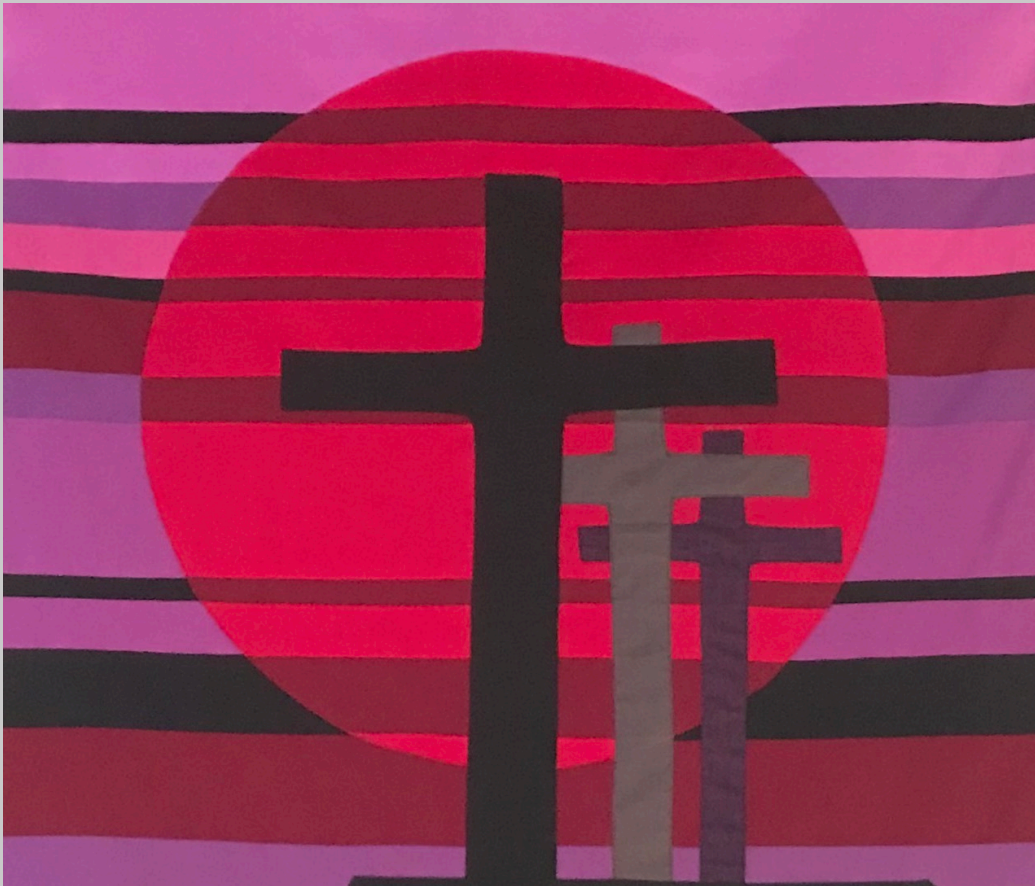


Good Friday



St. Aidan's Episcopal Church
April 18, 2025

About Good Friday

We begin this liturgy as we ended Maundy Thursday – in silence.

The Good Friday Liturgy is marked with austerity,
periods of silence, and reflection.

We focus our attention on the crucifixion of Christ which, in its horror and
injustice, invites us to become the righteousness of God.

The opening portion of the liturgy includes no praise,
and proceeds directly to the Collect of the Day.

The chief acts of liturgy are the reading of St. John's Passion,
the Solemn Collects, and the Veneration of the Cross.

Good Friday

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 Savior 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 First Reading

Lector A reading from the Wisdom of Solomon (Wisdom 2:1, 12-24).

For they reasoned unsoundly, saying to themselves,
'Short and sorrowful is our life,
and there is no remedy when a life comes to its end,
and no one has been known to return from Hades.
'Let us lie in wait for the righteous man,
because he is inconvenient to us and opposes our actions;
he reproaches us for sins against the law,
and accuses us of sins against our training.
He professes to have knowledge of God,
and calls himself a child of the Lord.
He became to us a reproof of our thoughts;
the very sight of him is a burden to us,
because his manner of life is unlike that of others,
and his ways are strange.
We are considered by him as something base,
and he avoids our ways as unclean;
he calls the last end of the righteous happy,
and boasts that God is his father.
Let us see if his words are true,
and let us test what will happen at the end of his life;
for if the righteous man is God's child, he will help him,
and will deliver him from the hand of his adversaries.
Let us test him with insult and torture,
so that we may find out how gentle he is,
and make trial of his forbearance.
Let us condemn him to a shameful death,
for, according to what he says, he will be protected.'
Thus they reasoned, but they were led astray,
for their wickedness blinded them,
and they did not know the secret purposes of God,
nor hoped for the wages of holiness,
nor discerned the prize for blameless souls;
for God created us for incorruption,
and made us in the image of his own eternity,
but through the devil's envy death entered the world,
and those who belong to his company experience it.

Lector Here ends the reading.

Psalm 22:1-21

The Deacon or officiant introduces the Psalm and reads the Antiphon at the beginning and ending of the Psalm. All join in reading the bolded, italicized text.

Antiphon My God, my God, why have you forsaken me?

1 My God, my God, why have you forsaken me?

Why are you so far from helping me, from the words of my groaning?

**2 O my God, I cry by day, but you do not answer;
and by night, but find no rest.**

**3 Yet you are holy,
enthroned on the praises of Israel.**

**4 In you our ancestors trusted;
they trusted, and you delivered them.**

**5 To you they cried, and were saved;
in you they trusted, and were not put to shame.**

**6 But I am a worm, and not human;
scorned by others, and despised by the people.**

**7 All who see me mock at me;
they make mouths at me, they shake their heads;**

**8 'Commit your cause to the Lord; let him deliver—
let him rescue the one in whom he delights!'**

**9 Yet it was you who took me from the womb;
you kept me safe on my mother's breast.**

**10 On you I was cast from my birth,
and since my mother bore me you have been my God.**

**11 Do not be far from me,
for trouble is near and there is no one to help.**

**12 Many bulls encircle me,
strong bulls of Bashan surround me;**

**13 they open wide their mouths at me,
like a ravening and roaring lion.**

**14 I am poured out like water, and all my bones are out of joint;
my heart is like wax; it is melted within my breast;**

**15 my mouth is dried up like a potsherd, and my tongue sticks to my jaws;
you lay me in the dust of death.**

**16 For dogs are all around me; a company of evildoers encircles me.
My hands and feet have shriveled;**

**17 I can count all my bones.
They stare and gloat over me;**

*18 they divide my clothes among themselves,
and for my clothing they cast lots.*

*19 But you, O Lord, do not be far away!
O my help, come quickly to my aid!*

*20 Deliver my soul from the sword,
my life from the power of the dog!*

21 Save me from the mouth of the lion!

Antiphon My God, my God, why have you forsaken me?

The Second Reading

Lector A reading from the letter to the 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.

Lector Here ends the reading.

Anthem: Ave Verum (Wolfgang Amadeus Mozart)

text translation:

Hail, true Body, born of Blessed Mary;

truly suffering, sacrificed on the cross for humankind;

from Whose pierced side flowed water and blood.

Be to us a foretaste [of the Heavenly Banquet] at the trial of death.

The Passion

Presider The Passion of our Savior Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

Narrator 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,

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 chief priests and the guards saw him, they shouted,

All “**Crucify him! Crucify him!**”

Narrator Pilate said to them,

Pilate “Take him yourselves and crucify him; I find no case against him.”

Narrator The Judean leaders answered him,

Chief Priests “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 not 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 been 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 Judean leaders cried out,

All ***“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 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 Judean leaders,

Pilate “Here is your King!”

Narrator They cried out,

All ***“Away with him! Away with him! Crucify him!”***

Narrator Pilate asked them,

Pilate “Shall I crucify your King?”

Narrator The chief priests answered,

Chief priests “We have no king but the emperor.”

Narrator 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.

The congregation now stands, as able.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Judeans.” Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Judeans said to Pilate,

Chief priests “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, “It is finished.” Then he bowed his head and gave up his spirit.

Choral Reflection in the Passion Reading:

Drop, Drop, Slow Tears (Orlando Gibbons)

text:

Drop, drop, slow tears,
And bathe those beauteous feet,
Which brought from heaven
The news and Prince of Peace.

Cease not, wet eyes,
His mercies to entreat;

To cry for vengeance
Sin doth never cease.
In your deep floods
Drown all my faults and fears:
Nor let his eye see sin,
But through my tears.

Narrator Since it was the day of Preparation, the Judean leaders 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 Judean leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden

in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Sermon

David Mealy

Hymn: O Sacred Head, Surrounded

Lead Me, Guide Me, 2nd Ed., #299

1. O sa - cred head, sur - round - ed By crown of pierc - ing
 2. I see your strength and vig - or All fad - ing in the
 3. In this, your bit - ter pas - sion, Good Shep - herd, think of

thorn! O bleed - ing head, so wound - ed, Re -
 strife, And death with cru - el rig - or, Be -
 me With your most sweet com - pas - sion, Un -

viled and put to scorn! The pow'r of death comes
 reav - ing you of life. O ag - o - ny and
 worth - y though I be: Be - neath your cross a -

o'er you, The glow of life de - cays, Yet
 dy - ing! O love to sin - ners free! Je -
 bid - ing For - ev - er would I rest, In



an - gel hosts a - dore you And trem - ble as they gaze.
 sus, all grace sup - ply - ing, O turn your face on me.
 your dear love con - fid - ing, And with your pres - ence blest.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153; tr. by Henry Baker, 1821–1877
 Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564–1612; harm. by J. S. Bach, 1685–1750

The Solemn Collects

All standing, the Deacon says to the people

Dear People of God: Our heavenly Parent sent the 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 Austin, our bishop, for Austin our bishop-elect, and for all the leaders and ministries of this diocese

For all the people of St. Aidan's

For all preparing to be baptized and confirmed

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

Silence

Presider

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 Savior Jesus Christ. **Amen.**

Deacon

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For the President of the United States

For the Vice President of the United States

For the Congress and the Supreme Court

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

Presider

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 Savior. **Amen.**

Deacon

Let us pray for the Jewish people who possess an eternal covenant with God, who delivered them from bondage to freedom;

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

For their safety from all malice and harm;

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

Silence

Presider

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 and repent for 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.**

Deacon

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

For those who are hungry and unhoused, destitute and oppressed

For those who live with illness of 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 prisoners, refugees, and captives

For victims of war, genocide, and all in mortal danger, lifting up particularly the people of
Gaza and of Ukraine

That God in mercy will comfort and relieve them, and grant them the knowledge of divine love, and stir up in us the will to join in ministering to and with them.

Silence

Presider

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 the One who suffered for us, your Son Jesus Christ our Savior. **Amen.**

Deacon

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

For those who have never heard a word of salvation

For those who have lost their faith

For those hardened by indifference and sin

For the contemptuous and the scornful

For those who persecute Christ's disciples

For those who in the name of Christ have persecuted others

That God will open their hearts and lead them to faith and to hope.

Silence

Presider

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.*

Deacon

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 God's joy, and receive the crown of life in the day of resurrection.

Silence

Presider

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 the One through whom all things were made, your Son Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen*

Veneration of the Cross

A large cross is brought into the sanctuary and laid at the front of the church. During the singing and praying of the following hymns, anthems, and chants, all are invited to offer personal prayers and acts of devotion in thanksgiving. This may include approaching the large wooden cross and offering appropriate gestures, which traditionally include kneeling before the cross and offering a holy kiss of thanksgiving. Flowers may also be laid at the foot of the cross in this same spirit.

Spiegel im Spiegel, by Arvo Pärt

Hasan Abualhaj, cello; Mina Marie Jelinek, piano

Hymn: When I Survey the Wondrous Cross

Sing to the Lord #295

The musical score is written in G major (one sharp) and 3/4 time. It consists of three systems of music, each with a vocal line and a bass line. The lyrics are as follows:

1 When I sur - vey the won - drous cross on which the
2 For - bid it, Lord, that I should boast, save in the
3 See from his head, his hands, his feet, sor - row and
Prince of glo - ry died, my rich - est gain I
death of Christ, my God! All the vain things that
love flow min - gled down. Did e'er such love and
count but loss, and pour con-tempt on all my pride.
charm me most, I sac - ri - fice them through his blood.
sor - row meet, or thorns com - pose so rich a crown?

4 Were the whole realm of nature mine,
that were a present far too small.
Love so amazing, so divine,
demands my soul, my life, my all.

Text: Isaac Watts, 1707
Tune: arr. Edward Miller, 1790

LM
ROCKINGHAM
Alternative tune: O WALY WALY, 119:161

Spoken Anthem

Seminarian

We glory in your cross, O Christ,
***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 God's 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 Christ,

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

Hymn: Ah, Holy Jesus

1. Ah, ho - ly Je - sus, how have you of - fend - ded, that
2. Who was the guilt - y? Who brought this up - on - you? It
3. For me, kind Je - sus, was your in - car - na - tion, your
4. There - fore, kind Je - sus, since I can - not pay - you, I

mor - tal judg - ment has on you de - scend - ed? By
is my trea - son, Je - sus, that has slain you. And
mor - tal sor - row, and your life's ob - la - tion, Your
do a - dore - you, and will ev - er pray you, Think

foes de - rid - ed, by your own re -
I, dear Je - sus, I it was bit - de -
death of an - guish and your bit - ter
on your pit - y and your love un -

ject - ed, O most af - flict - ed!
nied you; I cru - ci - fied you.
pas - sion, for my sal - va - tion.
swerv - ing, not my de - serv - ing.

Johann Heermann, 1630. Paraphr. by Robert Bridges, 1899; alt. Tune: HERZLIEBSTER JESU, Harmony by J.S. Bach

Spoken Anthem

Seminarian

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.

Hymn: My Song Is Love Unknown

Glory to God #209

1 My song is love un - known, my Sav - ior's love to
2 He came from heav - en's throne sal - va - tion to be -
3 Some - times we strew his way, and his sweet prais - es
4 Un - heed - ing, we will have our dear Lord made a -
5 Here might I stay and sing, no sto - ry so di -

me, love to the love - less shown that they might love - ly
stow; the world that was his own would not its Sav - ior
sing, re - sound - ing all the day ho - san - nas to our
way, a mur - der - er to save, the prince of life to
vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
know. But O my Friend, my Friend in - deed, who
King. Then "Cru - ci - fy!" is all our breath, and
slay. Yet stead - fast he to suf - fering goes, that
thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.
 all my days could glad - ly spend.

TEXT: Samuel Crossman, 1664, alt.

MUSIC: John Ireland, 1918

Music © 1924 Trustees of the John Ireland Charitable Trust

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LOVE UNKNOWN

6.6.6.6.4.4.4.4

Lord's Prayer

The Deacon introduces the Lord's Prayer.

God in heaven, hallowed be your name.

Your kingdom come, your will be done on earth as in heaven.

Give us today our daily bread and forgive us our sins,

as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil,

for the kingdom, the power, and the glory are yours now and forever. Amen.

Concluding Prayer

The service concludes with the following prayer. No blessing or dismissal is added.

Presider

O 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 Parent and the Holy Spirit you live and reign, one God, now and for ever.

Amen.

All assembled depart in silence.

Sources

* This service is adapted from the Good Friday liturgy in the *Book of Common Prayer*. In addition to our edits for gender inclusiveness, the edits are based upon the work of the Rev. Dr. Daniel Joslyn-Siemiatkoski to intervene in and address the pattern of Christian anti-Semitism linked particularly to interpretations of the Gospel of John and the Good Friday service. His adaptation of the Good Friday liturgy can be found here: <https://tinyurl.com/2p9yc4ua>

An Episcopal News Service article about the ongoing conversation in The Episcopal Church about how to intervene liturgically in Christian anti-Judaism can be found here: <https://www.episcopalnewsservice.org/2022/04/12/churches-eye-alternate-liturgies-bible-translations-amid-anti-jewish-concerns-on-good-friday/>

Serving St. Aidan's

The Rev. Cameron Partridge, *Co-President*

The Rev. Stephen Siptroth, *Co-President*

David Mealy, *Preacher*

Mina Marie Jelinek, *Minister of Music*

Anne Benninger, Sarah Glover, Lee Hammack, Jacqueline Lewey, Mileva Lewis, Matthew Lobe, Janet

Lohr, David Mealy, Alexa Michael, Paul Nocero, Shelley Nocero, Jim Oerther, Kateri Paul, Roya

Rettberg, Charles Rus, Barbara Stevenson, & perhaps you!, *Choir*

Cara Gabrielson, *Guest Soprano*

Hasan Abualhaj, *Guest Cellist*

Shelley Johnson Nocero / Barbara Stevenson, *Lectors*

Paul Nocero, *Sound / Liturgical DJ*

Announcements

Holy Week at St. Aidan's

Join us for worship in this holiest week of the year.

Easter Vigil – 7 PM in person (and via Zoom)

Easter Sunday – 8 & 10 AM in person (and via Zoom)

GOOD FRIDAY OFFERING - For The Episcopal Church in Jerusalem & the Middle East



From the Presiding Bishop: For 103 years, The Good Friday Offering has supported the ministry of the Episcopal Church in Jerusalem and the Middle East. This Lent, the need is almost unfathomable, and I ask you to join me in making a generous gift to the Good Friday Offering. It is easy to feel powerless in the face of the human suffering we have witnessed in the Holy Land, but with a gift to the Good Friday Offering, we can help The Episcopal Church in Jerusalem and the Middle East turn despair into hope for thousands of God's people across their region. +Sean
Checks may be made payable to St. Aidan's with "Good Friday" in the memo line. We will forward the total amount collected to the Episcopal Church in Jerusalem.

Hunky Jesus, Foxy Mary & Bishop Austin: An Invitation from St. Cyprian's

As Hannah shared last Sunday, St. Cyprian's has a tradition of heading to the Hunky Jesus & Foxy Mary contest after morning worship on Easter Sunday. This legendary San Francisco tradition is organized annually by the Sisters of Perpetual Indulgence. This year the theme is "No Easter without the T." You can read more about it here. The event runs from 12-4 PM. St. Cyprian's folks gather on the northeast corner of Dolores Park and then find a place to sit together. They enthusiastically invite St. Aidanites to join them!

The following Sunday April 27, the Second Sunday of Easter, St. Cyprian's will be having their official bishop visitation, their first from Bishop Austin Rios. That service will be at 11 AM at St. Cyprian's church, 2097 Turk Street. They invite St. Aidanites to join them as able – to use Vital + Thriving language, to be hosted by St. Cyprian's as they have so often been hosted by us.

Save the Date: Come & See - a Retreat for Young Adults by DioCal's Young Adult Ministry Working Group

The Young Adult Ministry Working Group is organizing a retreat for young adults (18-39) to fellowship, connect, pray, and rest.

Date: Friday, August 29 - Sunday, August 31

Place: Bishop's Ranch

Please fill out this form if you would like to be contacted when registration opens in

June: bit.ly/ComeSeeRetreat

Interested in Being Confirmed or Received into the Episcopal Church?

In years past, during Eastertide Cameron has led a class on Sunday afternoons to prepare folks for Confirmation or Reception into the Episcopal Church (for those who were previously confirmed in the Roman Catholic or Eastern Orthodox traditions). This course has also prepared adults for baptism (e.g. last year!). Sometimes we have had our own class and sometimes we have collaborated with other congregations in San Francisco. This class is also a great opportunity to learn more about the Episcopal Church—our history, theology, spirituality, and commitment to social justice. If you have any interest in being part of such a class, Cameron would be delighted to hear from you! Bishop Austin will be presiding at a service of Confirmation and Reception at Grace Cathedral on May 31.

Wrestling with the Scriptures now meets every fourth Tuesday at 10:30 am (via Zoom). The next meeting will be **April 22**. Please feel free to reach out to the office for the Zoom access information: office@staidansf.org.

Good News Gardens

Our next gardening date is: **Saturday, April 26. Timing – 12:30-2 pm.** Here are our dates through June 2025 – they vary a little between first and second Saturday due to some commitments I have – I hope they work for most of us..... **May 10, June 14.** Please feel free to reach out to Deacon Margaret with any questions at mdyerc@stanford.edu.

Men's Group: Saturday, May 3, 9-10:30 am, via Zoom. We will connect for prayer, study and fellowship. All men are cordially invited. If you haven't received connection information by May 1, contact Dave Frangquist (frangquist@acm.org).

St. Aidan's Gourmet Book Club

We will continue to meet via zoom with LeeAnn DeSalles serving as our zoom master. If you need the link or would like help with zoom, please contact LeeAnn at leeanndesalles@comcast.net. If you would like to be on the Book Group's mailing list, please contact elaine@mannon.com.

- **Monday, April 28, 2025 7:00 p.m.**
 - *Funny in Farsi: a Memoir of Growing Up Iranian in America* - by Firoozeh Dumas . A humorous memoir recounting stories about her childhood in Iran and her adolescent and adult life in her adopted country. (240 pages)
- **Monday, June 2, 2025. 7:00 p.m.**
 - *Horse* – by Geraldine Brooks – A story about humanity in all its ugliness and beauty as it depicts our unfinished reckoning with racism. Based on the true story of a record-breaking thoroughbred, Lexington. (416 pages)
- **Monday, June 30, 2025. 7:00 p.m.**
 - *The Light Eaters: How the Unseen World of Plant Intelligence Offers New Understanding of Life on Earth* - by Zoe Schlanger (298 pages)

Contemplative Prayer: Tuesday & Thursday from 9-10 AM via Zoom

We offer Contemplative prayer via Zoom. Contemplative Prayer is silent with the beginning and ending marked by a bell. You can practice meditation, silent prayer, journal, or otherwise enjoy the collective quiet. Please feel free to reach out to the office for the Zoom access information: office@staidansf.org.

Morning Prayer: M/W/F at 7:30 AM (Mon & Wed Hybrid, Fri Zoom)

We offer Morning Prayer in hybrid mode (at church and via Zoom) on Mondays and Wednesdays, and on Fridays via Zoom only. Please feel free to reach out to the office for the Zoom access information: office@staidansf.org.

Evening Prayer: Wednesdays at 6:30 PM via Zoom

We offer Evening Prayer via Zoom. Readings for the day are from the Episcopal Church's daily lectionary or calendar of saints, and the service includes a brief reflection time on the readings. Please feel free to reach out to the office for the Zoom access information: office@staidansf.org

Mask Policy: We respect the preference of anyone who feels safer by masking. We will also maintain a well-ventilated sanctuary by opening doors and windows. Our mask policy may be modified again as appropriate.

To add an announcement to the weekly bulletin of the Flame, please send your edited text no later than 11:00 am Wednesday to office@staidansf.org

Calendar for the Week of April 13, 2025

Saturday, April 19 Women's Spirituality Group (via Zoom) at 10:15 AM
Easter Vigil (Hybrid) at 7 PM

Sunday, April 20 Easter Sunday Eucharist (Hybrid) at 8 & 10 AM

St. Aidan's Vestry

Barbara Stevenson, *Senior Warden*;
Lee Hammack, *Junior Warden*
Dave Frangquist, *Treasurer*;
Susan Spencer, *Clerk*
Gilbert Chavez, Sarah Glover, Janet Lohr,
Roya Rettberg, Margaret Tait, Margie Wolcott

Staff e-mail addresses

Cameron: rector@staidansf.org
Cary: office@staidansf.org
Mina Marie: music@staidansf.org

St. Aidan's Prayers

In Your Prayers, Please Remember:

In acknowledgment that St. Aidan's is located within the unceded ancestral land of the Yelamu tribe of the Ramaytush Ohlone people, with gratitude for their ongoing relationship with this holy place.

In the Episcopal Church: For Sean our Presiding Bishop; and for our bishop Austin.

In the Anglican Cycle of Prayer: For the Diocese of Mbale – The Church of the Province of Uganda.

In the Diocesan Cycle of Prayer: For the work of justice ministries of the congregations and to celebrate the feasts of local civil rights activists: Rev. Daniel Gee Ching Wu, first Chinese American Priest (Apr 6) and Rev. Peter Williams Cassey and Annie Besant Cassey, 19th century African American educators and activists (Apr 13).

In our Parish Cycle of Prayer: For the Worship Committee.

For those with birthdays this week: Sam Emily Maguire, Nancy.

For all striving for mental and emotional balance and wholeness, and for their families and friends.

For those who have asked for our prayers: Albert T, Cary M., Denise, Don F., Doris, Harlean D., Isaac C., Jaime, Janice T., Jean W., Jenny M., Jim O., Joe, Joelle, Judy B., Lynne and Meg S., Margarita, Marc L., Mark, Matthew G., Mercedes, Mina Marie, Nicole M., Pat K., Patricia, Paul M. and family, Pete M., Peter G., Rebecca, Richie and family, Sarah G., Susan R., Tim F., and in the St. Cyprian's community for Adrian W., and Jasmine H.

For the ongoing work against intersecting forms of oppression, particularly racism and transphobia, and in affirmation of human dignity.

For our work in the world in our daily lives and for the ministries of the Friday Food Pantry and Diamond Diners.

For our congregation as we embrace our call to practice sanctuary: may we commit ourselves to prayer, education, and support for immigrants to this country and for all who are estranged, excluded, or threatened in 21st century America. We pray in thanksgiving for the numerous gifts our refugee and immigrant siblings have brought, and continue to bring, to our country.

For all who are struggling in this time of intensified injustice and polarization in our country and around the world: for strengthened relationships and deepened commitment to our common life and the well-being of our planet.

For those who have recently died: Lois Roach, Shirley Sabin, Angela Hunkler, The Rev. Robert Cromey, Irma Pride, Marilyn Joyce Thomte, Father John Shozawa, Alton Woo, Kathy Randlett, Michelle Henry, and in the St. Cyprian's community for Pia Harris.

To place a name on our prayer list, please contact the church office at 415-285-9540, ext. 3 or office@staidansf.org. Names of the living are printed by first name and will be kept on the prayer list for four weeks. To keep someone on the list for longer, please notify the office.



St. Aidan's Episcopal Church

101 Gold Mine Drive, San Francisco, CA 94131

www.staidansf.org (415) 285-9540