



St James Cathedral

CHICAGO

Restore. Reimagine. Rebuild.



"Blessing the Dust" by Jan Richardson

A Child of Our Time

Choral Responses to the St. Luke Passion

April 13, 2025 at 4 p.m.



Monday-Wednesday of Holy Week

April 14, 15, 16

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

Eucharist

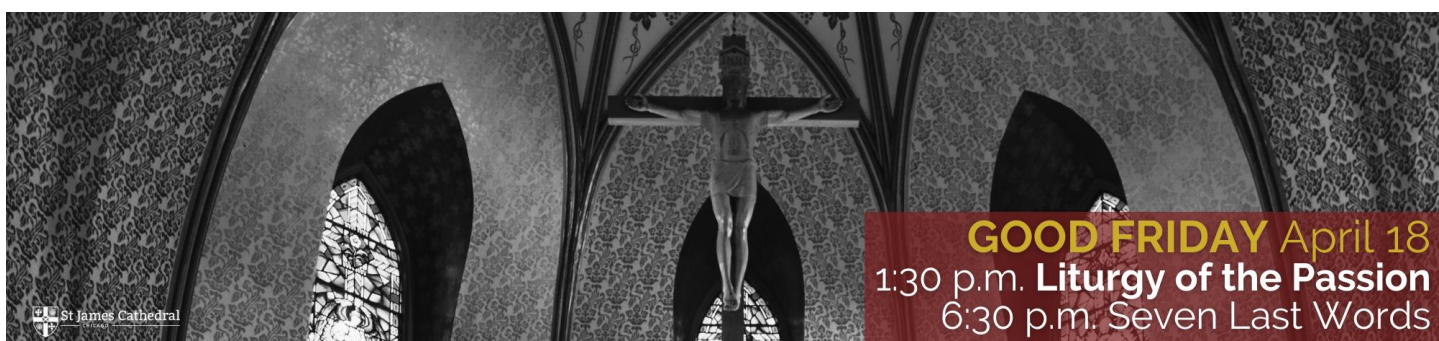
St James Cathedral
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MAUNDY THURSDAY April 17

6:30 p.m. **Eucharist and Foot Washing**

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GOOD FRIDAY April 18

1:30 p.m. **Liturgy of the Passion**

6:30 p.m. **Seven Last Words**

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HOLY SATURDAY April 19

8 p.m. **Easter Vigil Eucharist**

Festive reception following

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EASTER DAY April 20

8, 9, and 11 a.m. **Eucharist**

10 a.m. **Children's Activities**

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Welcome to St. James Cathedral

A Child of Our Time: Choral Responses to the St. Luke Passion: This devotional performance is centered on two choral masterpieces: *Quatre motets pour un temps de pénitence* (Four motets for a season of penitence) by Francis Poulenc and *Five Spirituals from A Child of Our Time* by Michael Tippett. Both works were composed during the outbreak of World War II in 1939 during a time when fascism was overtaking Europe.

Tippett's oratorio *A Child of Our Time* is a response to Kristallnacht, Germany's violent pogrom of 1938 which precipitated the holocaust. This oratorio is intentionally patterned after Bach's Passions, with five beautifully arranged spirituals punctuating the story as Bach had done with Lutheran chorales. By incorporating the music of African-American slaves, Tippett universalizes the narrative of resistance in the face of persecution, underscoring our shared humanity.

Poulenc's musical response to the coming war is more oblique. *Quatre motets pour un temps de pénitence* sets four traditional texts from the liturgies of Holy Week, yet the title would suggest these motets were fitted to the particularly dark and turbulent times in which they were written. Poulenc was keenly aware of current events, served briefly as a French soldier during the invasion of France in 1940, and later supported the activities of the French Resistance.

At a particularly grave and dangerous time, Tippett and Poulenc were both openly homosexual. They created art as an act of resistance, and their perspective as outsiders gave them a special ability to uplift the voices of the persecuted and the oppressed. While their music was not intended as a commentary on the Passion, these motets and spirituals frame the narrative of Christ's betrayal, suffering, and death in a striking way. Perhaps this is because the Passion is the ultimate story of the redemptive triumph of justice over persecution, humanity over authoritarianism, and the power of God over the instruments of evil.

FOR YOUR INFORMATION

Restrooms are in the Welcome Center connected to the east end of the cathedral and on the lower level by the Wabash entrance of the cathedral.

LIVE-STREAM NOTICE

A reminder this public service will be live-streamed and your image or the image of any children or vulnerable adults in your care may appear in the video. By your entry and presence in this service, you agree on behalf of yourself and any children or vulnerable adults attending with you to be photographed, filmed, and/or otherwise recorded, and also agree to our use of such images in any and all media.



The Very Rev. Lisa Hackney-James,
Dean of the Cathedral



THIS WEEK'S ENEWS

Gathering

Please stand as the clergy and choir enter.

OPENING DEVOTIONS

Officiant In the Name of the Father, and of the Son, and of the Holy Spirit.

All **Amen.**

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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.

Officiant We will glory in the Passion of our Lord Jesus Christ.

All **In whom is our salvation, our life and resurrection.**

COLLECT OF THE DAY

Officiant The Lord be with you.

All **And also with you.**

Officiant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

ANTHEM Steal away, from *A Child of Our Time* Michael Tippett (1905-1998)

Steal away to Jesus; Steal away, steal away home, I han't got long to stay here. My Lord, he calls me, he calls me by the thunder. The trumpet sounds within-a my soul, I han't got long to stay here. Green trees a-bending, poor sinner stands a-trembling. The trumpet sounds within-a my soul, I han't got long to stay here. Steal away to Jesus; Steal away, steal away home, I han't got long to stay here.

Now the Festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." They asked him, "Where do you want us to make preparations for it?" "Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"' He will show you a large room upstairs, already furnished. Make preparations for us there." So they went and found everything as he had told them, and they prepared the Passover meal.

When the hour came, he took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves, for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another which one of them it could be who would do this.

ANTHEM Timor et tremor, from *Quatre motets pour un temps de pénitence* Francis Poulenc
(1899-1963)

*Timor et tremor venerunt super me,
et caligo cecidit super me:
miserere mei Domine,
quoniam in te confidit anima mea.
Exaudi Deus deprecationem meam
quia refugium meum es
tu adjutor fortis.
Domine, invocavi te, non confundar.*

Fear and terror have settled upon me;
the shadows have invaded me.
Have mercy on me, Lord; have mercy.
Unto you I commend my spirit.
Hear, O Lord, my prayer,
for you are my refuge
and my succour, all-powerful Lord
and I invoke Thee: let me never be
confounded.

SECOND LESSON *The Mount of Olives*

Luke 22:24-26

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the gentiles lord it over them, and those in authority over them are called benefactors. But not so with you; rather, the greatest among you must become like the youngest and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials, and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel." "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail, and you, when once you have turned back, strengthen your brothers." And he said to him, "Lord, I am ready to go with you to prison and to death!" Jesus said, "I tell you, Peter, the cock will not crow this day until you have denied three times that you know me." He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless,' and indeed what is written about me is being fulfilled." They said, "Lord, look, here are two swords." He replied, "It is enough." He came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me, yet not my will but yours be done." Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

ANTHEM

Nobody knows, from *A Child of Our Time*

Tippett

Nobody knows the trouble I see, Lord. Nobody knows the trouble I see. Nobody knows like Jesus. O brothers, pray for me, and help me to drive old Satan away. O mothers, pray for me and help me to drive old Satan away.

THIRD LESSON *The arrest of Jesus*

Luke 22:47-62

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him, but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the

elders who had come for him, "Have you come out with swords and clubs as though I were a rebel? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour and the power of darkness!"

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a female servant, seeing him in the firelight, stared at him and said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" Then about an hour later still another kept insisting, "Surely this man also was with him, for he is a Galilean." But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

ANTHEM	Vinea mea electa, from <i>Quatre motets pour un temps de pénitence</i>	Poulenc
Vinea mea electa, ego te plantavi:	O vineyard, my chosen one! I planted you:	
quomodo conversa es in amaritudinem,	how are you changed from sweet to bitter,	
ut me crucifigeres et Barrabam dimitteres.	to have crucified me and released Barrabas?	
Sepivi te, et lapides elegi ex te,	I protected you; I have removed stones from	
et ædificavi turrim.	your path	
	and built a tower for your defense.	

FOURTH LESSON *The trial before the council* Luke 22:63-71

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it who struck you?" They kept heaping many other insults on him. When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe, and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

ANTHEM	Go down, Moses, from <i>A Child of Our Time</i>	Tippett
Go down, Moses, way down in Egypt land. Tell old Pharaoh, to let my people go. When Israel was in Egypt land (let my people go) oppressed so hard they could not stand (let my people go). "Thus spake the Lord", bold Moses said, (let my people go) "If not, I'll smite your firstborn dead" (let my people go.) Go down, Moses, way down in Egypt land. Tell old Pharaoh, to let my people go.		

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man inciting our nation, forbidding us to pay taxes to Caesar and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

ANTHEM *Tenebrae factae sunt*, from *Quatre motets pour un temps de pénitence* Poulenc

*Tenebrae factae sunt, dum crucifixissent Jesum
populi:
et circa horam nonam exclamavit Jesus voce
magna:
Deus meus, ut quid me dereliquisti?
Et inclinato capite, emisit spiritum.
Exclamans Jesus voce magna, ait:
Pater, in manus tuas commendo spiritum meum.*

Shadows covered the earth, when the crowd
crucified Jesus
and toward the ninth hour Jesus let forth a
great cry, saying:
"My God, why have you forsaken me?"
And lowering his head, he gave up the spirit.
Jesus, crying out in a great voice, said:
"Father, into your hands I commend my
spirit."

SIXTH LESSON *Jesus is sentenced to death*

Luke 23:13-25

Pilate then called together the chief priests, the leaders, and the people and said to them, "You brought me this man as one who was inciting the people, and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city and for murder.) Pilate, wanting to release Jesus, addressed them again, but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

But they kept urgently demanding with loud shouts that he should be crucified, and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

ANTHEM

By and by, from *A Child of Our Time*

Tippett

O By and by, I'm going to lay down my heavy load. I know my robe's going to fit me well, I tried it on at the gates of hell. Oh hell is deep and a dark despair. Oh stop, poor sinner, and don't go there! By and by I'm going to lay down my heavy load.

SEVENTH LESSON *The Crucifixion of Jesus*

Luke 23:26-43

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by watching, but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come in your kingdom." He replied, "Truly I tell you, today you will be with me in paradise."

ANTHEM	Tristis est anima mea, from <i>Quatre motets pour un temps de pénitence</i>	Poulenc
<i>Tristis est anima mea usque ad mortem:</i>	Sad is my soul unto death:	
<i>sustinete hic, et vigilate mecum:</i>	stay here, and keep watch with me:	
<i>nunc videbitis turbam, quæ circumdabit me:</i>	soon you will see a crowd of men surround me.	
<i>Vos fugam capietis, et ego vadam immolari pro vobis.</i>	You shall flee, and I will go to be sacrificed for you.	
<i>Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum.</i>	Here is the approaching hour when the Son of man will be delivered into the hands of sinful man.	

Please stand.

EIGHTH LESSON *The Death of Jesus*

Luke 23:44-56

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed, and the curtain of the temple was torn in two. Then Jesus, crying out with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance watching these things. Now there was a good and righteous man named Joseph who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.

All kneel for a period of silence.

CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

Most merciful God, **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

The presider pronounces God's forgiveness saying

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

Please remain kneeling.

ANTHEM

Deep river, from *A Child of Our Time*

Tippett

Deep river, my home is over Jordan. Deep river, Lord, I want to cross over into camp ground. Oh chillun! O don't you want to go to that gospel feast, that promised land, that land where all is peace? Walk into heaven, and take my seat, and cast my crown at Jesus feet, Lord, I want to cross over into camp ground.

Please stand.

CONCLUDING PRAYERS

Officiant Savior of the world, by your cross and precious blood you have redeemed us:

All **Save us, and help us, we humbly beseech you, O Lord.**

Officiant Let us pray.

We thank you, heavenly Father, that you have delivered us from the dominion of sin and death and brought us into the kingdom of your Son; and we pray that, as by his death he has recalled us to life, so by his love he may raise us to eternal joys; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory and dominion for ever and ever. **Amen.**

The choir and clergy depart in silence.

LITURGICAL MINISTERS

OFFICIANT: The Very Rev. Lisa Hackney-James

WORSHIP SCHEDULE

SUNDAYS	8 a.m.	Holy Eucharist (<i>Spoken</i>)	Chapel
	9 a.m.	Holy Eucharist (<i>Family</i>)	Cathedral
	11 a.m.	Holy Eucharist (<i>Choral</i>)	Cathedral
		Live-Stream Service (<i>see enews, website, or YouTube</i>)	
FIRST SUNDAYS	4 p.m.	Choral Evensong (<i>Oct–June</i>)	Cathedral
WEEKDAYS	9 a.m.	Morning Prayer (<i>see enews, or website</i>)	Zoom
	12:10 p.m.	Holy Eucharist	Cathedral
	5:45 p.m.	Choral Evensong (<i>Wednesdays, Sept–June</i>)	Cathedral

CLERGY & STAFF

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CATHEDRAL CHAPTER

Susan Fickling, *Senior Warden*, Allen Moye, *Junior Warden*, Erin Maus, *Chancellor*, Paul Thompson, *Treasurer*, Elizabeth Wakefield-Connell, *Secretary*, Lisa Ahmad, The Rev. Maurice Charles, Phil Debush, John Fischer, Greg Gerber, Ryan Middlebrook, Michelle Mitchell, Maria Price, Ann Ryba, Keith Schmidt, The Rev. Eileen Shanley-Roberts, and Eric Weddle



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