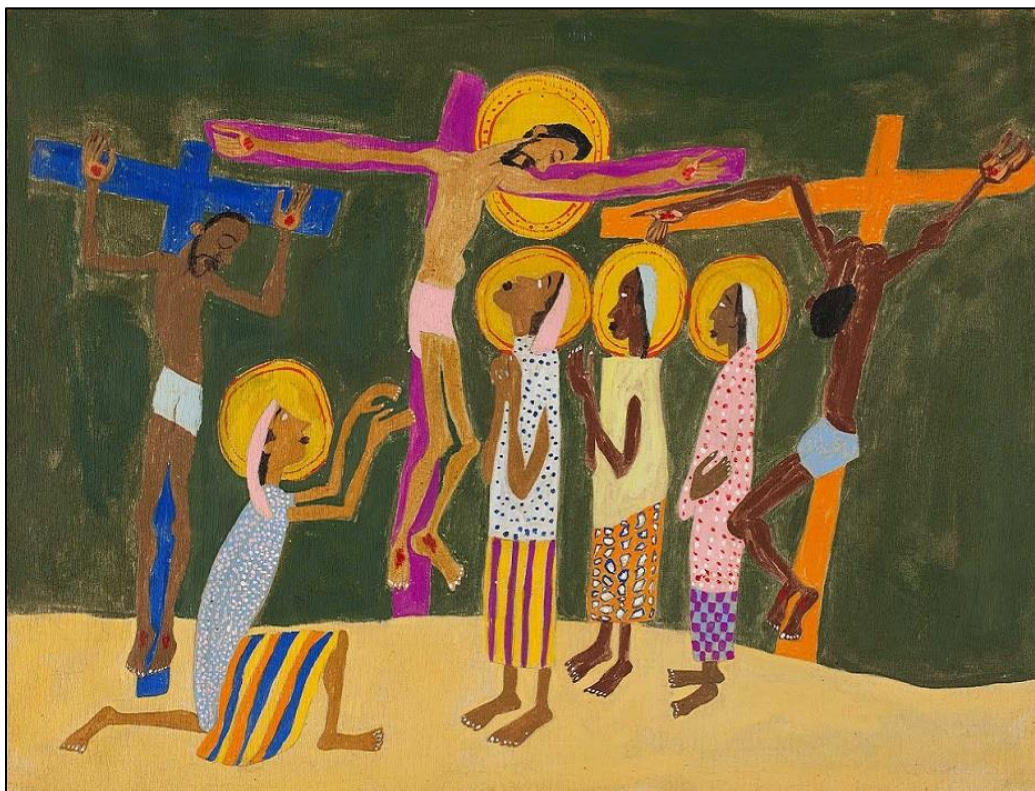




St James Cathedral

CHICAGO



"Mount Calvary" by William Johnson

The Pilgrim's Way The Liturgy of the Lord's Passion Good Friday, April 2, 2021 at 1:30 p.m.

Holy Week Offering



Presiding Bishop Michael Curry has asked each Episcopal church to make an offering for the Province of Jerusalem and the Middle East to support a more vibrant and effective Christian presence in the Holy Land.

We cannot physically pass the plate today – but please continue your spiritual practice of supporting the Good Friday Offering, which provides critical support to the dioceses of Jerusalem and the Middle East, by using your smartphone to text ‘GFO’ to 91999 (messaging and data rates apply) or visiting

www.episcopalchurch.org/goodfridayoffering.

Holy Week Guest Preacher

The Rev. Canon Mary June Nestler



We are thrilled to welcome The Rev. Canon. Mary June Nestler as this year’s Holy Week Guest Preacher.

The Rev. Canon. Mary June Nestler has been Course Director of St. George's College in Jerusalem since 2018. There she is responsible for planning and leading most of the College's study pilgrimages, which draw Anglicans from across the English-speaking world to Jerusalem, drawing on her academic work in Roman and Byzantine archaeology and early church history. Prior to her overseas work she was Canon to the Ordinary in the Diocese of Utah and President and Dean of The Episcopal Theological School in Claremont, California. Ordained priest in 1979, she has served numerous congregations and was a General Convention six-time deputy.

Welcome to St. James Cathedral!

We are glad to welcome you to St. James Cathedral for in-person worship and are taking every precaution for your safety. The building has been thoroughly cleaned and sanitized, seating is distanced, facial masks are required, and hand sanitizer is available in abundance. The clergy are tested for COVID-19 weekly for the safety of all worshipping in person. For the safety of everyone, we ask you to observe these protocols:

- Always wear your face mask except when partaking of the bread at communion.
- Maintain six feet from others except members of your family.
- Use hand sanitizer when you enter the cathedral. Sanitizer is also available before receiving communion.
- Follow the directional arrows for each aisle.
- Feel free to speak the responses while masked.
- Please refrain from singing along with hymns. Music with text has been pre-recorded for this service.
- The collection plate will not be passed in the pews or brought to the altar. Place contributions in the offering box found at the back of the Cathedral by the baptismal font.
- Follow the directions of the usher for taking communion, one side at a time.
- Use restrooms down the narthex stairs (Wabash entrance) or in the Welcome Center.
- At the conclusion of the service, use the side aisles to exit through the Wabash doors.

HOLY COMMUNION

We offer God's gracious gift of Holy Communion to anyone who wishes to receive it. Please follow the ushers' directions. If you prefer to be blessed, come forward and cross your arms over your chest. Let the priest know if you would need a gluten-free wafer. We are also happy to bring Communion to you if you are unable to come to the altar rail. Please let an usher know if this would be helpful for you.

FOR YOUR INFORMATION

Restrooms are in the Welcome Center connected to the east end of the cathedral and below the front entrance of the church.

A handwritten signature in blue ink, appearing to read "Dominic Barrington".

The Very Rev. Dominic Barrington,
Dean of the Cathedral

A NOTE ABOUT SERVICE MUSIC & SINGING

We know it feels counterintuitive to remain silent while enveloped by both our live organ music and the recorded voices of our cathedral choir, but it is important to resist the urge to sing along! Congregational singing is not currently considered advisable in enclosed spaces and therefore is not allowed in services taking place within the Episcopal Diocese of Chicago. Please pray along in silence as, on our behalf, our virtual choir and cantors offer their voices in prayer and praise.

Gathering

*Please **kneel** as the procession enters the Cathedral. When the clergy approach the altar, they prostrate themselves for a period of silent prayer. Please **remain kneeling** as the presider prays*

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.**

Please be seated.

Liturgy of the Word

FIRST READING

A Reading from the Book of the Prophet Isaiah. (52:13–53:12)

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of mortals – so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.

They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with 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.

The Word of the Lord.

All

Thanks be to God.

SECOND READING

A Reading from the Letter to the Hebrews. (10:16–25)

The Holy Spirit testifies saying, “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.

The Word of the Lord.

All

Thanks be to God.

1. O sacred head, sore wounded, defiled and put to scorn;
O kingly head, surrounded with mocking crown of thorn:
what sorrow mars thy grandeur? Can death thy bloom deflower?
O countenance whose splendor the hosts of heaven adore!
2. Thy beauty, long-desired, hath vanished from our sight;
thy power is all expired, and quenched the light of light.
Ah me! for whom thou diest, hide not so far thy grace:
show me, O Love most highest, the brightness of thy face.
3. In thy most bitter passion my heart to share doth cry,
with thee for my salvation upon the cross to die.
Ah, keep my heart thus moved to stand thy cross beneath,
to mourn thee, well-beloved, yet thank thee for thy death.
4. What language shall I borrow to thank thee, dearest friend,
for this thy dying sorrow, thy pity without end?
Oh, make me thine forever! and should I fainting be,
Lord, let me never, never, outlive my love for thee.
5. My days are few, O fail not, with thine immortal power,
to hold me that I quail not in death's most fearful hour;
that I may fight befriended, and see in my last strife
to me thine arms extended upon the cross of life.

Words: Paul Gerhardt (1607–1676); sts. 1–3, 5, tr. Robert Seymour Bridges (1844–1930);
st. 4, tr. James Waddell Alexander (1804–1859), alt.

Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564–1612); adapt. and harm. J. S. Bach (1685–1750)

Please stand throughout the singing of the Passion. If you find this difficult, please feel free to sit, and to stand for the final paragraphs only, as indicated. It is customary to kneel at the point when Jesus dies.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that 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." Then he handed him over to them to be crucified.

Please stand.

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.

Please kneel. A period of silence is kept.

Please stand as the reading resumes.

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.

SERMON

The Rev. Canon Mary June Nestler
Course Director, St. George's College, Jerusalem

Please kneel as the choir sings

HYMN

Hymnal 166

1. Sing, my tongue, the glorious battle; of the mighty conflict sing;
tell the triumph of the victim, to his cross thy tribute bring.
Jesus Christ, the world's Redeemer from that cross now reigns as King.
2. Thirty years among us dwelling, his appointed time fulfilled,
born for this, he meets his passion, this the Savior freely willed:
on the cross the Lamb is lifted, where his precious blood is spilled.
3. He endures the nails, the spitting, vinegar, and spear, and reed;
from that holy body broken blood and water forth proceed:
earth, and stars, and sky, and ocean, by that flood from stain are freed.
4. Faithful cross! above all other, one and only noble tree!
None in foliage, none in blossom, none in fruit thy peer may be:
sweetest wood and sweetest iron! sweetest weight is hung on thee.
5. Bend thy boughs, O tree of glory! Thy relaxing sinews bend;
for awhile the ancient rigor that thy birth bestowed, suspend;
and the King of heavenly beauty gently on thine arms extend.
6. Praise and honor to the Father, praise and honor to the Son,
praise and honor to the Spirit, ever Three and ever One:
one in might and one in glory while eternal ages run.

Words: Venantius Honorius Fortunatus (c. 540–c. 600); ver. *Hymnal 1982*, after John Mason Neale (1818–1866)

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950); alt. acc. *Hymnal 1940*

PROCESSION OF THE CROSS

Please remain kneeling as a wooden cross is brought into the Cathedral. Three times the procession pauses, the cross is raised, and the following is said.

Presider Behold the wood of the cross, whereon was hung the world's salvation.
All **O come, let us worship.**

VENERATION OF THE CROSS

When the cross is in place, you are invited to come forward for a moment of prayer.

The choir sings

REPROACHES

Tomas Luis de Victoria (1548–1611)

*Popule meus, quid feci tibi?
Aut in quo contristavi te?
Responde mihi.*

*Quia eduxi te de terra Aegypti:
parasti Crucem Salvatori tuo.*

*Hagios o Theos.
Sanctus Deus.
Hagios Ischyros.
Sanctus fortis.
Hagios Athanatos, eleison himas.
Sanctus immortalis, miserere nobis.*

*Quia eduxi te per desertum quadraginta annis:
et manna cibavi te, et introduxi te in terram satis
bonam:
parasti Crucem Salvatori tuo.
Hagios...*

Quid ultra debui facere tibi, et non feci?

*Ego quidem plantavi te vineam meam
speciosissimam:
et tu facta es mihi nimis amara:
aceto namque sitim meam potasti:
et lancea perforasti latus Salvatori tuo.
Hagios...*

Popule meus...

O my people, what have I done to thee?
Or how have I offended you?
Answer me.

Because I led thee out of the land of Egypt:
thou hast prepared a Cross for thy Saviour.

O holy God!
O holy God!
O holy strong One!
O holy strong One!
O holy and immortal, have mercy upon us.
O holy and immortal, have mercy upon us.

Because I led thee through the desert for forty years:
and fed thee with manna, and brought thee into a
land exceeding good:
thou hast prepared a Cross for thy Saviour.
O holy God!...

What more ought I to have done for thee, that I
have not done?
I planted thee, indeed, My most beautiful vineyard:
and thou hast become exceeding bitter to me:
for in my thirst thou gavest me vinegar to drink:
and with a spear thou hast pierced the side of thy
Saviour.
O holy God!...

O my people...

Please kneel for the

SOLEMN COLLECTS

Deacon 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.

Please kneel as you are able.

Deacon 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 our Bishop-elect Paula, our Presiding Bishop Michael, and all the people of this diocese; for all Christians in this community; for those about to be baptized: that God will confirm his Church in faith, increase it in love, and preserve it in peace.

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 Lord and Savior Jesus Christ. **Amen.**

Deacon Let us pray for all nations and peoples of the earth, and for those in authority among them; for our president Joe, our governor J.B., our mayor Lori; 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.

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 Lord. **Amen.**

Deacon 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.

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 him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Deacon 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 persecute others: that God will open their hearts to the truth, and lead them to faith and obedience.

Presider Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

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 the joy of our Lord, and receive the crown of life in the day of resurrection.

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 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.**

Holy Communion

Please stand as the choir sings

HYMN

1. Ah, holy Jesus, how hast thou offended,
that man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.
2. Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee:
I crucified thee.
3. Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered;
for our atonement, while we nothing heeded,
God interceded.
4. For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.
5. Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving.

Words: Johann Heermann (1585–1647), trans. Robert Bridges (1844–1930), alt.

Music: *Herzliebster Jesu*, Johann Crüger (1598–1662), alt.

LORD'S PRAYER

The presider introduces the Lord's Prayer.

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

The presider says

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.

We offer God's gracious gift of Holy Communion to anyone who wishes to receive it. If you prefer to be blessed, come forward and cross your arms over your chest. Let the priest know if you would prefer a gluten-free wafer. During Communion, anointing and prayers for healing are available at the prayer station at the back of the church.

The choir sings

COMMUNION ANTHEM

Felice Anerio (1560–1614)

*Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum
et dedit illi nomen,
quod est super omne nomen.*

Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted him
and gave him a name
which is above all names

– Philippians 2:8-9

POST-COMMUNION PRAYER

Please stand. The presider prays

Let us pray.

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: grant that by faith in him who suffered on the cross, we may triumph in the power of his victory; through Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The choir sings

POST-COMMUNION HYMN

1. There in God's garden stands the tree of wisdom
whose leaves hold forth the healing of the nations:
tree of all knowledge, tree of all compassion,
tree of all beauty.
2. Its name is Jesus, name that says, "Our Savior:"
there on its branches see the scars of suffering;
see where the tendrils of our human selfhood
feed on its life-blood.
3. Thorns not its own are tangled in its foliage;
our greed has starved it, our despite has choked it;
yet look, it lives! Its grief has not destroyed it,
nor fire consumed it.
4. See how its branches reach to us in welcome;
hear what the voice says, "Come to me, ye weary:
give me your sickness, give me all your sorrow:
I will give blessing."
5. All heav'n is singing, "Thanks to Christ whose Passion
offers in mercy healing, strength and pardon:
peoples and nations, take it, take it freely."
Amen, my Master.

Words: Pécseli Király Imre (c. 1590–c. 1641), trans. Erik Routley (1917–1982)

Music: *Diva Servatrix*, from *Bayeux Antiphoner*, 1739

Please remain standing as the clergy leave the cathedral. You may leave or remain in silence until the cathedral closes at 4 p.m.



HOLY WEEK

IN PERSON & LIVE STREAM WORSHIP

PALM SUNDAY, MARCH 28

Eucharist at 9 a.m. & 11 a.m. (Live-Stream)

MONDAY, MARCH 29 - WEDNESDAY, MARCH 31

Eucharist at 12:10 p.m. & 5:30 p.m.

MAUNDY THURSDAY, APRIL 1

Eucharist at 6:30 p.m. (Live-Stream)

GOOD FRIDAY, APRIL 2

Liturgy of the Passion at 1:30 p.m. (Live-Stream)

HOLY SATURDAY, APRIL 3

Easter Vigil at 8 p.m. (Live-Stream)

EASTER SUNDAY, APRIL 4

Eucharist at 8 a.m., 9 a.m., & 11 a.m. (Live-Stream)

Reserve your seat at

www.SaintJamesCathedral.org/Worship/Reserve



St James Cathedral
CHICAGO

Good Friday Offering



Presiding Bishop Michael Curry has asked each Episcopal church to make an offering for the Province of Jerusalem and the Middle East to support a more vibrant and effective Christian presence in the Holy Land.

We cannot physically pass the plate today – but please continue your spiritual practice of supporting the Good Friday Offering, which provides critical support to the dioceses of Jerusalem and the Middle East, by using your smartphone to text ‘GFO’ to 91999 (messaging and data rates apply) or visiting www.episcopalchurch.org/goodfridayoffering.

LITURGICAL MINISTERS

PRESIDER: The Rev. Canon Lisa Hackney-James **DEACON:** The Rev. Brenda Kilpatrick
PREACHER: The Rev. Canon Mary June Nestler

WORSHIP SCHEDULE

MONDAY-FRIDAY	9 a.m.	Zoom Morning Prayer (<i>see website for link</i>)
MONDAY-FRIDAY	12:10 p.m.	In-Person Eucharist
SUNDAY	11 a.m.	In-Person Eucharist
		Live-Stream Service (<i>see enews, YouTube, Facebook</i>)

CLERGY & STAFF

The Very Rev. Dominic Barrington, <i>Dean</i>	dean@saintjamescathedral.org
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CATHEDRAL CHAPTER

Craig Elder, *Senior Warden*, Nicole Spencer, *Junior Warden*, Erin Maus, *Chancellor*, Paul Thompson, *Treasurer*, Norm Sunderman, *Assistant Treasurer*, Beau Butts, Anne Driscoll, Olivia Elliott, Susan Fickling-Munge, Greg Gerber, The Rev. Fran Holliday, Debrah Jefferson, Brian Leibfried, Allen Moye, Alisa Roadcup, and Elizabeth Wakefield-Connell.



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