



# **GOOD FRIDAY**

**CHURCH OF ST. PAUL & THE REDEEMER**

**April 7, 2023 | 12:00 PM & 7:30 PM**



# You are welcome here.

## A Little About St. Paul & the Redeemer

### What kind of church is this?

St. Paul & the Redeemer (SPR) is a community that seeks to mirror the radical hospitality practiced by Jesus, holding together a progressive outlook and a rootedness in the Christian faith. We are woven of different races, economic statuses, cultural backgrounds, faith backgrounds, gender identities, and sexual orientations, and we are strengthened and enriched by each person's story and voice.

### Let's Get Connected

Welcome! If you are new, tell us about yourself and get connected to what's happening at St. Paul & the Redeemer.



Scan the code or visit [sprchicago.org/new](http://sprchicago.org/new) to complete a *Let's Get Connected* form.

### Bulletin Rubrics

Throughout the bulletin, the congregation is invited to say all **bolded** text aloud. There are also times when it is customary to make the sign of the cross by touching your forehead, chest, left shoulder, and right shoulder. If you wish to do so, the **+** indicates that.

### SPR's Anti-Racism Vision Statement

We strive to become a beloved community that reflects on our own racial identities and recognizes racism and privilege in our church and society; works for justice by building relationships and sustained efforts to heal, reconcile, and seek Christ in each other; and acts to interrupt and dismantle white supremacist structures, transforming ourselves and our church to become a living embodiment of justice and peace.

### Giving to SPR

Every dollar you give to SPR supports our ministry to and with our community.



You may place cash or a check in the offering plate, give online at [sprchicago.org/give-online](http://sprchicago.org/give-online) or scan this code. If you are visiting, please do not feel obligated to give—it is our honor to have you as our guest!

## HOLY WEEK SCHEDULE

### Great Vigil of Easter | April 8

9:00 pm | The Great Vigil of Easter

On this night, we come together to celebrate the mighty acts of creation and the resurrection of Jesus Christ, through word and song.

Dessert reception to follow.

### Easter Sunday | April 9

8:00 am Rite I | Simple Service

10:00 am | Festive Choral Service with Brass Quartet

11:15 AM | Easter Egg Hunt in the Garden

11:15 AM | Easter Brunch Potluck

Sign up for the potluck at [sprchicago.org/holy-week](http://sprchicago.org/holy-week).

# THE WORD OF GOD

## Prelude

*When the clergy kneel at the altar, all kneel or bow as able in silent prayer.  
All stand when the Presider stands.*

+ Blessed be our God.

**For ever and ever. Amen.**

Let us pray.

**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.*

A reading from the prophet Isaiah.

*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.

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

*The cantor introduces the antiphon, which all repeat together. The people join in singing the psalm as indicated, alternating among high and low voices, ad lib., and the choir. The antiphon is repeated at the end of the psalm.*

**Antiphon/Refrain**

My God, my God, why have you for - sa - ken me?

*Plainsong Tone VI.1*

- Cantor* My Göd, my God, why have / you for'saken me? \*  
and are so far from my cry and from the / words of mÿ 'distress?
- Choir* O my God, I cry in the daytime, but you / do not ánsver; \*  
by night as well, / but I find 'nö rest.
- Choir* Yet you / are the 'Holy One, \*  
enthroned upon the / praises öf Ísräel.
- High voices* Our forebears / put their 'trust in you; \*  
they trusted, and / you deli'vèred them.
- Low voices* They cried out to you and / were de'livered; \*  
they trusted in you and / were not püt 'tö shame.
- Choir* But as for me, I am a worm and / less than húman, \*  
scorned by all and / despised 'bÿ the 'pëople.
- High voices* All who see me laugh / me to 'scorn; \*  
they curl their lips and / wag their hëads, 'säying,

*Low voices* "You trusted in God /for deliv'rance; \*  
let God rescue you, if / God delights 'in you."

*Choir* Yet you, O God, are the one who took me out / of the 'womb, \*  
and kept me safe up/on my mö'thër's breast.

*High voices* I have been entrusted to you ever since / I was 'born; \*  
you were my God when I was still / in my mö'thër's womb.

*Low voices* Be not far from me, for trou/ble is 'near, \*  
and / there is nöne 'tö help.

*Choir* Many young / bulls en'circle me; \*  
strong bulls of / Bashan sür'round me.

*High voices* They open / wide their 'jaws at me, \*  
like a ravening / and a röa'ring lion.

*Low voices* I am poured out like water; all my / bones are out of joint; \*  
my heart within my / breast is mël'ting wax.

*Choir* My mouth is dried out like a pot-herd; my tongue sticks to the roof / of my 'mouth; \*  
and you have laid me / in the düst of 'thë grave.

*High voices* Packs of dogs close me in, and gangs of evildoers cir/cle a'round me; \*  
they pierce my hands and my feet; / I can cöunt áll mÿ bones.

*Low voices* They stare / and gloat óver me; \*  
they divide my garments among them; they cast / lots for mÿ 'clöthing.

*Choir* Be not / far a'way, O God; \*  
you are my strength; / hasten tö 'hëlp me.

*High voices* Save me / from the 'sword, \*  
my life / from the pöw'r óf thë dog.

*Low voices* Save me / from the 'lion's mouth, \*  
my wretched body / from the hörns óf wíld bulls.

*Choir* I will declare your Name / to my péople; \*  
in the midst of the congrega/tion I will 'präise you.

*High voices* May all who fear you, O / God, give práise; \*  
may the offspring of Israel stand in awe, and all of / Jacob's line, 'give glöry.

*Low voices* For you do not despise nor abhor the poor in their poverty;  
neither does you / hide your 'face from them; \*  
but when they / cry to ÿou 'you hëar them.

*Choir* My praise is of you in the / great assémbly; \*  
I will perform my vows in the presence of / those who wör'ship you.

*High voices* The poor shall eat and be satisfied, and those who seek the / you shall práise you: \*  
"May / your heart live 'for éver!"

*Low voices* All the ends of the earth shall remember and / turn to yóu, \*  
and all the families of the na/tions shall böw béföre you.

*Choir* For yours is the royal pow/er O Gód; \*  
you / rule ovër 'the nätions.

*High voices* To you alone all who sleep in the earth bow / down in 'worship; \*  
all who go down to the / dust fall bé'före you.

*Low voices* My soul shall live for you; my descen/dants shall 'serve you; \*  
they shall be known / as yours för 'éver.

*Choir* They shall come and make known to a / people 'yet unborn \*  
the saving / deeds that yóu 'håve done. *Antiphon*

Psalm 22; translation from *The Saint Helena Psalter*, © The Order of Saint Helena. All rights reserved. Used by permission.  
Music: Plainsong Tone IV.1

A reading from the letter to the Hebrews.

*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.

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

*The Passion is sung by cantors (noon), and the choir (7:30). Please remain seated for the beginning of the passion.*

The Passion of our Lord Jesus Christ according to John.

*John 18:1–19:37*

After Jesus had spoken these words, he 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, "For whom are you looking?" 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, "For whom are you looking?" 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 fulfil the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went

out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

*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 of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, "The King of the Jews," but, "This man said, I am King of the Jews." " Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfil 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 fulfil 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 bow.*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

*@ Noon*

Ariana Strahl, *evangelist*; Ian Murrell, *Jesus*; Dennis Kalup, *singer*; Savannah Hegyi, *singer*.

*@ 7:30 PM*

Ariana Strahl, *evangelist*; Ian Murrell, *Jesus*; Dennis Kalup, *singer*; Savannah Hegyi, *singer*; James Osborne, *singer*.

Music: Passion Tone, setting by Ormonde Plater.

## **Sermon**

*Today's Preacher: The Rev. Catherine Healy (Rector)*

All sing.

1. Were you there when they cru - ci - fied my Lord? Were you there when they  
2. Were you there when they nailed him to the tree? Were you there when they  
3. Were you there when they pierced him in the side? Were you there when they  
4. Were you there when they laid him in the tomb? Were you there when they

cru - ci - fied my Lord?  
nailed him to the tree? Oh! \_\_\_\_\_ Some-times it caus - es me to trem - ble,  
pierced him in the side?  
laid him in the tomb?

trem - ble, trem - ble. \_\_\_\_\_  
Were you there when they cru - ci - fied my Lord?  
Were you there when they nailed him to the tree?  
Were you there when they pierced him in the side?  
Were you there when they laid him in the tomb?

"Were you there?" Words: Traditional. Music: Negro spiritual, arr. Richard Proulx (1937-2010), ed. Dent Davidson; rev. Christian M. Clough.

## The Solemn Collects

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.

*All kneel or bow as able.*

Let us pray for the holy catholic Church of Christ throughout the world:

For its unity in witness and service;

For all bishops, priests, and deacons;

For **Michael** Curry, Presiding Bishop of the Episcopal Church;

For **Paula** Clark, Bishop of Chicago;

For all the people of the Diocese of Chicago;

For those preparing for baptism this Easter season;  
For the ministry of all the people of St. Paul & the Redeemer,  
That God will confirm the Church in faith, increase it in love, and preserve it in peace.

*Silence.*

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. Let your Gospel be preached with grace and power, and may it continually convert all your people to love and justice; through our Savior Jesus Christ.

**Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them:  
For the President, the Congress, and the Supreme Court of the United States;  
For the Governor and the General Assembly of the State of Illinois;  
For the Mayor and Council of the City of Chicago;  
For all judges, magistrates, and law enforcement officials;  
For the members and representatives of the United Nations;  
For all who are entrusted with serving the common good;  
That by God's help they may seek justice and truth, and live in peace and concord.

*Silence.*

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:  
For our loved ones who are ill, and for all those on our prayer list;  
For all victims of violence; For the hungry, the homeless, and the oppressed;  
For the sick, the wounded, the addicted, and the disabled; for those in loneliness, fear, and anguish;  
For those who face temptation, doubt, and despair; for the sorrowful and bereaved;  
For prisoners, captives, and refugees; for those who at this hour are in mortal danger;  
That God in mercy will help, comfort, and relieve them; grant them the knowledge of divine love; and stir up in us the will to minister to their needs.

*Silence.*

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 seek truth:

For those who share our faith in Christ;

For those whose beliefs differ from our own;

For those who are struggling or unsure;

For those who experience alienation or despair;

For those who suffer persecution for their beliefs;

For those who through hatred or misguided zeal persecute others;

That all may be saved and come to the knowledge of your truth.

*Silence.*

O God, you created all human beings in your image and made an everlasting covenant with them: Bestow your grace on all your children: on the Jewish people, to whom you first revealed your word; on all who follow Jesus Christ as Lord; on Muslims, who share with us in the heritage of Abraham; on those who follow other religious paths; and on those who are secular. Help us to overcome all hatred and strife; unite us in the bonds of love; and lead us into a deeper recognition of our common humanity and of the glory you intend for us. We ask this through Jesus Christ our Savior.

**Amen.**

Let us commit ourselves to our 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.

*Silence.*

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.**

Good Friday Solemn Collects, Book of Common Prayer, 1979, alt. Steve Heyman.

*Prayer List:* Shirley Knight, Benjamin Scott (son of Celia Scott), Pamela Anderson, D. Maria Neighbors, Rahsaan Clark Morris, Marian Elliott, Naomi Haynes, Ann Rigney (friend of Mary Naftzger), Mel Hodder (brother-in-law of Mary Naftzger), Dan Goering (brother of Barbra Goering), Barbara Brown (sister of Crystal Plummer), Jake Dombroski (friend of Ryan Bailey), Amelia Dammen (grandniece of Lisa Rademacher), Tim Brown (cousin of Maureen Jesuthasan), William Jenkins (uncle of Twila Jones), as well as their caregivers.

*All remain kneeling or bowing as a cross is brought into the sanctuary.*

## The Veneration of the Cross

*When the cross is stood in its place, you are invited to come forward to venerate it.*

The Good Friday Anthems

*Sung by the Staff (noon), and Choir (7:30).*

### Anthem 1

*Antiphon:*

We glory in your cross, O Lord, and praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.

May God be merciful to us and bless us, show us the light of his countenance, and come to us. *Antiphon*

Let your ways be known upon earth your saving health among all nations. *Antiphon*

Let the peoples praise you, O God; let all the peoples praise you. *Antiphon*

### Anthem 2

*Antiphon:*

We adore you, O Christ, and we bless you because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him; if we endure, we shall also reign with him. *Antiphon*

### Anthem 3

O Savior of the world, who by thy cross and precious blood hast redeemed us:  
Save us and help us, we humbly beseech thee, O Lord.

Music settings:

Anthem 1: Plainsong, Mode 4; adapt David Hurd (b. 1950).

Anthem 2: Mode 1 melody; adapt. Bruce E. Ford (b. 1947).

Anthem 3: Plainsong, Mode 7; adapt. David Hurd.

All sing.



1 In the cross of Christ I glo - ry, tower - ing o'er the  
2 When the woes of life o'er - take me, hopes de - ceive, and  
3 When the sun of bliss is beam - ing light and love up -  
4 Bane and bless - ing, pain and plea - sure, by the cross are  
\* 5 In the cross of Christ I glo - ry, tower - ing o'er the



1 wrecks of time; all the light of sa - cred  
2 fears an - noy, nev - er shall the cross for -  
3 on my way, from the cross the ra - diance  
4 sanc - ti - fied; peace is there that knows no  
5 wrecks of time; all the light of sa - cred



1 sto - ry gath - ers round its head sub - lime.  
2 sake me: lo, it glows with peace and joy.  
3 stream - ing adds new lus - ter to the day.  
4 mea - sure, joys that through all time a - bide.  
5 sto - ry gath - ers round its head sub - lime.

The Hymnal 1982 #442 "In the cross of Christ I glory"

Words: John Bowring (1792-1872). Music: Tomter, Bruce Neswick (b. 1956).

## THE HOLY COMMUNION

*This bread and wine were consecrated at the Maundy Thursday services last night.*

Let us confess our sins against God and our neighbor.

*All kneel or bow.*

**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.**

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.**

*All stand as able.*

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,  
hallowed be your Name,  
your kingdom come, your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins,  
as we forgive those who sin against us.**

**Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and for ever.  
Amen.**

The gifts of God for the people of God.

*All, without exception, are invited to receive communion. If you would like to receive communion at your seat, please let the ushers know. If you want gluten-free bread, tell the communion minister. If you would like a blessing in place of communion, cross your arms over your chest.*

*Sung by the Choir.*

For God so loved the world that He gave his only begotten son,  
that whosoever believeth in Him shall not perish  
but have eternal life.

Music: "John 3:16," B.E. (Brittney Elizabeth) Boykin\* (b. 1989).

Text: John 3:16.

## **Sending Forth**

Let us pray.

*All stand as able.*

**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 Holy Spirit you live and reign,  
one God, now and for ever.  
Amen.**

*All leave in silence.*

## Serving Today

**April 7, 2023 | 12:00 & 7:30 PM**

Presiders: The Rev. Barnabas Pusnur,

Preacher: The Rev. Catherine Healy

Deacon: The Rev. Jack Seymour

Music Leader: Mark Bilyeu

**12:00PM**

Lectors: Fran Spaltro, Stefi Baiju

Chalice Ministers: Fran Spaltro, Gabriel Lear

**7:30PM**

Lectors: Steven Heyman, John Adewoye

Chalice Ministers: John Adewoye

## Staff

The Rev. Catherine E. Healy, *Rector*

The Rev. Barnabas E. Pusnur, *Associate Rector*

The Rev. Jack Seymour, *Deacon*

Mark Bilyeu, *Director of Music*

Megan Cather, *Children's Music Assistant*

Lindsey Strieter, *Director of Children's Formation*

The Rev. Roger Ferlo, *Priest Associate*

Lukasz Jedrzejewski, *Sexton*

Savannah Hegyi, Dennis Kalup,

Ian Murrell, & Ariana Strahl, *Staff Singers*

Sabrina Foster, Ashley Lanfair, & Patricia Lanfair,

*Nursery Teachers*

## Vestry

Twila Jones, *Warden*

Baiju Markose, *Clerk*

Nicholas Bellomy

Jason Evans

Anne Harlan

Rebecca Luttrell

Celia Paris

Frances Spaltro, *Warden*

Tayo Adegoke, *Treasurer*

Joshua Daniel

Jonathan Foiles

Vicky Legge

Andrew Rostan

## Partners in Ministry

### American Red Cross of Greater Chicago

We partner with the Red Cross to provide emergency shelter for those displaced by disasters.

### Community Renewal Society

We are a member congregation of CRS, which organizes faith communities for social change.

### Crossroads/Chicago ROAR

Chicago ROAR supports our anti-racism commitments through facilitation and training.

### Episcopal Diocese of Chicago

We are proud to belong to the Episcopal Diocese of Chicago, led by our bishop, the Rt. Rev. Paula Clark.

### Murray Fellows

Through this program, we mentor and encourage the next generation of LGBTQ+ Christian leaders.

### Open Kitchen

SPR members gather monthly to cook meals for Kenwood UCC's Feed the People Soup Kitchen.

### St. Patrick's Church & School, Haiti

Our collaboration with St. Patrick's in Tom Gateau, Haiti, includes school lunch and music programs, teacher salaries, and capital projects.

### St. Paul & the Redeemer Food Pantry

Our food pantry is open to the community every Wednesday from 3:30 to 5:30 PM.

### Shoemith Elementary School

We support our neighborhood school through tutoring, arts programs, and gardening.

### Syrian Community Network

Each year, SPR sponsors a newly resettled refugee family from Syria through visits, tutoring and more.



**St. Paul & the Redeemer**  
4945 SOUTH DORCHESTER AVE | CHICAGO IL 60615-2907