



St James Cathedral

CHICAGO

Restore. Reimagine. Rebuild.



"To Calvary" by Frank Wesley

Good Friday
The Liturgy of the Passion
April 18, 2025 at 1:30 p.m.



The Good Friday Offering

Lent 2025

Dear People of God in The Episcopal Church:

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 at iam.ec/goodfridayoffering.

We do not know what the political future of the Holy Land will be; but whatever that future, our siblings in Christ in The Episcopal Church in Jerusalem and the Middle East will continue to serve God's people through their congregations, hospitals, schools, orphanages, and humanitarian aid programs. These vital ministries serve people of all faiths without distinction, bearing witness to the power of hope and healing across divides.

Your gift to the Good Friday Offering will support ministry at al-Ahli Hospital in Gaza, which has continued to provide essential health care services despite the violence of war; St. George's in Baghdad, Iraq, and its medical center; an eye clinic at Christ Church in Yemen; and the powerful Christian presence of All Saints' Episcopal Church in Damascus, Syria, and All Saints' Episcopal Church in Beirut, Lebanon.

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 at iam.ec/goodfridayoffering, 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.

Thank you for your generous support this Lent.

Presiding Bishop Sean Rowe
The Episcopal Church



To make your gift today:

- Scan the QR code at right
- Visit iam.ec/goodfridayoffering
- Send a check with "Good Friday Offering" in the memo line to:
The Episcopal Church (DFMS)
PO Box 958983
St. Louis, MO 63195-8983



Information, including bulletin covers, inserts, and more, is available at iam.ec/goodfridayoffering. Questions may be directed to Archdeacon Paul Feheley, Middle East partnership officer, at pfebeley@episcopalchurch.org or 212-716-6222.

Welcome to St. James Cathedral

Whether you are visiting or are a regular worshipper, you are welcome at St. James without conditions or expectations. This booklet contains everything you need to worship with us today on this holy day in the Christian year – the day we dare to call “Good” Friday. In the Passion story, we are reminded of the horror of Jesus’ death on the cross and challenged to recognize our part in it. Today’s service is unique, climaxing in ancient songs and sacred stories of betrayal, arrest, trial, and execution.

After the sermon, you are invited to come and “venerate” a wooden cross, to reflect on what Jesus did for you on this day. Please come forward for a moment of prayer and, if you wish, to touch the cross.

In today’s unique liturgy, following the custom of the wider church, we do not celebrate the Eucharist. Instead, Holy Communion is given out in **one kind only**, consecrated bread reserved at the Altar of Repose at the end of the Liturgy of the Lord’s Supper on Maundy Thursday. All are invited to come forward and receive from the Reserved Sacrament.

PARKING

Reduced-rate parking is available at R.O.W. Parking Garage (50 E. Ohio) for \$17 on weekdays and Saturdays for up to 18 hours, and \$2 on Sundays for up to six hours from the time of entering the garage. Discounts are also available for all-day parking at Ohio Ontario Self Park (33 W. Ontario) for \$11. To receive a reduced-rate parking voucher, please go to the Welcome Center desk in the narthex.

FOR YOUR INFORMATION

Restrooms are in the Welcome Center connected to the east end of the cathedral and below the front 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 *kneel* as the procession enters the Cathedral.

When the clergy enter, they reverence the altar with a solemn bow, remaining 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.**

Please stand.

HYMN

Hymnal 168

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Words: Paul Gerhardt (1607-1676)

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 temple guards 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 Judean leaders 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 the people 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 crowd 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 Judean, 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 arrested. 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 crowd 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 crowd 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 crowd, "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.

All 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 people 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 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.

All kneel. A period of silence is kept.

All stand as the passion resumes.

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

Choral responses by Stephen Buzard (b. 1989)

SERMON

The Rev. Canon Christopher Griffin
Canon for Community Partnerships

After the sermon, please kneel for the hymn.

HYMN

Hymnal 166



	1	Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
	2	Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
<i>Low Voices</i>	3	He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
<i>High Voices</i>	4	Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
	5	Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
	6	Praise and hon - or to the Fa - ther, praise and hon - or to the



	1	sing; tell the tri - umph of the vic - tim, to his
	2	filled, born for this, he meets his pas - sion, this the
<i>Low Voices</i>	3	reed; from that ho - ly bo - dy bro - ken blood and
<i>High Voices</i>	4	tree! None in fo - liage, none in blos - som, none in
	5	bend; for a - while the an - cient ri - gor that thy
	6	Son, praise and hon - or to the Spi - rit, ev - er



	1	cross thy tri - bute bring. Je - sus Christ, the world's Re -
	2	Sa - vior free - ly willed: on the cross the Lamb is
<i>Low Voices</i>	3	wa - ter forth pro - ceed: earth, and stars, and sky, and
<i>High Voices</i>	4	fruit thy peer may be: sweet - est wood and sweet - est
	5	birth be - stowed, sus - pend; and the King of heaven - ly
	6	Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

Low Voices
 High Voices

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 sung.



Priest
 Be- hold_ the_ wood of the cross, where-on was hung the world's sal-va-tion.



All
 O come, let us wor - ship.

VENERATION OF THE CROSS

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

REPROACHES

John Sanders (1933-2003)

O my people, what have I done to you? How have I offended you? Answer me!
 I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.
 O my people, what have I done to you? How have I offended you? Answer me!
 Holy is God! Holy and strong! Holy immortal One, have mercy on us.
 For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Savior to the cross.
 Holy is God! Holy and strong! Holy immortal One, have mercy on us.
 What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Savior's side with a lance.

Holy is God! Holy and strong! Holy immortal One, have mercy on us.
I opened the sea before you, but you opened my side with a spear.
I led you on your way in a pillar of cloud, but you led me to Pilate's court.
O my people, what have I done to you? How have I offended you? Answer me!
I bore you up with manna in the desert, but you struck me down and scourged me.
I gave you saving water from the rock, but you gave me gall and vinegar to drink.
O my people, what have I done to you? How have I offended you? Answer me!
I gave you a royal scepter, but you gave me a crown of thorns.
I raised you to the height of majesty, but you have raised me high on a cross.
O my people, what have I done to you? How have I offended you? Answer me!

Please stand.

SOLEMN COLLECTS

The clergy pray

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.

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 Paula, our Presiding Bishop Sean, 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.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

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

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for 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.

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

Let us pray for all who have not 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.

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.**

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.

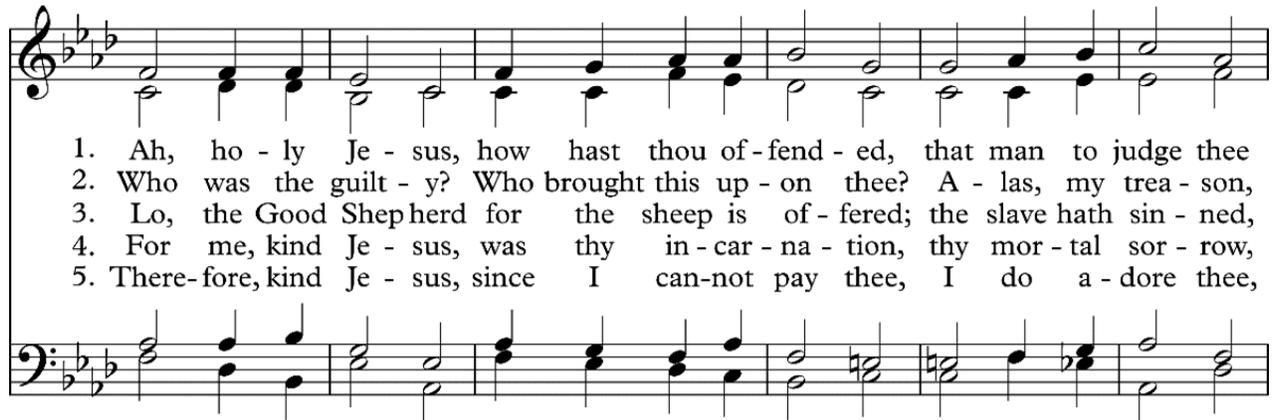
O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and 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.**

Distribution of the Reserved Sacrament

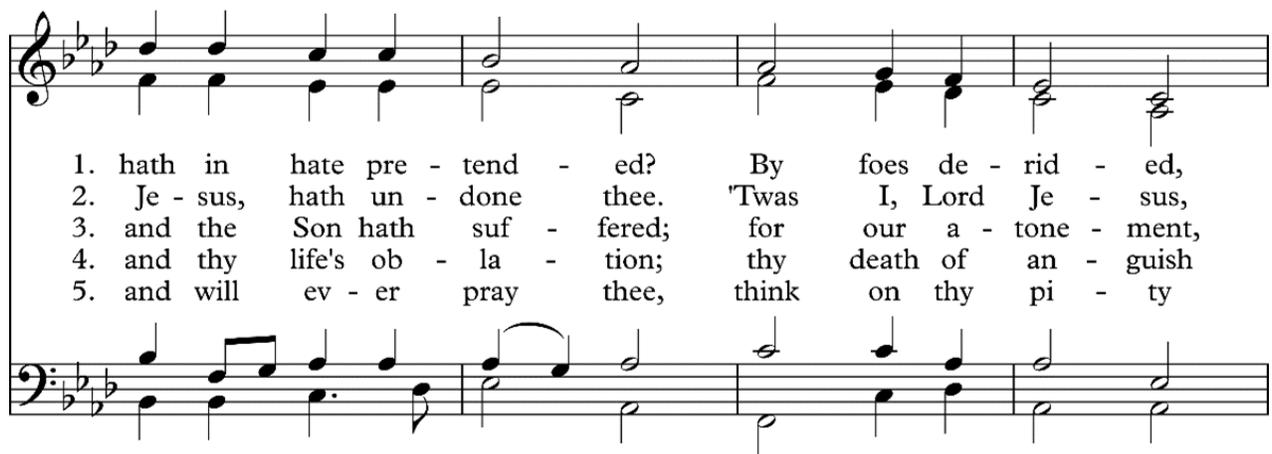
During the hymn, the Blessed Sacrament is placed on the altar.

Please stand.

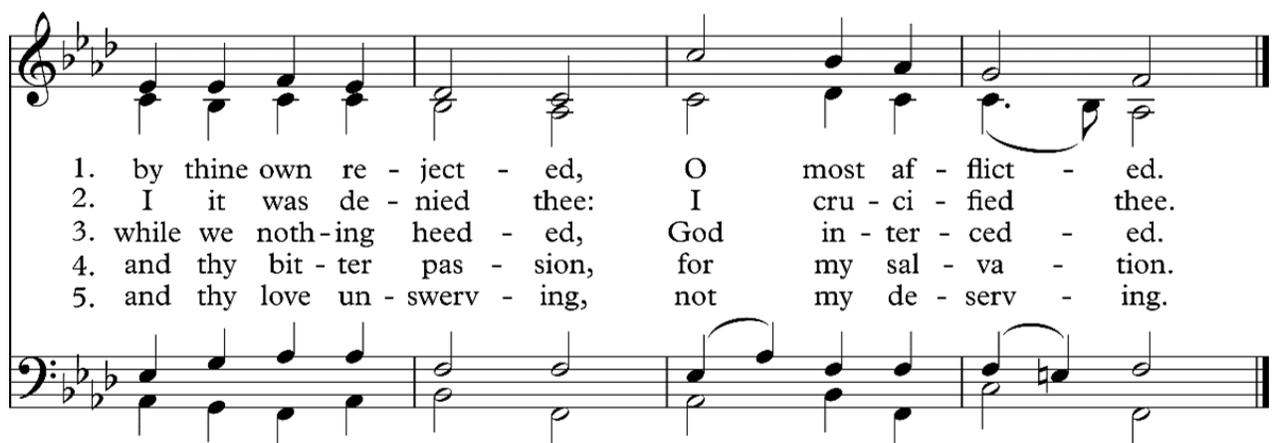
OFFERTORY HYMN



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



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



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

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

Music: *Herzliebster Jesu*, Johann Cruger (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.

On this sacred day, when Christ rests in the tomb, we recall his cross and passion, consuming all remaining consecrated elements from the Maundy Thursday liturgy. Those who wish to receive from the Reserved Sacrament, please come forward to the communion rail to receive the bread.

The choir sings

COMMUNION ANTHEMS

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

Francis Poulenc
(1899-1963)

*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 hast Thou forsaken me?"
And lowering his head, he gave up the spirit.
Jesus, crying out in a great voice, said:
"Father, into thy hands I commend my spirit."

Orlando Gibbons (1583-1625)

Drop, drop, slow tears, and bathe those beauteous feet which brought from heaven the news and Prince of Peace: Cease not, wet eyes, his mercy 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.

- Phineas Fletcher (1582-1650)

POST-COMMUNION PRAYER

Please stand. The presider prays

Let us pray.

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

POST-COMMUNION HYMN

1. There in God's gar - den stands the tree of wis - dom whose leaves hold
 2. Its name is Je - sus, name that says "Our Sa - vior:" there on its
 3. Thorns not its own are tan - gled in its fol - iage; our greed has
 4. See how its branch - es reach to us in wel - come; hear what the
 5. All heav'n is sing - ing, "Thanks to Christ whose Pas - sion of - fers in

1. forth the heal - ing of the na - tions: tree of all
 2. branch - es see the scars of suffr - ing: see where the
 3. starved it, our de - spite has choked it; yet, look, it
 4. voice says, "Come to me, ye wea - ry: give me your
 5. mer - cy heal - ing, strength, and pard - don: peo - ples and

1. know - ledge, tree of all com - pas - sion, tree of all beau - ty.
 2. ten - drills of our hu - man self - hood feed on its life - blood.
 3. lives! Its grief has not de - stroyed it, nor fire con - sumed it.
 4. sick - ness, give me all your sor - row: I will give bless - ing."
 5. na - tions, take it, take it free - ly." A - men, my Mas - ter.

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

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

Please stand as the clergy leave the cathedral. You may leave or remain in silence. The cathedral will remain open until Choral Meditations on the Seven Last Words tonight at 6:30 p.m. There is a collection plate at the door for you to make an offering for the Province of Jerusalem and the Middle East, supporting a more vibrant and effective Christian presence in the Holy Land.

Notes on Biblical Translation of St. John's Passion

The earliest known prayers, hymns, and scripture used for Good Friday come from 4th century Jerusalem and have continually evolved over 1700 years. The sacred texts used today were approved by the 81st General Convention of The Episcopal Church and are derived from the contributions of an ecumenical group of historians, liturgical theologians, and biblical scholars in order to reflect the meaning of Good Friday through the generations in the language we use today.

For example, past translations of St. John's Passion have translated the Greek *hoi Iudaioi* as "the Jews," without attention to the ways in which context changes meaning. This has contributed to the history of anti-Jewish violence rooted in the misunderstanding and misuse of the scripture. Today's translation makes clearer distinctions of when *hoi Iudaioi* is referring to the people who geographically lived in Judea, the regional tensions between Jesus of Nazareth from Galilee and the Jewish leadership centered in Jerusalem, and Judaism as a religious practice. The translation is derived from Common English Bible as part of The Episcopal Church's Resolution A115: *Authorized use of alternative texts for the Good Friday liturgy.*

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Approved by the Standing Commission on Liturgy and Music for the 80th and 81st General Convention of The Episcopal Church



LITURGICAL MINISTERS

PREACHER: The Rev. Canon Christopher Griffin PRESIDER: The Rev. Canon Steven Balke
ASSISTING: 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

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