



## St. Peter's Episcopal Church

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# Good Friday

April 3, 2026

12 Noon and 7:00 PM

**Welcome to St. Peter's. We are glad you are here!**

Our worship is influenced by some of the most ancient patterns of liturgy from the earliest centuries of the Church: Scripture reading, hymn singing, prayers, chanting, incense, and communion. We use the Book of Common Prayer (BCP), and the 1982 Hymnal (Hymnal) which are both included in the pew, and this leaflet includes instructions and explanations to help guide your participation in today's liturgy. If you have any questions, please ask one of our ushers or any of our members who will be glad to help.

Children are always welcome in worship, exactly as they are! There is a designated "pray-ground" about 2/3 of the way back to allow a space for younger children.

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Today's liturgy is the second part of a complex series of rites of the Sacred Three Sacred Days, which began last night and will conclude tomorrow at the Easter Vigil. Today we hear the account of our Lord's trial, suffering, and death from the Gospel of John. Traditionally, the repetition of "the Jews" in this Gospel has given rise to anti-Jewish language and violence, marking Good Friday as a historically dangerous time for Jewish communities living in majority Christian contexts.

An updated translation of the Passion from the Gospel of John will be read tonight that does not uniformly render the Greek *hoi Iudaioi* as "the Jews." Instead, it offers other options for this word, especially "the Judeans." This word highlights the regional and political tensions between Jesus of Nazareth from Galilee and elite Judean leadership centered in Jerusalem. The passion Gospel is an emendation of that found in the New Revised Standard Version.

At the urging and permission of our bishop, we are utilizing a newly proposed trial rite for the Good Friday liturgy as found within the Book of Common Prayer. The major revision is to the Solemn Collects, centering God's redemptive work as beginning with the Jewish people (Ancient Israel) from whom Jesus is born. The Collect for those who suffer has been revised with "person first language," an approach that ensures that those who experience various conditions are not defined by those exclusively. Additionally, some new categories that have emerged within the collective consciousness of the church over the past several decades have been added. A specific petition for persecuted Christians has been added as a reminder that globally many still suffer for Christ's sake. The final Solemn Collect retains the original petitions but its bidding and conclusion have been revised from the current rite. This collect does not frame the possibility of redemption solely within an acceptance of the Gospel, but as a question of how people respond to the work of the Triune God. The human failings named in this petition are measured in terms of loving responses to God in the world, wherever they may be experienced.

The final prayer names the importance for Christians to make amends for sins committed even as it hopes that all people may turn to God. The final portions of this liturgy take place before a cross where we praise Christ for the love demonstrated upon the Cross for all people. Holy Communion will be received from the Reserved Sacrament. We depart the church in silence and darkness, as we prepare for the final act, which begins at the Great Vigil on Saturday night.

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*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.*

Presider        Blessed be our God.

People         ***For ever and ever. Amen.***

Presider        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 congregation is seated.*

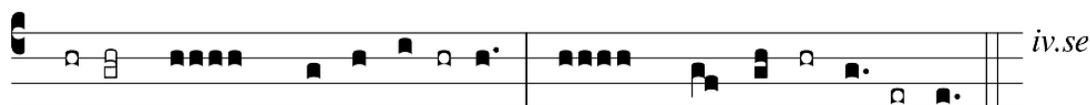
See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him -- so marred was his appearance, beyond human semblance, and his form beyond that of mortals -- so he shall startle many nations; kings shall shut their mouths 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.

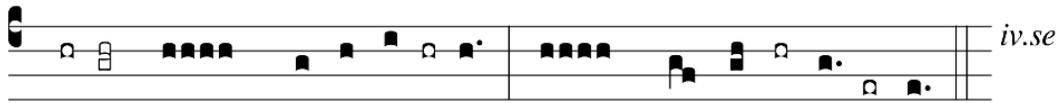
But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he 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.

*After each reading, the Lector says "The Word of the Lord" and the People respond: **Thanks be to God.***



- 1 MY GOD, my God, why have *you* for-sak-en<sup>^</sup> me? \*  
and are so far from my cry and from the *words* of my dis<sup>^</sup> tress?
- 2 O my God, I cry in the daytime, but you *do* not an-swer; \*  
by night as well, *but* I find no<sup>^</sup> rest.
- 3 Yet you *are* the Ho-ly<sup>^</sup> One, \*  
enthroned upon the prais-es of Is-ra<sup>^</sup> el.
- 4 Our forefathers *put* their trust in<sup>^</sup> you; \*  
they trusted, and *you* de-liv-ered<sup>^</sup> them.
- 5 They cried out to you and *were* de-liv-ered; \*  
they trusted in you and *were* not put to<sup>^</sup> shame.
- 6 But as for me, I am a worm *and* no man, \*  
scorned by all and de-spised by<sup>^</sup> the peo-ple.
- 7 All who see me laugh *me* to scorn; \*  
they curl their lips and wag *their* heads, say-ing,
- 8 "He trusted in the Lord; let *him* de-liv-er<sup>^</sup> him; \*  
let him rescue him, if *he* de-lights in<sup>^</sup> him."
- 9 Yet you are he who took me out *of* the womb, \*  
and kept me safe up-on my moth-er's<sup>^</sup> breast.
- 10 I have been entrusted to you ever since *I* was born; \*  
you were my God when I was *still* in<sup>^</sup> my moth-er's<sup>^</sup> womb.
- 11 Be not far from me, for trou-ble is near, \*  
and *there* is none to<sup>^</sup> help.
- 12 Many young *bulls* en-cir-cle<sup>^</sup> me; \*  
strong bulls of Ba-shan sur-round me.
- 13 They open *wide* their jaws at<sup>^</sup> me, \*  
like a ravening and a *roar*-ing li-on.
- 14 I am poured out like water; all my bones are *out* of joint; \*  
my heart within my *breast* is melt-ing<sup>^</sup> 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 cir-*cle* a-round me; \*  
they pierce my hands and my feet; I can *count* all my bones.
- 17 They stare *and* gloat o-ver<sup>^</sup> me; \*  
they divide my garments among them;  
they cast *lots* for<sup>^</sup> my cloth-ing.
- 18 Be not *far* a-way, O<sup>^</sup> Lord; \*  
you are my strength; has-*ten* to help me.
- 19 Save me *from* the sword, \*  
my life from the *pow*-er of the<sup>^</sup> dog.
- 20 Save me *from* the li-on's<sup>^</sup> mouth, \*  
my wretched body from the *horns* of wild bulls.
- 21 I will declare your Name *to* my breth-ren; \*  
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 glo-ry.
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he *hide* his face from<sup>^</sup> them; \*  
but when they cry *to* him<sup>^</sup> he hears them.
- 24 My praise is of him in the *great* as-sem-bly; \*  
I will perform my vows in the presence of *those* who wor-ship<sup>^</sup> him.
- 25 The poor shall eat and be satisfied,  
and those who seek the *Lord* shall praise him: \*  
"May your *heart* live<sup>^</sup> for ev-er."
- 26 All the ends of the earth shall remember and turn *to* the Lord, \*  
and all the families of the nations *bow* be-fore him.
- 27 For kingship belongs *to* the Lord; \*  
he rules o-ver<sup>^</sup> the na-tions.
- 28 To him alone all who sleep in the earth bow *down* in wor-ship; \*  
all who go down to the *dust* fall<sup>^</sup> be-fore him.
- 29 My soul shall live for him; my descend-*ants* shall serve him; \*  
they shall be known as the *Lord's* for ev-er.
- 30 They shall come and make known to a people *yet* un-born \*  
the saving *deeds* that he has<sup>^</sup> done.

## Second Reading

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

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

After each reading, the Lector says "The Word of the Lord" and the People respond: **Thanks be to God.**

## Passion Gospel

John 19:1-42

The customary responses before and after the Gospel are omitted.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand, as able.

Deacon: The Passion of our Lord Jesus Christ according to John

Narrator: Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Soldiers: "Hail, King of the Judeans!"

Narrator: and striking him on the face. Pilate went out again and said to them,

Pilate: "Look, I am bringing him out to you to let you know that I find no case against him."

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: "Here is the man!"

Narrator: When the religious authorities and the police saw him, they shouted,

Crowd: "Crucify him! Crucify him!"

Narrator: Pilate said to them,

Pilate: "Take him yourselves and crucify him, I find no case against him."

Narrator: The Judeans answered him,

Crowd: "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: "Where are you from?"

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: "Do you refuse to speak to me?" Do you know that I have power to release you, and power to crucify you?"

Narrator: Jesus answered him,  
Jesus: "You would have no power over me unless it had given you from above; therefore the one who handed me over to you is guilty of a greater sin."  
Narrator: From then on Pilate tried to release him, but the Judeans cried out,  
Crowd: "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."  
Narrator: When Pilate heard these words, he brought Jesus outside and sat him 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,  
Pilate: "Here is your King!"  
Narrator: They cried out,  
Crowd: "Away with him! Away with him! Crucify him!"  
Narrator: Pilate asked them,  
Pilate: "Shall I crucify your King?"  
Narrator: The religious authorities answered,  
Crowd: "We have no king but the emperor."  
Narrator: Then he handed him over to them to be crucified.

*At the mention of Golgotha, all stand as able.*

Narrator: So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the 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 religious authorities of the Judeans said to Pilate,  
Crowd: "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'"  
Narrator: Pilate answered,  
Pilate: "What I have written I have written."  
Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,  
Soldiers: "Let us not tear it, but cast lots for it to see who will get it."  
Narrator: This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: "Woman, here is your son."

Narrator: Then he said to the disciple,

Jesus: "Here is your mother."

Narrator: And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: "I am thirsty"

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: "It is finished."

Narrator: Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the 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 religious 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.

**Pastoral Note** On Good Friday it is a tradition to proclaim the passion narrative so that Jesus Christ's love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God's saving and reconciling love to the world.

## Homily

The Rev. Jennifer N. Grimelli

*A period of silence is kept after the homily.*

## Solemn Collects

*All standing, the person appointed, 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 stand or kneel, as able.*

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service.

For Sean and all bishops and other ministers and the people whom they serve

For Carrie, our bishop, and all the people of this diocese

For all Christians in this community,

For those about to be baptized, confirmed, or received.

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 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 our local representatives

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 the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;

For their flourishing in peace as witnesses to God's sustaining love;

For safety from all malice and harm;

For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Jews and Christians, in obedience to God's will.

*Silence*

O God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed

For those who are ill or disabled, in body, mind, or spirit

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

For those who are persecuted for the sake of Christ

For prisoners, refugees, and captives

For victims of war, genocide, and trafficking, and all those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not embraced God's redemptive love;

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, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **Amen.**

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

*Silence*

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.**

## Entrance of the Cross

The congregation stands as able for the Entrance of the Cross. As the cross is brought in, the celebrant sings the following:



All Respond:



## Veneration of the Cross

The People are invited to stand or kneel before the Cross during the reciting of the following anthem.

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.*

## Confession of Sin

Deacon God shows great love for us in that while we were still sinners Christ died for us. Let us confess our sins against God and our neighbor.

All kneel as able

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 pronounces the absolution.

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.**

During the offertory, the reserved Sacrament is “translated” or carried in reverently from the Altar of Repose.

Music at 7 PM service only

### Offertory Anthem

*For God so loved the world*

John Stainer

### Offertory Hymn

*There is a green hill far away*

Hymnal 167

For more than a century, Episcopalians have given generously to the Good Friday Offering, which supports the vital work and ministries of the Episcopal Church in Jerusalem and the Middle East. Today, the need of the church in the Holy Land is greater than ever, particularly given the recent escalation of war in the Middle East, and I hope you will join me in making a generous gift today. Online: [iam.ec/goodfridayoffering](http://iam.ec/goodfridayoffering) or scan the QR code



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.

**Holy Communion from the Reserved Sacrament**

*On Good Friday we fast from celebrating the Eucharist, but not from Communion itself. We receive the Body and Blood of the Risen Christ in the consecrated bread and wine reserved from Maundy Thursday's Eucharistic celebration, spiritual food that will sustain us as we journey toward our celebration of the first Eucharist of Easter at tomorrow night's Great Vigil .*

*Facing the people, the Celebrant says the following Invitation.*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Music at 7 PM service only

**Communion Hymn**

*O sacred head, sore wounded*

Hymnal 168

**Communion Hymn**

*Were you there when they crucified my Lord?*

Hymnal 172

*Minister translates sacrament to Altar of repose at 12 PM service only.*

The service concludes with the following prayer. All kneel as able, praying together:

Let us pray.

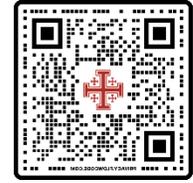
***Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life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

The ministers and people depart in silence.

**The Triduum culminates in the Great Vigil of Easter tomorrow evening at 8pm.**

**LOOSE-PLATE OFFERINGS** given in the plate that are not designated will go to support the following  
**1st Sunday—Discretionary Fund, 2nd Sunday—Outreach Fund, 3rd-5th Sundays—General Operating**

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**CONNECT WITH US:**

We would love to connect with you! Whether it is your first time here or you simply need to update your information, scan the QR code or fill out the connection card in the pew. We look forward to getting to know you!

<b>During Today's Services</b>			
<b>Celebrant</b>		The Rev. Jennifer Grimelli	
<b>Preacher</b>		The Rev. Jennifer Grimelli	
<b>Noon</b>		<b>7:00 PM</b>	
<b>Altar Guild</b>	Doug Pryor, Kaye Pryor	<b>Altar Guild</b>	Stan Brown, Margaret Pratila
<b>Acolyte</b>	Doug Pryor	<b>Acolyte</b>	Stan Brown
<b>Lector 1</b>	Stan Brown	<b>Lector 1</b>	
<b>Lector 2</b>	Jonnie Widener	<b>Lector 2</b>	Mary Milano
<b>Lector - Pilate</b>	James Teets	<b>Lector- Pilate</b>	
<b>Lector - Jesus</b>	Angela Mitchell	<b>Lector- Jesus</b>	
<b>Lector - Soldier</b>		<b>Lector- Soldier</b>	
<b>Lector - Crowd</b>		<b>Lector- Crowd</b>	
<b>Usher</b>	Patti Shaffer	<b>Usher</b>	Doug Pryor
		<b>Livestream/AV</b>	Judi Mahaffey



*St. Peter's is the historic parish church for Old Ellicott City, seeking the Real Presence of Christ through sacramental worship, genuine spiritual community, and justice-oriented service.*