

# *Good Friday Liturgy*



## E komo mai!



The Episcopal  
**PARISH OF ST. CLEMENT**  
Honolulu

1515 Wilder Avenue, Honolulu, HI 96822

Friday, April 18, 2025

8 a.m., noon, and 6 p.m. with music



E komo mai (Welcome). We are so glad you are worshiping with us today.

To help us keep a respectful atmosphere, would you kindly  
***not use flash photography*** (*you are welcome to take pictures*),  
***keep conversations to a minimum*** so that people may pray in silence and  
***most importantly, please turn off or silence your cell phones.***



Mahalo!



## *Good Friday*

The Friday before Easter Day, on which the church commemorates the crucifixion of Jesus. It is a day of fasting and special acts of discipline and self-denial. In the early church candidates for baptism, joined by others, fasted for a day or two before the Paschal feast. In the west the first of those days eventually acquired the character of historical reenactment of the passion and death of Christ. The liturgy of the day includes John's account of the Passion gospel, a solemn form of intercession known as the solemn collects (dating from ancient Rome), and optional devotions before the cross (commonly known as the veneration of the cross). The Eucharist is not celebrated in the Episcopal Church on Good Friday, but Holy Communion may be administered from the reserved sacrament at the Good Friday service. The Book of Common Prayer appoints readings for Morning Prayer and Evening Prayer on Good Friday.

# Good Friday Liturgy

*On this day, the people enter the church and are in silent prayer.*

*The minister enters the church in silence.*

*All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.*

## Opening Sentences

*Celebrant* God shows God's love for us

*People* in that, while we were still sinners, Christ died for us.

## The Collect of the Day

*Celebrant:* Let us pray.

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

*People* Amen.

*Please be seated as directed.*

## The Liturgy of the Word

### The Readings

#### A reading from the Prophet Isaiah.

Isaiah 52:13-53:12

*Lector* 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.

Here ends the reading.

*Remain seated.*

## **Psalm**

Psalm 22

*The Psalm is prayed responsively by the half verse.*

My God, my God, why have you forsaken me? \*  
**and are so far from my cry**  
**and from the words of my distress?**

O my God, I cry in the daytime, but you do not answer; \*  
**by night as well, but I find no rest.**

Yet you are the Holy One, \*  
**enthroned upon the praises of Israel.**

Our forefathers put their trust in you; \*  
**they trusted, and you delivered them.**

They cried out to you and were delivered; \*  
**they trusted in you and were not put to shame.**

But as for me, I am a worm and no man, \*  
**scorned by all and despised by the people.**

All who see me laugh me to scorn; \*  
**they curl their lips and wag their heads, saying,**

“He trusted in the Lord; let him deliver him; \*  
**let him rescue him, if he delights in him.”**

Yet you are he who took me out of the womb, \*  
**and kept me safe upon my mother’s breast.**

I have been entrusted to you ever since I was born; \*  
**you were my God when I was still in my mother’s womb.**

Be not far from me, for trouble is near, \*  
**and there is none to help.**

Many young bulls encircle me; \*  
**strong bulls of Bashan surround me.**

They open wide their jaws at me, \*  
**like a ravening and a roaring lion.**

I am poured out like water;  
**all my bones are out of joint; \***  
my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof of my mouth; \*  
**and you have laid me in the dust of the grave.**

Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
**they pierce my hands and my feet;**  
**I can count all my bones.**

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

Be not far away, O Lord; \*  
**you are my strength; hasten to help me.**

Save me from the sword, \*  
**my life from the power of the dog.**

Save me from the lion's mouth, \*  
**my wretched body from the horns of wild bulls.**

I will declare your Name to my brethren; \*  
**in the midst of the congregation I will praise you.**

Praise the Lord, you that fear him; \*  
**stand in awe of him, O offspring of Israel;**  
**all you of Jacob's line, give glory.**

For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
**but when they cry to him he hears them.**

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

The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him: \*  
**“May your heart live for ever!”**

All the ends of the earth shall remember and turn to the Lord, \*  
**and all the families of the nations shall bow before him.**

For kingship belongs to the Lord; \*  
**he rules over the nations.**

To him alone all who sleep in the earth bow down in worship; \*  
**all who go down to the dust fall before him.**

My soul shall live for him;  
my descendants shall serve him; \*  
**they shall be known as the Lord’s for ever.**

They shall come and make known to a people yet unborn \*  
**the saving deeds that he has done.**

## **A reading from a Letter to the Hebrews.**

Hebrews 10:16-25

*Lector*

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.

And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Here ends the reading.

*Please stand as you are able—The hymn is sung at the 6 p.m. service.*

## Sequence Hymn

There is a green hill far away

The Hymnal 1982, # 167

1 There is a green hill far a - way, out - side a ci - ty wall,  
2 We may not know, we can - not tell, what pains he had to bear,  
\*3 He died that we might be for - given, he died to make us good,  
\*4 There was no o - ther good e - nough to pay the price of sin,  
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.  
2 but we be - lieve it was for us he hung and suf - fered there.  
3 that we might go at last to heaven, saved by his pre - cious blood.  
4 he on - ly could un - lock the gate of heaven and let us in.  
5 and trust in his re - deem - ing blood, and try his works to do.

*Please remain standing as you are able.*

## The Passion Gospel

John 18:1-19:42

*Celebrant* The Passion of our Lord Jesus Christ according to John.

*Please be seated.*

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.



Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?”

They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?”

He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?”

Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself.

They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law."

The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."

Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.

They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever.

He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.” When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!”

Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.”

*Please stand as you are able.*

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

### *Silence*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus.

Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*Please be seated as directed.*

## **Homily**

The Reverend Brian G. Rallison

# The Solemn Collects

*Please stand or kneel as you are able.*

*Celebrant* Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ  
throughout the world;  
For its unity in witness and service,  
For all bishops and other ministers,  
and the people whom they serve,

For Bob, our Bishop, and all the people of this diocese,  
For all Christians in this community,  
For those about to be baptized, [confirmed, and 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.

*People* **Amen.**

*Celebrant* 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*

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.

*People* **Amen.**

*Celebrant* 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*

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.

*People* **Amen.**

*Celebrant* 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.

*People*

**Amen.**

*Celebrant*

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.

*People*

**Amen.**

*A wooden cross will now be brought into the church and placed in the people's sight.*

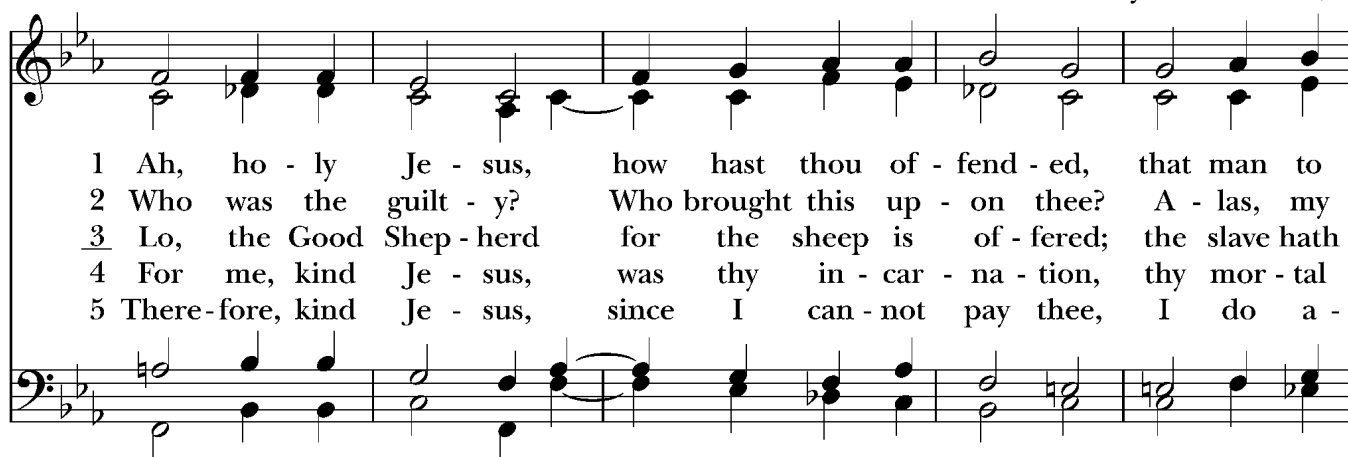


*The hymn will be sung at the 6 p.m. service.*

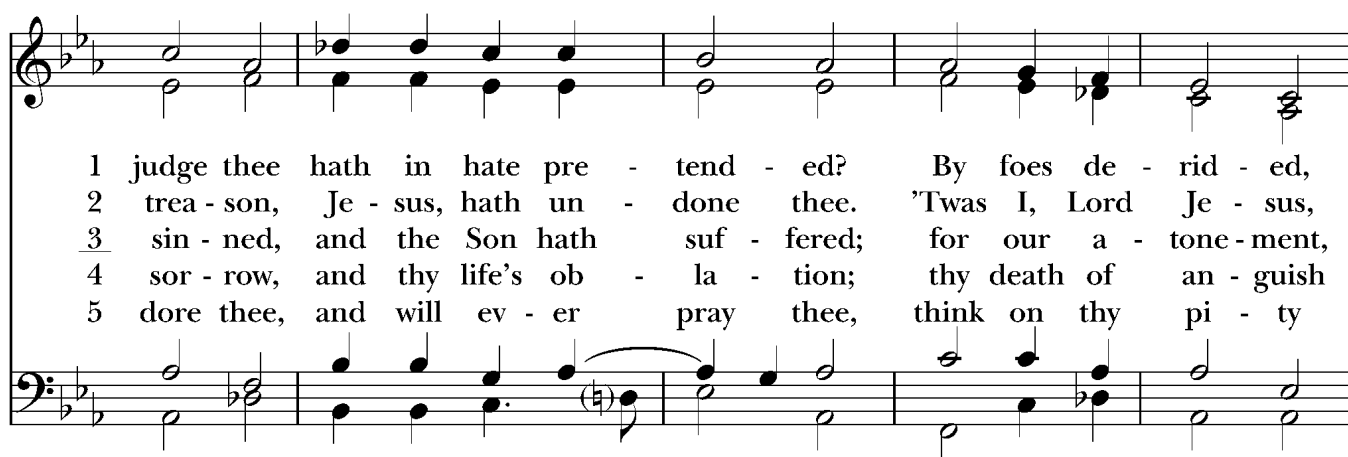
## Congregational Hymn

Ah, Holy Jesus, how hast thou offended?

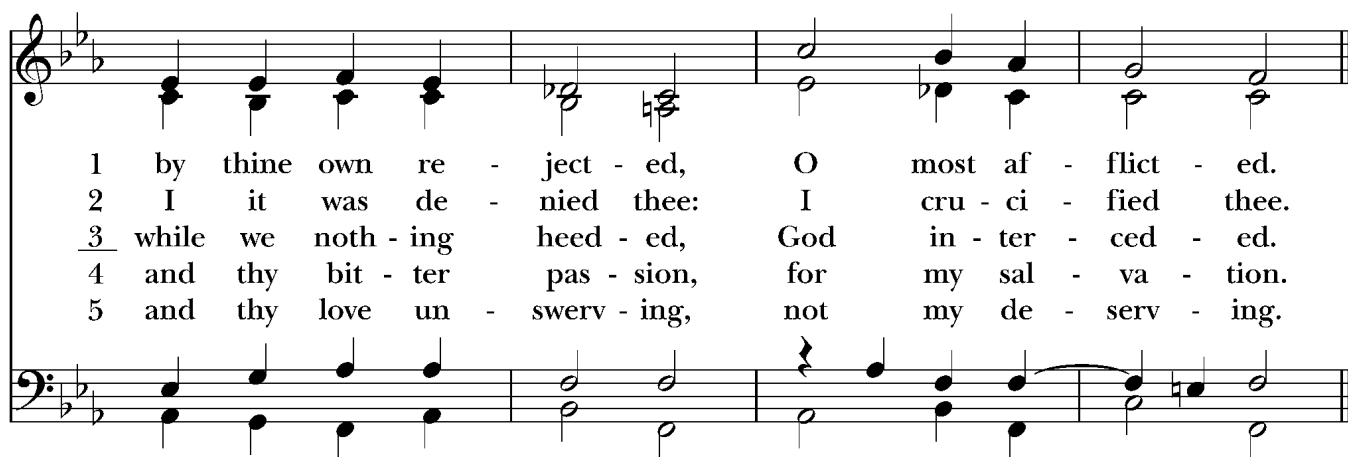
The Hymnal 1982, # 158



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal  
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
4 sor - row, and thy life's ob - la - tion; thy death of an - guish  
5 dore thee, and will ev - er pray thee, think on thy pi - ty



1 by thine own re - ject - ed, O most af - flict - ed.  
2 I it was de - nied thee: I cru - ci - fied thee.  
3 while we noth - ing heed - ed, God in - ter - ced - ed.  
4 and thy bit - ter pas - sion, for my sal - va - tion.  
5 and thy love un - swerv - ing, not my de - serv - ing.

## Veneration of the Cross

*The celebrant will venerate the cross in complete silence. Afterward, the congregation will be invited if they are so moved. They may venerate the cross by touching, kissing, reverencing, or kneeling. Please remain in silent prayer.*

The hymn is sung at the 6 p.m. service. Please be seated during the hymn.

## Anthem

Were you there when they crucified my Lord?

The Hymnal 1982, # 172

A soloist will sing the **first verse**. The choir will sing the **second verse**.

The congregation and choir will sing the **third verse**. A soloist will sing the **fourth verse**.

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

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

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

The hymn continues on the following page.

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

## Anthem

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.**

## Closing Prayer

*Celebrant* 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.

*People* **Amen.**

*The Minister leaves in silence.*

*The congregation may remain in silent prayer.*

*All should leave in complete silence.*

## General Permissions

© 2020, Steven West. All rights reserved. Copyright © 1989 is held by the Anglican Church in Aotearoa, New Zealand, and Polynesia. Copyright © 2011 by Common English Bible. Copyright © 2004 by The Order of St. Helena, Inc. All rights reserved. God's Word, My Voice – A Lectionary for Children, Lyn Zill Briggs. Bible texts of the Old Testament, Epistle, and Gospel are taken from the New Revised Standard Version Bible, © 1989, Division of Christian Education of the National Council of the Church of Christ in the USA. Used by permission. All rights reserved. Prayers, psalm, litany, and ordination liturgy are taken from the Book of Common Prayer, 1979, Enriching Our Worship 1, 1997, and the Book of Occasional Services, 2018. Used by permission. All rights reserved. Additional material is taken from The Episcopal Church website: [www.EpiscopalChurch.org](http://www.EpiscopalChurch.org). An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians, © 2000, Slocum and Armentrout. Used by permission. ONE LICENSE LICENSING PERMISSION: REPRINTED / PODCAST / STREAMED WITH PERMISSION UNDER ONE LICENSE #A-716988, © 2024. All rights reserved.

# Mark your Calendars

## Weekly Services and Events

Sundays	Holy Eucharist with music, 9:30 AM Family Ministry Sunday School, 9:30 AM
Wednesdays	The Food Pantry at St. Clement Food Distribution, 10 a.m.
Thursdays	Makiki Farmer's Market, 4 PM – 7 PM

## April

**Saturday, April 19<sup>th</sup>** – Spring Church and Parish House Clean-up – 9 a.m. to 11 a.m.  
The Great Vigil of Easter with confirmations, receptions, and reaffirmations at St. Andrew – Time TBD

**Sunday, April 20<sup>th</sup>** – Easter Sunday - 9:30 a.m.

**Monday, April 21<sup>st</sup>** – Parish Office Closed

*There will be no Word & Table service on Saturday, April 19, at 5 p.m.*

# Welcome to The Episcopal Parish of St. Clement!

If this is your first time at St. Clement, please check in with our ushers if you haven't done so already. If you'd like to join our member directory and e-mailing list, please provide your information in our Visitor Card at the church entrance. Thank you for choosing to worship at St. Clement today! Stick around after the service for a chat with our clergy and fellowship with other members.

## Sunday Morning Formation Groups

*All are welcome to join either of our discussion groups that meet on Sundays!*

On Sunday mornings at 8:30 A.M., we offer our churchgoers two educational discussion groups: Adult Discussion and Reading Between the Lines.

**Adult Discussion** is open to anyone who wants to explore and expand their understanding of religion and spirituality by reading or watching selected non-Biblical sources and then discussing these in depth. We have been blessed to have participants with various backgrounds in literature, education, science, theology, and the arts who recommend books for the group and keep our conversations lively. Adult Discussion sessions are available via Zoom and in person in the Parish House.

**Reading Between the Lines** (formerly known as the Bible Workbench) is a weekly conversation built around scripture and a collection of short texts (a few pages of reading for each meeting). RBTL allows participants to engage with one of the week's lectionary readings, presents a central theme of that reading, and connects the biblical text to other writings on that theme. Participants take turns introducing the material and inviting responses, such as how the theme relates to events in the world and in participants' own lives. RBTL sessions are held in the Parish Hall.

Reading materials for these groups can be purchased from the church office for \$10. There is no membership fee.

## Youth Programs

Our Family Ministries team has returned with the beginning of a new program year. Please visit [StClem.org/FamMin](http://StClem.org/FamMin) for more information and to register.



## **Need a nametag?**

We have nametags, alphabetically arranged by last name, at the back of the church. If you need one, please email the church office at [admin@StClem.org](mailto:admin@StClem.org).

## **Pledging for the 2025 Stewardship Drive**

We are still accepting your pledges for 2025. Please mail or bring your pledge cards for 2025 to the church office. We appreciate your time and generosity.

The link to our pledge form is online at <http://www.stclem.org/support.html>.

You can also see our pledge cards at the back of the church or pick one up at the office.

## **Donations Needed for the Food Pantry**

The Food Pantry can use your generous protein donations, such as Spam, Vienna sausages, and tuna, but we welcome all contributions. We can always use more help in this ministry on Wednesdays from 10 a.m. to noon. If you are interested in joining the ministry, please reach out to the church office at [admin@StClem.org](mailto:admin@StClem.org)

**The deadline for submitting announcements to the office for the Sunday service bulletin is every Wednesday by 9 am. Send your announcements to [announcements@StClem.org](mailto:announcements@StClem.org)**



April 3 - Marilyn Kali  
April 6 - Jose Henao  
April 11 - Art Buto  
April 11 - Ken Morikami  
April 20 - Jayson Harper  
April 21 - Nancy McDonald

## **Happy birthday to everyone!**

If we missed your birthday,  
please get in touch with the office to update your membership records.




More information is coming! Stay tuned! Check our weekly email for more details.




**Spring**  
**PARISH**  
**CLEANING**

**CLEANLINESS IS NEXT  
TO GODLINESS...**


**BUT YOU ARE WELCOME TO COME  
FOR THE COFFEE AND DONUTS!  
WE WILL ALSO DECORATE THE  
CHURCH FOR EASTER!**

 **1515 WILDER AVE., HONOLULU**

 **SATURDAY, APRIL 19**

 **STARTING AT 9 AM**

 The Episcopal  
PARISH OF ST. CLEMENT  
Honolulu E KOMO MAI



 The Episcopal  
PARISH OF ST. CLEMENT  
Honolulu

HOPE - RENEWAL - JOY - NEW LIFE

**Join us for a joy-filled, renewing, and festive  
Easter Sunday Liturgy**  
The service begins at 9:30 a.m.



An Easter egg hunt and a light reception will follow the service

# LGBTQ+ & Allies Potluck

- Talk story
- Eat some food
- Be yourself
- Plan to do some good!

Please bring something to eat and come and talk stories with LGBTQ+ and allies in our community. We need each other more than ever!

## Everyone is welcome!

The Last Friday of May, July, September, November 2025  
Starting at 6 PM

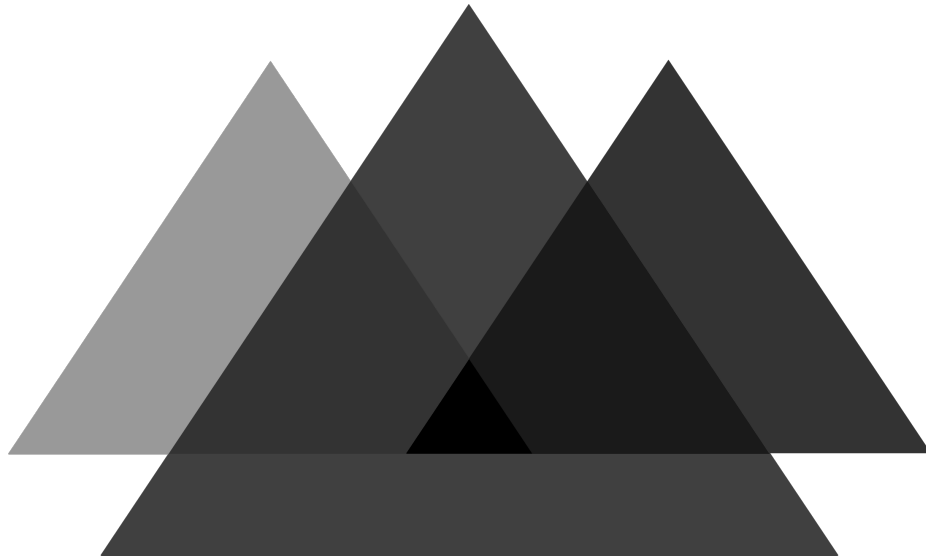
Hosted by:



The Episcopal  
PARISH OF ST. CLEMENT  
Honolulu E KOMO MAI



1515 Wilder Ave, Honolulu, HI 96822



## **The Vestry of The Episcopal Parish of St. Clement**

The Reverend Brian G. Rallison – *Priest-in-Charge*

Martha Morgan, *Senior Warden* – 2026  
Robert Nakatsuji, *Junior Warden* – 2026  
Elizabeth Baldwin, *Treasurer* - 2026  
Maile Hatfield, *Clerk* - 2025

Dana Anderson – 2028  
Bill Markevitch – 2028  
Ashley Maynard – 2028  
Sarah Palm – 2026  
Adrienne Lau – 2026

## **Diocese Convention Delegates for 2025**

Tau’eva Lino  
Ashley Maynard  
Holoua Stender

Dana Anderson  
Martha Morgan  
Robert Nakatsuji

Sarah Palm, *Alternate*

Stephen Reynolds, *Alternate*

## **St. Clement’s School Board**

The Reverend Brian G. Rallison, *Priest-in-Charge*  
Jodi Yoshioka, *Head of School*  
Ashley Kurisu, *President*  
Della Au Belatti  
Gail Suzuki-Jones

Marshall Soto  
Gina Haverly  
Alan Lum  
Russell Yang

### Ministers of Worship for 8 a.m. Service

Celebrant and Preacher	The Reverend Brian G. Rallison
Lector 1	Paul Weidig
Lector 2	Robert Nakatsuji
Ushers and Greeters	Liz Baldwin
Altar Guild	Pam Fern, Susan Palmore, Sandy Souza, and Phoebe Chen

### Ministers of Worship for 12 p.m. Service

Celebrant and Preacher	The Reverend Brian G. Rallison
Lector	Paul Weidig
Ushers and Greeters	<i>By Invitation</i>
Altar Guild	Pam Fern, Susan Palmore, Sandy Souza, and Phoebe Chen

### Ministers of Worship for 6 p.m. Service

Celebrant and Preacher	The Reverend Brian G. Rallison
Organist	Irwin Jiang
Choir Director	Addison Omohundro
Lector	<i>By Invitation</i>
Usher and Greeter	Terry Ledford
Altar Guild	Pam Fern, Susan Palmore, Sandy Souza, and Phoebe Chen
Technology Minister	Tobias Fifield