



THE EASTER TRIDUUM: GOOD FRIDAY

12:00 P.M., APRIL 7, 2022

The Easter Triduum (*TRIH-djoo-um*), the **Great Three Days**, begins on **Maundy Thursday**. Lent has ended. We begin the celebration of the Passover of the Lord from death to life. During these Three Days Christians still reckon time according to the customs of the Jewish people. **On Maundy Thursday**, a number of ancient rites are observed during the Celebration of the Lord's Supper. **On Good Friday**, we celebrate the second of the great liturgies of the Easter Triduum, the Celebration of the Passion of the Lord. The worship and ceremonies of the Church on Good Friday are for many Christians the most powerful of the Church year. The liturgy begins with the

clergy prostrate before the altar and the people kneeling. Following the Liturgy of the Word and the Passion Narrative from Saint John, the Church offers its prayers in a form used by the ancient Church, a form now used only on Good Friday. Then at the Showing of the Cross we are invited to kneel or sit for a period of reflection and prayer while the choir sings the Reproaches. Finally we receive Holy Communion from the Sacrament consecrated at the Celebration of the Lord's Supper. As much as possible, silence is observed before and after the liturgy. **The Great Vigil of Easter**, celebrated on Saturday night, is the final part of a service which began on Maundy Thursday. The service is from the red *Book of Common Prayer 1979*. All hymns are taken from the blue *Hymnal 1982*. All hymns are reprinted with permission under OneLicense.net A713125.

WELCOME TO CHRIST CHURCH

The Parish of Christ the Redeemer (known as Christ Church) is the Episcopal Church in Pelham, New York. The Episcopal Church is part of the Anglican Communion which is made up of 85 million people in over 165 countries and is the third largest Christian denomination in the world. Christ Church was founded in 1843 and is the first house of worship in Pelham. This building was consecrated on September 15, 1843, the original church building was expanded in 1910, and the sanctuary was reconstructed in 1968 to allow for the current, more intimate worship space. Our congregation draws primarily from Pelham, New Rochelle, Mount Vernon, and the Bronx, and includes people from diverse denominational and cultural backgrounds. Whether you are new to Christ Church or a long time member, you are invited to pray in our sacred spaces, join in our services of worship, and take an active role in the life and leadership of the parish. We give thanks and praise to God for your presence with us this morning!

The Episcopal Church teaches that all baptized persons, including children and Christians from any denomination, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive Holy Communion. Persons who do not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing.

If you believe God may be calling you to a new relationship with him through Jesus Christ we want to be of help. Whether you want to receive the Sacrament of Holy Baptism, receive the laying on of hands by the bishop in the sacramental rite of Confirmation, or transfer your membership from another church or denomination, joining Christ Church is easy, just speak to Father Matthew Mead, Deacon Chisara Alimole, or our Administrator, Ms. Marie Main.

AT THE ENTRANCE

Silence is observed. All stand as the celebrant enters in silence.

All kneel when the clergy lie on the ground.

A period of silence is observed.

All stand when the clergy rise.

THE COLLECT OF THE DAY

The Celebrant says the opening prayer, without salutation.

Celebrant 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.

People Amen.

THE FIRST LESSON: ISAIAH 52:13-53:12

All are seated as the lesson is read.

Reader A reading from the Book of Isaiah

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.

People **Thanks be to God.**

PSALM 22 *Deus, deus meus*

All remain seated recite Psalm 22 antiphonally alternating verses between the choir and congregation.

Choir My God, my God, why have you forsaken me? *
 and are so far from my cry
 and from the words of my distress?

People **O my God, I cry in the daytime, but you do not answer; ***
 by night as well, but I find no rest.

Choir Yet you are the Holy One, *
 enthroned upon the praises of Israel.

People **Our forefathers put their trust in you; ***
 they trusted, and you delivered them.

Choir They cried out to you and were delivered; *
 they trusted in you and were not put to shame.

People **But as for me, I am a worm and no man, ***
 scorned by all and despised by the people.

Choir All who see me laugh me to scorn; *
 they curl their lips and wag their heads, saying,

People **“He trusted in the Lord; let him deliver him; ***
 let him rescue him, if he delights in him.”

Choir Yet you are he who took me out of the womb, *
 and kept me safe upon my mother’s breast.

People **I have been entrusted to you ever since I was born; ***
 you were my God when I was still in my mother’s womb.

Choir Be not far from me, for trouble is near, *
 and there is none to help.

People **Many young bulls encircle me; ***
 strong bulls of Bashan surround me.

Choir They open wide their jaws at me, *
like a ravening and a roaring lion.

People **I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.**

Choir My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

People **Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.**

Choir They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

People **Be not far away, O Lord; *
you are my strength; hasten to help me.**

Choir Save me from the sword, *
my life from the power of the dog.

People **Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**

Choir I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

People **Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.**

Choir For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

People **My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.**

Choir The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: *
"May your heart live for ever!"

People **All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.**

Choir For kingship belongs to the Lord; *
he rules over the nations.

People **To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**

Choir My soul shall live for him;
my descendants shall serve him; *
they shall be known as the Lord's for ever.

People **They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

THE SECOND LESSON: HEBREWS 10:16-25

All remain seated as the lesson is read.

Reader A Reading from the Letter to the Hebrews
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.

People The Word of the Lord.
Thanks be to God.

SEQUENCE HYMN (#168)

All stand and sing the hymn.

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); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750)

The People are seated for the Passion.

THE PASSION

The People are seated. The Passion, John 18-19, is chanted by the Cantor and Choir. The choral responses are adapted from a Latin setting by Tomás Luís de Victoria (c. 1548-1611). The Cantor is John Burke.

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

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

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

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

testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

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

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

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

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

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

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

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

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.

All stand.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots."
And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

All kneel. Silence is observed.
All stand when the Rector stands.

The Passion, John 19:31-42, concludes and is sung by the Cantor to a plainchant setting.

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

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

THE SERMON

All are seated for the sermon by the Reverend Matthew Hoxsie Mead, Rector.

THE SOLEMN COLLECTS

All stand. The Celebrant and the Deacon lead the Solemn Collects.

Celebrant 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.

Deacon Let us pray for the holy Catholic Church of Christ throughout the world;
For its unity in witness and service
For Michael, our presiding bishop, for all bishops and
other ministers and the people whom they serve
For Andrew, Allen, and Mary our own bishops, Matt our Bishop-elect,
and for all the clergy and 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.
Let us kneel in silent prayer.

All kneel and pray in silence.

Celebrant Please stand.
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.

***People* Amen.**

Deacon Let us pray for all nations and peoples of the earth, and for those in authority
among them;
For Joseph, the President of the United States
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.
Let us kneel in silent prayer.

All kneel and pray in silence.

Celebrant Please stand.
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.

***People* Amen.**

Deacon Let us pray for all who suffer and are afflicted in body or 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.
Let us kneel in silent prayer.

All kneel and pray in silence.

Celebrant Please stand.
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.

People **Amen.**

Deacon Let us pray for those 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 have persecuted others
That God will open their hearts to the truth,
and lead them to faith and obedience.
Let us kneel in silent prayer.

All kneel and pray in silence.

Celebrant Please stand.
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.

People **Amen.**

Deacon Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.
Let us kneel in silent prayer.

All kneel and pray in silence.

Celebrant Please stand.
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.

People Amen.

Deacon Let us kneel in prayer.

All kneel.

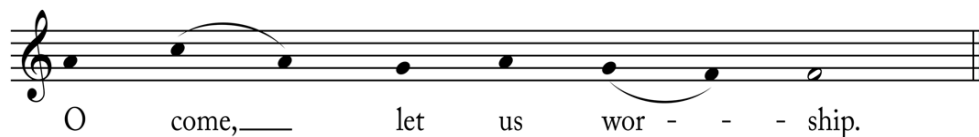
The Choir sings the anthem God So Loved the World by Bob Chilcott (b. 1955). Jeanmarie Lally is the soprano soloist. The Celebrant and two acolytes proceed to the narthex for the Showing of the Cross.

God so loved the world that he gave his only begotten son, that whoso believeth in him should not perish, but have everlasting life.
— John 3: 16

THE SHOWING OF THE CROSS

All stand when the Cantor sings the following verse.

Cantor Behold the wood of the cross whereon was hung the world's salvation.



The Cross is carried to the center of the Church. Lighted candles accompany the Cross. The preceding verse is sung a second time. The Cross is carried to the chancel of the Church where the Celebrant shows it to the people. Lighted candles are placed on the Altar. The preceding verse is sung a third time. The Cross is then placed at the foot of the altar.

The people kneel or sit. The choir sings Improperia (the Reproaches) by Tomás Luís de Victoria (c. 1548-1611) and Adoramus te, Christe by Giovanni Pierluigi da Palestrina (c. 1525-1594).

The people are invited, if they wish, to kneel at the communion rail or come up the cross to venerate it during the music.

Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.
O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.

<i>Agios o Theos.</i>	<i>Sanctus Deus.</i>	<i>Holy God.</i>
<i>Agios, ischyros.</i>	<i>Sanctus fortis.</i>	<i>Holy, mighty.</i>
<i>Agios, athanatos,</i>	<i>Sanctus et immortalis,</i>	<i>Holy immortal one,</i>
<i>eleison imas.</i>	<i>miserere nobis.</i>	<i>have mercy upon us.</i>

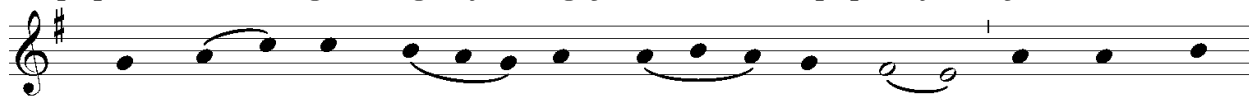
For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty, but you led your Savior to the cross.
Agios o Theos. Agios, ischyros. Agios, athanatos, eleison imas.

What more could I have done for you, and have not done?
 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 with a lance.
Agios o Theos. Agios, ischyros. Agios, athanatos, eleison imas.

Adoramus te, Christe,	<i>We adore you, O Christ,</i>
Et benedicimus tibi,	<i>And we bless you,</i>
Quia per sanctam crucem tuam	<i>Because by your holy cross</i>
Redimisti mundum.	<i>You have redeemed the world.</i>

PREPARATION OF THE HOLY TABLE (#162)

The people remain kneeling and sing the following hymn as the altar is prepared for Holy Communion.



1	The	roy	-	al	ban	-	ners	for	-	ward	go,	the	cross	shines
2	Ful	-	filled	is	all		that	Da	-	vid	told	in	true	pro -
3	O	tree	of	beau	-	ty,	tree	most	fair,			or -	dained	those
4	Blest	tree,	whose	cho	-	sen	branch	-	es	bore		the	wealth	that
5	O	cross,	our	one		re	-	li	-	ance,	hail!	Still	may	thy
6	To	thee,	e	-	ter	-	nal	Three		in	One,	let	hom	-
													age	



1 forth in mys - tic glow where he through whom our flesh
 2 phe - tic song of old; how God the na - tions' King
 3 ho - ly limbs to bear gone is thy shame, each crim -
 4 did the world re - store, the price which none but he
 5 power with us a - vail to save us sin - ners from
 6 meet by all be done; as by the cross thou dost

1 was made, in that same flesh our ran - som paid.
 2 should be, for God is reign - ing from the tree.
 3 soned bough pro - claims the King of glo - ry now.
 4 could pay to spoil the spoil - er of his prey.
 5 our sin, God's right - eous - ness for all to win.
 6 re - store so rule and guide us ev - er - more.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982
 Music: *Vexilla Regis prodeunt*, plainsong, Mode 1, Rome MS., 12th cent.

BEFORE RECEIVING HOLY COMMUNION

The people remain kneeling.

Deacon Let us confess our sins against God and our neighbor.

All 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.

Celebrant 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.

All Amen.

All 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 HOLY COMMUNION

The Celebrant says the following invitation.

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.

The people come forward to receive the Sacrament.

COMMUNION MOTET

During the ministration of Communion the choir sings the motet Salvator mundi, salva nos I by Thomas Tallis (c. 1505-1585).

Salvator mundi, salva nos,
qui per crucem et sanguinem redemisti nos,
auxiliare nobis, te deprecamur, Deus noster.

— *Antiphon for the Exaltation of the Holy Cross, Liber usualis*

*O Saviour of the World, [save us,]
who by thy cross and precious blood hast redeemed us.
Save us and help us, we humbly beseech Thee, O Lord.*

— *translation from the Book of Common Prayer (1662)*

POST COMMUNION HYMN (#172)

All stand and sing the hymn as the Sacrament is reserved, and the Eucharistic linens are removed.

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

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

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

Words: African-American spiritual

Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)

PRAYER AFTER COMMUNION

All remain standing.

Celebrant 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.

All **Amen.**

No blessing or dismissal is added. The people remain standing as the ministers exit.

*The Easter Triduum concludes tomorrow night
with the Easter Vigil at 7:30 PM.*

ABOUT THE MUSIC

Bob Chilcott (b. 1955) is one of the leading English composers of choral music working today and is Principal Guest Conductor of the BBC Singers. As a boy, Chilcott sang in the choir of King's College Cambridge under the direction of the legendary David Willcocks and he remained with the choir throughout his university years. In 1985, he joined The King's Singers, the a cappella men's touring ensemble formed in 1968 by six singers from King's College, and he sang as a tenor with that ensemble for 12 years. His award-winning arrangements for the King's Singers led to his career as a choral composer, which began in earnest in 1997. Chilcott's setting of John 3:16, *God so loved the world*, has become a favorite selection for our parish choir to sing.

Tómas Lúis de Victoria (c. 1548-1611), was the most famous Spanish composer of the sixteenth century. Born in Ávila, Victoria was educated as a choirboy in Ávila's cathedral. He is known to have been an accomplished organist at a very early age and seems to have had considerable success as a singer, as well, because in 1565, he was appointed the Cantor for the German College in Rome, which had been founded and directed by St. Ignatius Loyala in 1552 and where Giovanni Pierluigi da Palestrina was the *maestro di cappella* (choirmaster). When Palestrina returned to his previous position as director of the Julian choir in the Vatican at the church of St. John Lateran, the Episcopal seat of the Bishop of Rome, Victoria was appointed choirmaster of the college. In 1573, he was also appointed to serve as choirmaster and instructor in plainsong (Gregorian chant) for the Pontifical Seminary in Rome, which was at that time also under Jesuit control. In 1574, he was ordained a priest by the English-born Thomas Goldwell, Bishop of the St. Asaph diocese in Wales, who had rejected the English Reformation and was living, more or less, in exile in Rome. With Palestrina, who was most likely his teacher and mentor, Victoria is regarded as one of the greatest composers of the Roman Catholic counter-Reformation. In 1584, Victoria was appointed priest and choirmaster to the monastery of the Descalzas Reales in Madrid, when his friend and patroness the dowager empress Maria entered that monastery's cloistered life. He served as her chaplain. The choral responses in today's reading of the Passion Gospel are adapted from a Latin setting by Victoria.

The Reproaches for Good Friday, also known as the *Improperia*, are a devotional responsory developed by the ninth century Iberian hermit, hymnist, and later bishop, St. Prudentius, in his *Pontificale*. By the twelfth century, it was widely adopted throughout the Western Catholic world. An embellishment of the Greek *Trisagion*, it serves as an indictment for the ways sinners have rejected Christ's redemption and asks, in the Savior's voice, "what have I done to you and how have I offended you?" The traditional *Improperia* and that set by Tomás Luis de Victoria alternate the Greek "Agios O Theos" with its Latin translation "Sanctus Deus." We take the performing liberties of interpolating an English translation once in our repetition of this portion from the *Trisagion* and of singing the plainsong responses in English.

Giovanni Pierluigi da Palestrina (c. 1525-1594) was the definitive composer of the Roman Catholic Counter-Reformation in the 16th century. Born in Palestrina, near Rome, he was trained as a boy chorister in the Basilica of Santa Maria Maggiore. Influenced by the Netherlandish composers Guillaume Dufay and Josquin des Prez whose mastery of the polyphonic style and papal service had defined the height of Renaissance motet and mass composition, Palestrina responded to the demands of the Counter-Reformation to eschew elaborate, melismatic polyphony, for a clearer and less florid style of writing where the sacred text retained the central focus. The short Good Friday motet "*Adoramus te, Christ*" ("*We adore thee, O Christ*") attributed to Palestrina, is essentially an exquisite choral hymn setting of this traditional hymn for the veneration of the cross.

Thomas Tallis (c. 1505-1585) was, with his pupil William Byrd, the father of Anglican church music. Little is known of his early life, but he is thought to have been a boy chorister in the Royal Chapel. He was appointed organist of Dover Priory in 1532. After a sojourn in London, he was appointed to Waltham Abbey, not two years before its dissolution in 1540, under Henry VIII's program of dissolutions. Subsequently, he served at Canterbury Cathedral and then as a Gentleman of the Chapel Royal, appointed sometime around 1543. Although he remained an "unreformed" or recusant Roman Catholic throughout his life, Tallis managed to avoid religious controversies, and created the new style of English language Tudor polyphony that met the Reformation standards of choral music that could be "understood of the people."

Tallis set the Latin antiphon "*Savator mundi, salva nos*" ("*Savior of the world, save us*") as a sacred motet twice in his lifetime. Published in the first compendium of English church music the *Cantiones Sacrae* of 1575, which was jointly published by Tallis and Byrd under their exclusive patent royal to publish music in England, this first setting gives the petition "Savior of the world" a soaring melody developed in five-part counterpoint. Replete with the spicy unresolved dissonances known as "cross-relations" (in which one voice part will sing a chromatic alteration of a pitch simultaneously with or immediately following another voice), particularly at the word "redemisti" ("hast redeemed"), Tallis's setting paints a hopeful yet poignant picture of the crucifixion and its implications for the salvation of the world.



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The Holy Eucharist is celebrated on Sundays at 8 and 10 a.m.
Morning Prayer is read on, Tuesdays at 10:30 a.m. on Zoom

† A Parish of the Diocese of New York †

Christ Church

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