant

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know thee as thou art revealed in thy Son Jesus Christ; let thy 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 thy fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Minister

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

Officiant

O God of unchangeable power and eternal light: Look favorably on thy whole Church, that wonderful and sacred mystery; by the effectual working of thy 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, thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Silence

A cross is now brought into The Church and placed in the sight of the people.

AT THE MEDITATION ON THE CROSS

ANTHEM “Crux Fidelis”

John IV King of Portugal

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

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

Words attributed to Venantius Fortunatus (c. 530-609) Music by JOHN IV, King of Portugal. ©Oxford University Press 1996.

THE LORD’S PRAYER

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Please be seated.

WELCOME AND ANNOUNCEMENTS

THE OFFERTORY

ANTHEM “In Tears of Grief”
Johann Sebastian Bach

In tears of grief, dear Lord, we leave Thee, Hearts cry to Thee, O Saviour dear. Lie Thou softly, softly here. Rest Thy worn and bruised Body. At Thy grave, O Jesu blest, May the sinner worn with weeping, Comfort find in Thy dear keeping, And the weary soul find rest. Sleep in peace. Sleep Thou in the Father’s breast.

Text: Christian Friedrich Henrici, known as Picander (1700-1764), Translation by Ivor Atkins (rev. 1938). Music: “*Wir setzen uns...*” mvt. 68 from *Matthäus-Passion* by Johann Sebastian Bach (1685-1750). ©1911, by Novello & Company, Limited Copyright renewed 1939

CONCLUDING PRAYERS

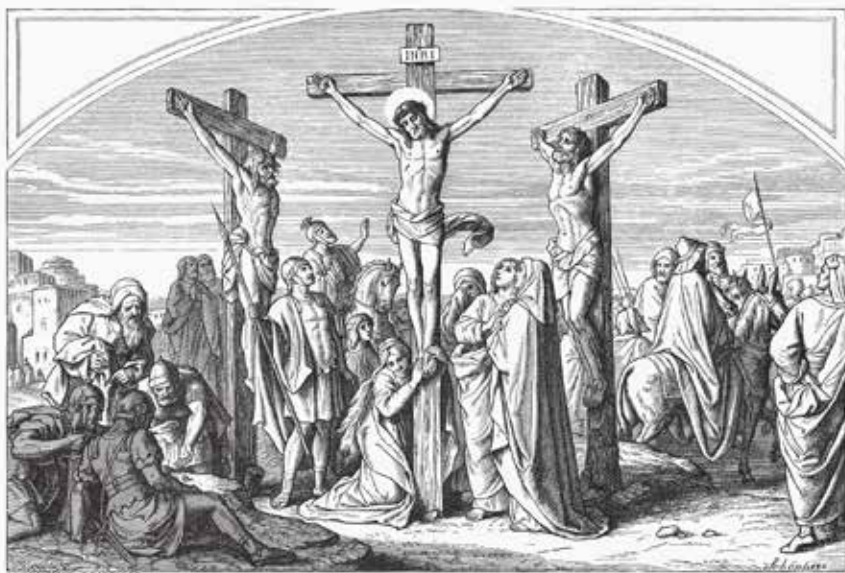
Officiant: The Lord be with you.

People: And with thy spirit.

Officiant: Let us pray.

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy 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 thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit thou liveth and reigneth, one God, now and for ever.
Amen.

After the final prayer and the departure of the ministers, then the people depart in silence.



The Crucifixion of Jesus (John 19, 16 - 30). Wood engraving based on a drawing by Karl Gottlob Schönherr (German painter, 1824 - 1906), published in 1883.

Every year on Good Friday, pilgrims from all over the world gather to walk along the *Via Dolorosa* in Jerusalem. By dying on the cross at Calvary, Jesus delivered us from sin, Satan and death eternal.

The history of Anglicanism in Jerusalem goes back to 1841. The Anglican Church in Jerusalem and the Middle East has borne, in a special way, the responsibility of sharing the cross of Jesus.

Since 1922, Episcopalians have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the **Good Friday Offering**. It is vital that we continue to share in this burden, and not let our brothers and sisters in Jerusalem carry the cross alone.

We invite and encourage you to give generously at the Good Friday services today.

CONTINUING PRAYERS

Individuals are included on the Continuing Prayers list for numerous reasons, some of which may include recovery from illness, thanksgiving or need for support for special ministry and mission. In addition to praying for participants in cancer support groups, the Alzheimer's Caregiver's Support Group and The Gathering, this week please pray for the following:

The Abraham family	Wendy Hunt	Sherie Sardis
Brenda Amos	Naomi Illeman	Bill Schwaiger
Shelly Bain	Sara Jabbari	Helen and Jim Shaffer
Ken Beadell	Mary and Jim Jennings	Caroline Shanahan
Lorrie Beasley	Susan and Chester Keeton	Clif Shoemaker
Cory Blackman	Dick Kilday	Betsy Smith
Jodie and Patrick Browne	Diane Knutzen	Marc Sony
Gary Browning	Alex and Trip Larzelere	Mitch Starkey
Dan Burns	Rhea Latta	Lynn and Ray Stauffacher
Gene Cooley	Bruce Michael Lee	Dolly Steinman
Lynne Couste	Mary Lehman	Michael Stern
Anna Creegan	Nicole Lockney	Janis and James Stokes
Angelina Crooks	Ryan Logan	Trish and Joe Tannian
Gail Cunningham	Julie Long	Norma Taylor
Bobby de Sosa	John Love	Betty Tutor
Linda de Sosa	Patrick Machs	Scarlett and Luke Tyler
Charlotte Dion	Jerry Martin	Rose Vaile
Abby Aldrich Elliott	James Masten	Van Valentine
Carole Embley	Jane McAfee	Patel Vinod C.
Famose Garner	Barbara and Bob McClellan	Mary Watters
Susan Garrett	Janet McDaniel	Lisa Weaver
Judy Gerrish	Adams McHenry	Cei Anne Whitlock
Gloria Goldini	Kathy and Dave McStravick	Grant Wilborn
Nancy Gore	Michelle McStravick	Eric Zoerb
Susan and Aart Gosma	Frank Melchor	Angela
Cynthia Graham	Kae Nakisa	Atticus
The Rev. Alex Graham	Rosie Nasiridin	Blair
Demetricka Wilson Green	Kim Parshall	Carolina
Jeffrey "Shea" Guinn	Colin Peoples	David
Wesley Gustin	Antone Peterson	Henry
Bette Haidusek	Ophelia Pujol	Jane
Nancy Hall	Mary Sommers Pyne	Jim
Wayne Hall	Phyllis Reinhardt	Joanne
John W. "Dub" Hardy	James Reiss	Kay
Nancy Haywood	Blanca and Jason Rivera	Lynne
Muffi Henschel	John "Jack" Roady	Mark
Aaron Holbrook	J.R. Rodriguez	Nancy
Judy Holcomb	Maggie Rodriguez	Pam
Alicia Holder	Hank Roper	Sally
Janet Hoover	Consuelo Saldana	Stephen
Leota Mae Hopkins	Angela Salinas	Susan
Laurie Howard	Margaret Salinas	Tara
Brett Hudson	Lynne Sanyoto	Wayne

Please be advised that the weeks after Easter and All Saints' Day, this list will be completely redone. To add or remove someone on the Continuing Prayers list, please contact Valerie Rivera at 713-985-3817 or vriviera@smec.org.

CONTINUING PRAYERS

Prayers for those on Active Military Duty in the Armed Forces:

Col. Julian Benton	Major Blake J. Kidd	PFC Alex Pickett
1LT. Tom Cadwallender	Cadet George N. Kinder	Lt. Col. Thomas C. Plant
1LT. Yonatan Cadwallender	Lt. Jonathan Lesieur	CPO Brian Powell
Capt. Casey Gainer	Charles Lewis	1st Lt. S. Jeffers Shaper
Lt. Col. Cameron C. Hartner	Capt. Jack Mullen	CPO Evan Tomlin
Lt. Cmdr. Tiffany Z. Hartner	Capt. Alex Mullen	
CDR Bradley Hoffman	Sp4 Parris F. Owen	
LTC Wesley J. Hunnell	SrA James W. Peoples	
1st Lt. Stephen A. Jeckovich	LCDR Paul Piana	

Please be advised that each year the week after Veterans Day, this list will be completely redone. To add or remove someone on the Military Service Prayers list, please contact Valerie Rivera at 713-985-3817 or vriviera@smec.org.

Please circle the name of any loved one that you would like to remain on our Continuing Prayer list, tear out this sheet of your bulletin and place it in the Prayer List box in the Narthex. You may also email Valerie Rivera at vriviera@smec.org with this information. Your assistance in maintaining our prayer list is most appreciated.

OTHER WORSHIP SERVICES

 family table

 RIVERWAY

9:15 a.m. • Parish Life Center

The Family Table service with Holy Eucharist combines contemporary worship music with traditional liturgy and is designed for families with young children.

11:15 a.m. • Parish Life Center

The Riverway Contemporary Service is both Anglican and modern, offering the Holy Eucharist in a relaxed service with contemporary music.

WEEKDAY SERVICES

Morning Prayer • 8:30 a.m.
Evening Prayer • 4:30 p.m.
Christ Chapel

WEDNESDAY SERVICES

Holy Eucharist • 7 a.m. and noon
Christ Chapel



The Episcopal Church Women of St. Martin's Invites You to



Saturday, April 4 ✿ **10 a.m.** ✿ **Free Admission**
Parish Life Center ✿ **Bring your Easter egg basket!**

The adventures begin with a reading of the Easter story followed by an Easter egg hunt, photo booth, crafts and other fun activities for children 12 and under.

Please bring your UTO boxes!

Contact: Valerie Rivera • 713-985-3817 • vrivera@smec.org

Easter

AT ST. MARTIN'S

SUNDAY, APRIL 5



He is risen!

Easter Breakfast

Hosted by St. Martin's Vestry

8–11 a.m. • Bagby Parish Hall

Before or after the Easter services, enjoy a complimentary breakfast served and sponsored by the current and past Vestry of St. Martin's.

Traditional Worship Services

The Sunday of the Resurrection

7, 9, 11:15 a.m.* and 6 p.m. • The Church

Holy Eucharist; festive music by the Parish Choir, Gloria Dei Organ, brass and timpani.

**This service will be livestreamed.*

Childcare will be provided for 6-week-old infants through 3-year-olds in the Children's Life Center during all morning services.

Family Table Services

8:30 and 9:45 a.m. • Parish Life Center

Join us for a family-friendly worship service with Holy Eucharist.

Riverway Service

11:15 a.m. • Parish Life Center

The Riverway contemporary service is both Episcopalian and modern, offering the Holy Eucharist in a relaxed service with contemporary music.

OUR STAFF AND VESTRY

SUNDAY PROGRAM STAFF

Dr. David Henning

Director of Music and Parish Organist
dhenning@smec.org

Mr. Keith Lathrom

Choral Director of the Adult Choir
klathrom@smec.org

Mrs. Hannah Fox

Associate Organist
hcn@smec.org

Ms. Carole Nelson

Coordinator of Children's Music Ministries
cnelson@smec.org

Mrs. Rozlyn Cline

Director of Children's Ministry
rmcline@smec.org

Mrs. Kathy Johnson

Director of Membership
kjohnson@smec.org

Mrs. Barbara Piana

Vergers and Worship Coordinator
bpiana@smec.org

ST. MARTIN'S VESTRY

Vestry Executive Committee

Mrs. Susan McConn, *Senior Warden*
Mr. David Leonard, *Junior Warden*
Mrs. Kathy Bennett, *Missions Chair*
Mr. Mike Fuqua, *Treasurer*
Mrs. Debbie Robinson, *Vestry Stewardship Liaison*
Mr. John Maclay, Jr., *Clerk*
Ms. Sherrie Perkins, *Senior Council President*
Mr. Andy Harvin, *Chancellor**

Vestry Members

Mr. Scott Anderson
Mrs. Hunter Bell
Mrs. Summer Craig
Miss Samantha Hutchison
Mr. David Jones
The Hon. Edith Jones
Mr. David Kinder
Mr. James Williams
Mrs. Greta Zimmerman

Associate Members

The Hon. James A. Baker, III, *Special Counsel to the Vestry**
Mr. Charles Kraft, *Senior Council Representative 2025-2026*
Mr. Steffen van Keppel, *Senior Council Representative 2025-2026*
Mrs. Moira Davis, *Altar Guild President 2025-2026*
Mrs. Whitney Gormley, *ECW President 2025-2026*
Mr. Jim Drew, *Men of St. Martin's President 2025-2026*
Mr. John Sutherland, *Usher Representative 2024-2026*

**Denotes Associate Vestry filled at the discretion of the Rector*



Mr. John Maclay, Jr.
Vestry Representative
Noon



Mrs. Debbie Robinson
Vestry Representative
Evening

OUR CLERGY

Jesus, The Christ
The Head of This Church



The Rev. Dane E. Boston
Rector
lthough@smec.org



The Rev. Dr. Jordan L. Hylden
Associate for Christian Education
jhylden@smec.org



The Rev. Martin J. Bastian
Vice-Rector
mbastian@smec.org



The Rev. Sharron L. Cox
Associate for Spiritual Formation and Pastoral Ministries
scox@smec.org



The Rev. Lisa R. Neilson
Vicar for Pastoral Care
lneilson@smec.org



The Rev. Gregory W. Cross
Associate for Liturgy and Worship
gcross@smec.org



The Rev. Alex D. Graham III
Associate for Children and Family Ministries
agraham@smec.org



The Rev. Elizabeth A. Miller
Pastoral Assistant
emiller@smec.org



The Rev. R. Wesley Arning
Associate for Riverway and Discipleship Ministries
rwarning@smec.org



The Rev. John R. Bentley, Jr.
Pastoral Associate
jbentley@smec.org

717 Sage Road
Houston, TX 77056
713-621-3040

SMEC.ORG

