



**ST. JAMES'S  
EPISCOPAL CHURCH**

**Good Friday:  
A Service of Lessons and Song**

**March 29, 2024  
6:30 pm**

*Welcome to St. James's!*

*We're glad that you have joined us today to enjoy the blessings of worship  
and to participate with us in God's mission in the world of justice and love.*

*However you come to this place,  
exhausted or energized by life, comfortable with church or not,  
gay or straight, trans, nonbinary, cisfemale or cismale;  
of color or white, neurodivergent or neurotypical,  
persons with or without disabilities, younger or older!*

*Whoever you are,  
know the people of St. James's strive to love and welcome you as God does,  
unconditionally and completely just as you are!*

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## **6:30 pm A Service of Lessons and Song with Veneration of the Cross**

<i>Acolyte</i>	Marian King
<i>Minister of Music</i>	Patrick Michaels
<i>Officiant</i>	The Rev. Matthew Stewart
<i>Readers</i>	Yvette Verdieu, John Hixson, Jeff Zinsmeyer, Thomas DeFreitas
<i>Usher</i>	Nancy McArdle
<i>Videographer</i>	Steve Clark

### **Prelude**

### **Words of Welcome**

### **Opening Sentences**

*Officiant* In stillness nailed,  
To hold all time, all change  
All circumstance in and  
to Love's embrace. *(Poem found in an English convent)*

*Please kneel as you are able for a time of silence.*



1 Lord Christ, when first thou cam'st to earth, up - on a cross they  
 2 O awe - ful Love, which found no room in life where sin de -  
 3 New ad - vent of the love of Christ, shall we a - gain re -  
 4 O wound - ed hands of Je - sus, build in us thy new cre -



bound thee, and mocked thy sav - ing king - ship then  
 nied thee, and, doomed to death, must bring to doom  
 fuse thee, till in the night of hate and war  
 a - tion; our pride is dust, our vaunt is stilled,



by thorns with which they crowned thee: and still our wrongs  
 the powers which cru - ci - fied thee, till not a stone  
 we per - ish as we lose thee? From old un - faith  
 we wait thy rev - e - la - tion: O love that tri -



may weave thee now new thorns to pierce that  
 was left on stone, and all those na - tions'  
 our souls re - lease to seek the king - dom  
 umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round thee.  
 pride, o'er-thrown, went down to dust be - side thee!  
 of thy peace, by which a - lone we choose thee.  
 fore thy cross, to fi - nish thy sal - va - tion.

Words: Walter Russell Bowie (1882-1969), alt. Music: Mit Freuden zart, 1529

**First Reading: The Crucifixion**

Yvette Verdieu

A reading from the Gospel according to Mark.

Then the soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, 'Hail, King of the Jews!' They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him,

they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. (Mark 15:16-25)

### Hymn: To Mock Your Reign

H 170

1 To mock your reign, O dear - est Lord, they made a crown of thorns;  
2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,  
3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns.  
your pas - sion turned, for all they cared, in - to a sol - dier's joke.  
and act - ed out their grim cha - rade to its ap - point - ed end.

They did not know, as we do now, that glo - rious is your crown;  
They did not know, as we do now, that though we mer - it blame  
They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.  
 you will your robe of mer - cy throw a - round our na - ked shame.  
 your King - dom shall not cease to grow till love em - bra - ces all.

Words: F. Pratt Green (b. 1903), alt.

Music: *The Third Tune*, Thomas Tallis (1505?-1585); ed. John Wilson (b. 1905)

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## Second Reading: The Cross and Non-Violence

Yvette Verdieu

What we have in the crucifixion is God saying: 'I will come into the midst of your game – I will enter that place of shame, of agony; the place where you cast out other people; the place which the accuser has set up (the accuser being the whisperer behind the lynch) – and I will undo his power by showing that it's the innocent one that you have killed...What does my love look like? My love looks like my stepping into that place so as to get you out of this bloody scratched disc going round and round and round and playing the same bloody game.' This is not a non-violent understanding of the crucifixion. You couldn't have a non-violent understanding of the crucifixion. But it's an understanding of the crucifixion which attributes no violence to God. (*James Alison*)

# Hymn: Jesus' Death was not God's Need

Dm Gm/E A Dm A7 Dm Gm Dm Bb Asus A7

1. Je - sus' death was not God's need, but to of - fer grace;  
 2. Find no fault with Jew - ish law, nor with Ro - man rule;  
 3. Bless the stones that cry a - loud as the prince rides by;

Dm Gm/E A Dm A7 Bb F/A Gm A7 Dm G

an - ger did not make him bleed for the hu - man race.  
 fault the love that blessed the straw with a price - less jewel.  
 bless the hum - ble and the proud who re - turn to cry.

Bb C7 F C F Bb F C C#7°

Je - sus' life and what he taught, more than an - y creed,  
 Bet - ter still to place no blame, hu - man or di - vine;  
 Je - sus was not born to die but to show the way;

Dm Gm/E A Dm A7 Dm Bb maj7 (3) C Dm

this the gift God's joy has brought; this love's on - ly need.  
 learn to share in Je - sus' name: wa - ter, bread and wine.  
 Christ in - vites us each to try liv - ing what we pray.

WORDS and MUSIC: Daniel Charles Damon

LOVE'S NEED

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### Third Reading: The Cross and the Women of Jerusalem

Yvette Verdieu

A reading from the Gospel according to Luke.

A great number of the people followed Jesus, 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?' (Luke 23:27-31)

### Hymn: Sometimes Our Only Song Is Weeping

1 Some - times our on - ly song is weep - ing;  
2 Some - times we catch the faint - est hum - ming,

our on - ly sound is gasp - ing breath. Some-times it  
a far - off tune our hearts know well. Some-times we

The musical score is written in G major (one sharp) and 3/4 time. It consists of two systems. The first system has two vocal parts (1 and 2) and piano accompaniment. The second system continues the vocal parts and piano accompaniment. The piano part includes a dynamic marking of *p.* (piano).

seems that God is sleep - ing while our brief lives are  
sense the Spir - it com - ing. Our song re - turns; our

bound in death. Who hears the song our sor - rows  
voic - es swell. The Spir - it sings though we are

swal - low and of - fers hope to calm our fears?  
sha - ken, and Christ has shared our heart - felt cries.

When all our words seem frail and hol - low,  
Re - stored, our wea - ry souls a - wak - en

God heeds the prayers with - in our tears.  
to join God's song that nev - er dies.

*Text: Adam M. L. Tice, 2014 @ GIA Publications Music: Patrick Michaels, 2021 @2023 Selah Publishing Co., Inc  
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#### **Fourth Reading: The Cross and the Queer** John Hixson, Jeff Zinsmeyer

So, three years ago, I decided to give up something for Lent. I gave up, once and for all, any notion of atonement that involves Jesus dying for our sins. I suppose I'd been flirting with this break for fifteen years before that, but it's hard to let go of a notion that seems as Christian as apple pie is American. It's all I ever learned about the cross. Why else would Jesus have died?

Well, I'll tell you, he was killed because he was queer.

As GLBT persons have reclaimed the word "queer" — in a move not unlike Christians reclaiming the image of the cross — they have turned the word into a positive point of identity. Literally, "to queer" something is to foul it up. And increasingly GLBT persons have decided that when the system of heterosexism is so unjust to so many it needs to be fouled up; it needs to be queered. In its widest sense, "queer" has even been unhinged from sexual orientation. It has become

the name for anyone who consciously chooses to resist the forces of injustice on every front possible and to ally themselves with those who are falling—and getting pushed—through the cracks of society.

Now take a good careful look at Jesus. Forget for a moment that “he came to Earth to die for our sins.” Look at his life. He talks to women in a society where that was off limits (he even allows himself to be reproved by the Syro-Phoenician woman). He blesses children in a world where they were little more than the labor force in waiting. He feasts with tax collectors and other socio-religious outcasts. He praises Samaritans. He breaks taboos over who to eat with, who to talk to, and who to touch. He tells stories again and again that turn things upside down. Jesus’ entire ministry is one long conscious choice to resist the forces of injustice on every front possible and to ally himself with those who are falling—and getting pushed—through the cracks of society. Jesus is queer.

And as all of you must surely know, when you’re queer, you don’t need any sort of divine destiny in order to face the threat of an untimely death. Society—in all its religious, social, political, and economic expressions—will all too happily grind you up.

Jesus died not because God required his death to liberate me (or you) from sin but because the powers that be in this world required his death in order to keep me (and you) in check. The cross... and the lyncher’s rope, the assassin’s bullet, the basher’s baseball bat, and the jail cell... all of these represent the world’s attempts to keep power in hands other than God’s.

In fact, perhaps the most effective attempt of all has been to lure us into understanding the cross as God’s will. Then we are tempted to invest ourselves in honoring Jesus’ death rather than in emulating his life. Atonement does not hinge on the violence present in Jesus’ death. It hinges on the hospitality present in his life—and that’s where our attention belongs, even, and especially, during Lent.

Yes, the cross is real. It is the loud, painful, shattering “No!” that the world shouts again and again to the unconditional welcome that God offers to all persons. And for this reason, the cross and the queer have a long history. But the cross doesn’t have the last word. The queer does. (*David R. Weiss*)

Hymn: O sacred head, sore wounded

H 168 vss. 1-3

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,  
 \*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
 \*5 My days are few, O fail not, with thine im - mor - tal power,

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.  
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
 5 to hold me that I quail not in death's most fear - ful hour;

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,  
 4 Oh, make me thine for - ev - er! and should I faint - ing be,  
 5 that I may fight be - friend - ed, and see in my last strife

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.  
 4 Lord, let me nev - er, nev - er, out - live my love for thee.  
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676) and tr. Robert Seymore Bridges (1874-1930)

Music: *Herzlich tu mich verlangen*, Hans Hassler, adapt. Johann S. Bach (1685-1750)

A reading from the Gospel according to John.

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.

*(John 19:25-27)*

**Hymn:** Another One Killed

1. An - oth - er one killed - a man, a son, a rab -  
 2. An - oth - er death marked - a threat that's now a - bol -  
 3. And yet there is more - a peo - ple of re - mem -

5  
 bi; an - oth - er one killed - from friends and fam - ily tak - en;  
 ished; an - oth - er death marked - a strong - er power as - sert - ed;  
 brance; and yet there is more - a hope a - gain re - kin - dled;

9  
 an - oth - er one killed - for speak - ing truth in pub - lic;  
 an - oth - er death marked - a move - ment turned to splin - ters;  
 and yet there is more - a faith to go on liv - ing;



13

an - oth - er one killed - a life lived to the full - est.  
 an - oth - er death marked - a dream that's crushed and shat - tered.  
 and yet there is more - a Love whose spark still blaz - es.

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## Sixth Reading: The Cross and the Earth

John Hixson, Jeff Zinsmeyer

Good Friday is the one day in the Christian year when death is given its due. Most Christians avoid it, politely stepping around all that messy crucifixion business and going straight for the Easter party. Some years I avoided it, too. But this year more than ever I needed to cast my lot with the dying, for it felt like we would be living with death for a long time to come...

I had been listening to Leonard Cohen's final album *You Want It Darker*. The title track lyrics evoke the Kaddish, the Jewish prayer for the dead.

*Magnified, sanctified, be thy holy name*

*Vilified, crucified, in the human frame*

*A million candles burning for the help that never came*

*You want it darker, we kill the flame.*

If I could give a name to the anxiety I experienced then it would be the fear that we are killing the flame. The utter inability of our political institutions to prevent or even slow the catastrophe of climate change is now on full display. I'm no apocalypticist. Entropy is inherent to our universe; stars and solar systems and planets disassemble and assume new forms. It is the speed of the destruction, and the human agency behind it, that nearly overwhelms me with grief....

Good Friday is a day when Christians reflect on our own sin and complicity. But that word "sin" carries a strong whiff of judgment. British novelist Francis Spufford suggests a better name for this condition: "The Human Propensity to Mess Things Up." The HPtMTU is a great equalizer. It cuts across religious, socio-economic, and cultural boundaries. And it's not just individual faults that

are the problem; we mess things up: species and ecosystems, ice sheets and atmospheres.

Given our innate HPtMTU, it often feels as if we can never do enough to stop the hemorrhaging of life. I wonder how much of climate activism comes from deep feelings of guilt and fear and grief over our individual and collective HPtMTU. Those of us with half a conscience are hounded by the voice in our head telling us there is always more we can do, and so we fling ourselves headlong into further actions and denunciations, hoping it will all add up to something effective while we ignore the mounting guilt. We then grow apathetic, because such a cycle is ultimately exhausting.

From seventh-century Nineveh, in what is now Iraq, Saint Isaac of Syria wrote: "An elder was once asked, 'What is a compassionate heart?' He replied: 'It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons and for all that exists.'"

Christianity will truly come into its own, I believe, when it fully embraces that path to compassion, when it refuses to look away from the ecological Good Friday we are inflicting on the world. Only then will our actions, humbled and chastened, flow from compassion rather than from guilt. This requires a shift in vision, a redirecting of our gaze back to the One who loved the world into being and who sustains its every breath. (*Fred Bahnson*)

## Hymn: O Earth, We Hear your Cries of Pain

1. O Earth, we hear your cries of pain, your cries of des - o - la - tion;  
2. O Earth, we hear you call - ing us to work for con - ser - va - tion,  
3. We thank you, Earth, for all your gifts that show your grace and pow - er,

we join to heal your man - y wounds, to bring your res - to - ra - tion.  
to nur - ture life in ev - ery form, to care for all cre - a - tion.  
your fra - grant fruit, your rip - ened grain, your gold - en trees and flow - ers.

Pol - lut - ed air and poi - soned seas en - dan - ger all the liv - ing;  
By clean - ing wa - ter, air, and land, we join to work for heal - ing;  
We join to save your love - ly life, to work for trans - for - ma - tion,

if greed - y hands use up your wealth, you can - not keep on giv - ing.  
each day you bring new life to birth, your beau - ty still re - veal - ing.  
to change de - struc - tive sys - tems now, to start a ref - or - ma - tion.

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor). The time signature is 3/2. The music is in a hymn style with a steady, rhythmic accompaniment. The lyrics are printed below the vocal line of each system.

Words: Jann Aldredge-Clanton @ 2012 Music: ENDLESS SONG Robert Lowry One license.net License #A-700155

## Seventh Reading: The Cross and the Thief

Jeff Zinsmeyer

A reading from the Gospel according to Luke.

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 into your kingdom.’ He replied, ‘Truly I tell you, today you will be with me in Paradise.’ (Luke 23:39-43)

**Hymn: Jesus, Remember Me**

Taize chant

The image shows two systems of musical notation for the hymn 'Jesus, Remember Me'. Each system consists of a treble clef staff with a melody line and a bass clef staff with a harmonic accompaniment. The key signature is three flats (B-flat major or D-flat minor) and the time signature is 3/4. The lyrics 'Jesus, remember me when you come into your kingdom.' are written below the treble staff. Chord markings are placed above the treble staff: Eb, Fm/Eb, Bb, Eb in the first system, and Cm, Fm/Ab, Bb, Eb in the second system. The music is a simple, contemplative Taize chant style.

*Text: Luke 23:42. Taize' Community Music: REMEMBER ME, Jacques Berthier (1923-1994)  
Used with permission from GIA publications.*

**Eighth Reading: The Cross and Power**

Jeff Zinsmeyer, Thomas DeFreitas

In Jesus' first century Roman world crucifixion was reserved for slaves, enemy soldiers and those held in the highest contempt and with lowest regard in society. To be crucified was, for the most part, an indication of how worthless and devalued by established power an individual was. It also indicated how much of a threat that person was believed to be to the order of things. There was a decided crucified class of people. These were essentially the castigated and demonized as well as the ones who defied the status quo of power. It is in this respect that I believe Jesus' crucifixion affirms his identification with the marginalized and outcasts. Indeed, on the cross Jesus fully divests himself of all pretensions to power and anything that would compromise his bond with those

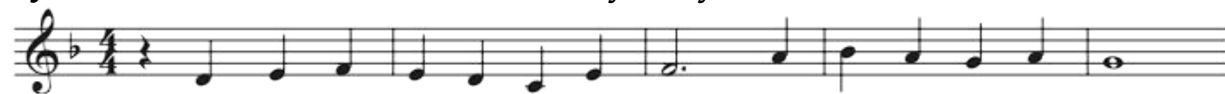
most othered in the world. The reality of the cross further affirms the profundity of God's bond with put-upon bodies...

At the same time, the cross represents the height of human wickedness. It is in this regard that the impotence of human evil, that is divisive and destructive power—that which would destroy bodies, is revealed. This is revealed in several ways. First, Jesus takes on all of this evil, yet he is not destroyed by it. The first indication that evil has no power over Jesus is seen in his response to the jeering and taunts he receives from the crowd throughout his crucifixion. As he is spat upon and ridiculed for not being able to save himself, Jesus does not respond in kind, neither does he try to prove himself by conforming to the demands of the people to come down from the cross. Most striking is the fact that he does not condemn the crucifying crowd. Instead, he asks for their forgiveness. Essentially, Jesus refuses to allow evil to destroy who he is and thus to become somebody that he is not. He does not succumb to narratives outside of himself, namely narratives of power. Most importantly, he does not allow them to compromise his bond with the powerless and oppressed. At this point it is beginning to become clear that divisive and destructive human power at its height is impotent in relationship to the power found in the intersect of divine and human realities. This was the power of Jesus, and this was the power of the cross.

In the end, the cross shows that evil at its mightiest simply cannot prevail against the power found in the intersect of divine and human goodness that is Jesus. Ironically, the power that attempts to destroy Jesus on the cross is itself destroyed by the cross.

There is a final irony in the fact of Jesus crucifixion. That Jesus had to be crucified actually reveals his power. If he were not a threat to the dominating political and religious forces of the day, then they would have summarily dismissed him. That he was a threat, that he was powerful meant that they had to crucify him. Thus, that which is to be a sign of Jesus' weakness—the crucifixion—actually reveals his power. In this sense, Jesus' words, "Forgive them Lord, for they know not what they are doing," takes on a new layer of meaning. They mock at the pretensions of power. On the cross God has used the weak to confound the power of the strong. (*Kelly Brown Douglas*)

## Hymn: We Read the Cross So Many Ways



1. We read the cross so man - y ways: a sac - ri - fice. a sign,  
2. Our hearts will nev - er com - pre - hend the mean - ing of the cross,  
3. To bear the cross and fol - low Christ brings then both joy and tears,



a cause for grief, a cause for praise, a par - a - dox to mine,  
if all our de - fin - i - tions end at on - ly death and loss.  
brings life re - born and sac - ri - fice, brings hope a - long with fears,



a judg - ment on our lives of sin, a tool of death and pain,  
The cross that made the sun grow dim at reach - ing noon - day's height  
brings all the am - bi - gu - i - ty of be - ing dust and clay,



a junc - tion where new lives be - gin, where grace and mer - cy reign.  
stands emp - ty when the East - er hymn greets morn - ing's wel - come light.  
yet brings as well the clar - i - ty of love's e - ter - nal way.

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## Ninth Reading: Jesus Gives Up His Spirit

Thomas DeFreitas

A reading from the Gospel according to Mark.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. (*Mark 15:34-37*)

*A time of silence is now kept.*

## **The Veneration of the Cross and Stripping of the Altar**

*As a wooden cross is brought into the church by its bearers  
we stand and the choir sings the anthem.*

*Following the anthem, all are invited to express their devotions before the cross  
as they feel called, kneeling, sitting, lying, touching the cross.*

*As the cross is venerated, the Altar Guild reverently strips the altar,  
also a ritual remembrance of the death of Jesus.*

**Anthem:** At the Feet o' Jesus      Text: Langston Hughes      Music: Jodi Mikalachki  
*The Adult Choir; Sadie Piatt, soprano*

# Reflection Hymns: God Weeps

(♩ = ca. 68)

1. God weeps at love with-  
 2. God bleeds at an-ger's  
 3. God cries at hun-gry  
 4. God waits for stones to

held, at strength mis-used, at chil-dren's in-no-cence a-bused,  
 fist, at trust be-trayed, at wom-en bat-tered and a-fraid,  
 mouths, at run-ning sores, at crea-tures dy-ing with-out cause  
 melt, for peace to seed, for hearts to hold each oth-er's need.

and till we change the way we love, God weeps.  
 and till we change the way we win, God bleeds.  
 and till we change the way we care, God cries.  
 and till we un-der-stand the Christ, God waits.

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# Reflection Hymn: If the war goes on

SJS 175

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of three systems of music, each with a vocal line and a piano accompaniment. The lyrics are written below the vocal line.

**System 1:** Chords: Dm, Gm<sup>7</sup>, A. Lyrics: 1 If the war goes on and the child-ren die of hun-ger, and the 2 If the war goes on and the truth is ta-ken host-age, and new 3 If the war goes on and the dai-ly bread is ter-ror, and the 4 If the war goes on and the rich in-crease their for-tunes, and the 5 If the war goes on, will we close the doors to hea-ven? If the

**System 2:** Chords: Dm, Gm<sup>7</sup>, A, Gm<sup>7</sup>, C. Lyrics: old men weep, for the young men are no more; and the wo-men learn how to hor-rors lead to the need to euphem-ise; when the calls for peace are dis-voice-less poor take the road as ref-u-gees; when a na-tion's pride destines arms sales soar through new weap-on-ry displayed; when a fer-tile field turns to war goes on, will we breach the gates of hell? If the war goes on, will we

**System 3:** Chords: F<sup>Δ</sup>, B<sup>b</sup>, Gm<sup>7</sup>, A. Lyrics: dance with-out a part-ner, who will keep the score? missed as sen-ti-men-tal, who'll ex-pose the lies? mil-lions to be home-less, who will heed their plea? no-man's-land to-mor-row, who'll ap-prove such trade? ev-er be for-giv-en? If the war goes on...

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# Reflection Hymn: You laid aside your rightful reputation

WLP 734

1. You laid a - side your right - ful rep - u - ta - tion  
 2. You touched the lep - er, ate with those re - ject - ed,  
 3. Help us to fol - low, Je - sus, where you lead us  
 4. Draw us to you and with your love trans - form us:

and gave no heed to what the world might say;  
 re - ceived the wor - ship of a wo - man's tears:  
 to love, to serve, our own lives lay - ing down;  
 the love we've seen, the love we've touched and known;

served as a slave and laid a - side your gar - ments  
 You shed the pride that keeps us from the free - dom  
 to walk your way of hum - ble, cost - ly ser - vice,  
 en - large our hearts and with com - pas - sion fill us

to wash the feet of those who walked your way.  
 to love our neigh - bor, lay - ing down our fears.  
 a cross its end, a ring of thorns its crown.  
 to love, to serve, to fol - low you a - lone.

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## **Prayers for Good Friday**

Dear People of God: Our heavenly Creator 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 of everlasting life.

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

*In silence, all now offer prayers for the world and those in need.*

## **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.

## **Closing Prayer**

*The Officiant then says*

Keep us, good Lord, under the shadow of your mercy and,  
as you have bound yourself to us in love, leave us not who call upon your name,  
but grant us your salvation, made known in the cross of Jesus Christ our Savior.  
**Amen.**

# Closing Hymn: He Never Said a Mumbalin' Word

L 33

1. They cru - ci - fied\_ my Lord,\_\_\_ and He nev - er said a mum - ba - lin'  
2. They nailed Him to\_\_\_ a tree,\_\_\_ and He nev - er said a mum - ba - lin'

1. word; They cru - ci - fied\_ my Lord,\_\_\_ and He nev - er said a mum - ba - lin'  
2. word; They nailed Him to\_\_\_ a tree,\_\_\_ and He nev - er said a mum - ba - lin'

1. word. Not a word,\_\_\_ not a word,\_\_\_ not a word.  
2. word; Not a word,\_\_\_ not a word,\_\_\_ not a word.

3. They pierced Him in the side.
4. The blood came streamin' down.
5. He hung His head and died.

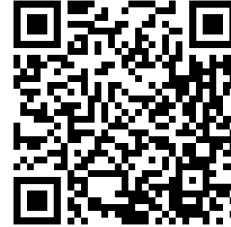
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## Postlude

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*Interested in speaking to a priest or asking for prayers?*  
Email Rev. Matt at [matt@stjamescambridge.org](mailto:matt@stjamescambridge.org)

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## **Announcements**

### Holy Week Services

March 30 at 7:30 pm - Jazz Easter Vigil with Lighting of the New Fire

March 31 at 10:30 am - Festive Easter Eucharist followed by Easter Egg Hunt

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**St. James's Episcopal Church Welcomes You!**

I am: \_\_\_\_\_ visiting just for today.      I wish: \_\_\_\_\_ to be on the church mailing list.  
         \_\_\_\_\_ seeking a new church home.      \_\_\_\_\_ to receive a call or email from St. James's.

Please circle items below you'd like information about:

Church School/Choir/Bible Study/Food Pantry

I'd like prayer for: \_\_\_\_\_

Name(s): \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Email address: \_\_\_\_\_

Please fill this form out and place it in the offering plate or the church office.