

THE EASTER TRIDUUM: MAUNDY THURSDAY

7:30 P.M., MARCH 28, 2024



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, including the washing of feet. Bread and wine are consecrated for the ministration of Holy Communion, both for Maundy Thursday and for the Good Friday Liturgy. At the end of the service, the Eucharist is reposed at the Bolton Chapel, the high altar is washed with wine and water, the sanctuary is stripped of all ornament and furnishing, and the cross is veiled. As much as possible, silence is observed after the liturgy. **On**

Good Friday, we celebrate the second of the great liturgies of the Easter Triduum, the Celebration of the Passion of the Lord. **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, our Administrator, Ms. Marie Main, or our Director of Children's Ministries, Evan Felicetti.

PROCESSIONAL HYMN (# 313)

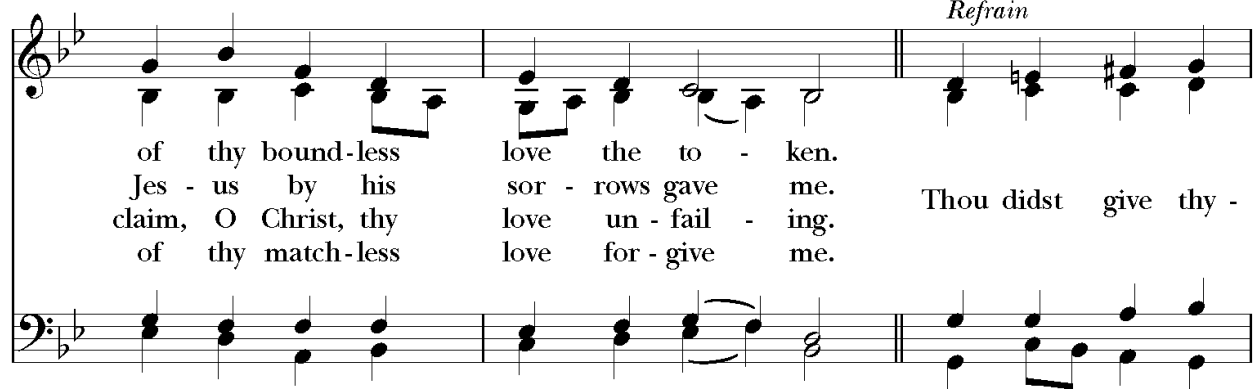
All stand and sing the hymn as the ministers enter.



1 Let thy Blood in mer - cy poured, let thy gra - cious
2 Thou didst die that I might live; bless - ed Lord, thou
3 By the thorns that crowned thy brow, by the spear-wound
4 Wilt thou own the gift I bring? All my pen - i -



Bo - dy bro - ken, be to me, O gra - cious Lord,
cam'st to save me; all that love of God could give
and the nail - ing, by the pain and death, I now
tence I give thee; thou art my ex - alt - ed King,



Refrain

of thy bound-less love the to - ken.
Jes - us by his sor - rows gave me. Thou didst give thy -
claim, O Christ, thy love un - fail - ing.
of thy match-less love for - give me.



self for me, now I give my - self to thee.

Words: Greek; tr. John Brownlie (1859–1925)

Music: *Jesus, meine Zuversicht*, melody Johann Cruger (1598–1662); harm. after *The Chorale Book for England*, 1863

OPENING ACCLAMATION

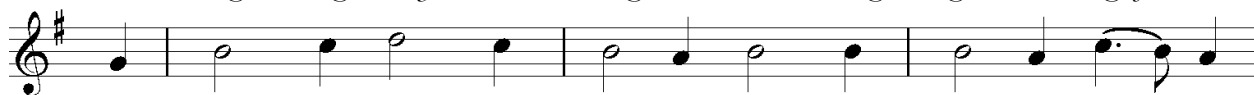
All remain standing.

Celebrant ✠ Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

SONG OF PRAISE (#421)

All remain standing and sing "Glory to God in the highest". Bells are rung throughout the Song of Praise.



1 All glo - ry be to God on high, and peace on earth from
2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
3 You on - ly are the Ho - ly One, who came for our sal -



hea - ven, and God's good will un - fail - ing - ly be
gave us, who for the world was sac - ri - ficed up -
va - tion, and on - ly you are God's true Son, who



to all peo - ple giv - en. We bless, we wor - ship you, we raise for
on the cross to save us; and, as you sit at God's right hand and
was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,



your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
we for judg - ment there must stand, have mer - cy, Lord, up - on us.
with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

Words: Nikolaus Decius (1490?-1541); tr. F. Bland Tucker (1895-1984), rev.; para. of *Gloria in excelsis*

Music: *Allein Gott in der Höh*, melody att. Nikolaus Decius (1490?-1541); harm. Hieronymus Praetorius (1560?-1629)

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All Amen

THE FIRST LESSON: EXODUS 12:1-14

All are seated as the lesson is read.

Reader

A reading from the Book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. [Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.] This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.

People

Thanks be to God.

PSALM 116: 1, 10-17, *Dilexi, Quoniam*

All remain seated. The choir sings the Psalm to an Anglican Chant by Percy Bucke (1871-1947).

- 1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.
- 10 How shall I repay the Lord *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the Lord.
- 12 I will fulfill my vows to the Lord *
in the presence of all his people.
- 13 Precious in the sight of the Lord *
is the death of his servants.
- 14 O Lord, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.
- 16 I will fulfill my vows to the Lord *
in the presence of all his people,
- 17 In the courts of the Lord's house, *
in the midst of you, O Jerusalem.

THE SECOND LESSON: 1 CORINTHIANS 11:23-26

All remain seated as the lesson is read.

Reader

A Reading from the First Letter of Paul to the Corinthians.

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (# 581)

All stand and sing the hymn.

1 Where char - i - ty and love pre - vail there God is ev - er found;
2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
3 For - give we now each o - ther's faults as we our faults con - fess;
4 Let strife a - mong us be un - known, let all con - ten - tion cease;
5 Let us re - call that in our midst dwells God's be - got - ten Son;

1 brought here to - geth - er by Christ's love by love are we thus bound.
2 let us with heart and mind and strength now love him in re - turn.
3 and let us love each o - ther well in Chris-tian ho - li - ness.
4 be his the glo - ry that we seek, be ours his ho - ly peace.
5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed
if honored be God's Name;
our common life embraces all
whose Father is the same.

Words: Latin; tr. J. Clifford Evers (b. 1916)

Music: *Cheshire*, melody and bass from *The Whole Booke of Psalmes*, 1592, alt.; harm. *Hymns III*, 1979

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THE HOLY GOSPEL: JOHN 13:1-17, 31B-35

All remain standing for the Gospel.

Deacon ✠ The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

Deacon Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

SERMON

All are seated for the sermon by Deacon Chisara Alimole

THE WASHING OF FEET

All stand. After the address, all are invited to participate in the foot washing.

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servant we are by following the example of our Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

All are invited to participate in the Washing of Feet, please come forward to either Station 1 or Station 2.

- ***Station 1: The Station on the Pulpit Side***

Those who come forward first sit to have their feet washed, and then kneel to wash the feet of the next person. After being washed and washing, please be seated.

- ***Station 2: The Station on the Lectern Side***

Those who come forward have their feet washed by one of the clergy members. After being washed, please be seated.

The choir sings the anthem A new commandment by Richard Shephard (1949-2021)

A new commandment I give unto you, that you love one another as I have loved you.
By this shall all men know that you are my disciples if you have love for one another.
– John 13: 34-35

All join in singing the hymn Jesu, Jesu, fill us with your love (#602, vs. 1-3)

Chorus

Je - su, Je - su, fill us with your love, show
us how to serve the neigh-bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their
2 Neigh - bors are rich___ and poor, neigh-bors are black___ and
3 These are the ones we should serve, these are the ones we should

Repeat Chorus

feet, Mas - ter who acts as a slave to them.
white, neigh-bors are near - by and far a - way.
love. All___ are neigh-bors to us and you.

Words: Ghanaian; tr. Thomas Stephenson Colvin (1925-2000), alt.

Music: *Chereponi [Jesu, Jesu]*, Ghanaian folk song, adapt. Thomas Sevenson Colvin (1925-2000)

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The choir sings the anthem Litany: Drop, drop slow tears *by William Walton (1902-1983)*

Drop, drop, slow tears,	Cease not, wet eyes,
And bathe those beauteous feet	His mercy to entreat;
Which brought from Heaven	To cry for vengeance
The news and Prince of Peace.	Sin doth never cease.

In your deep floods
Drown all my faults and fears;
Nor let His eye
See sin, but through my tears.

– Phineas Fletcher (1582-1650)

The choir sings the motet *Ubi caritas et amor* by Ola Gjeilo (b. 1978).

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsulemus et in ipso jucundemur
Timeamus et amemus Deum vivum.
Et ex corde diligamus nos sincero. Amen.

*Where charity and love are, God is there.
The love of Christ has gathered us together.
Let us rejoice and be glad in it.
Let us revere and love the living God.
And from a sincere heart let us love one another.
Amen.*

– Gregorian antiphon for the Footwashing

If the foot washing is still ongoing, then the hymn *Father, we thank thee who hast planted* (#302) is sung by all.

1 Fa - ther, we thank thee who hast plant - ed thy ho - ly Name with -
2 Watch o'er thy Church, O Lord, in mer - cy, save it from e - vil,

in our hearts. Know - ledge and faith and life im - mor - tal Je - sus thy
guard it still, per - fect it in thy love, u - nite it, cleansed and con -

Son to us im - parts. Thou, Lord, didst make all for thy plea - sure,
formed un - to thy will. As grain, once scat - tered on the hill - sides,

didst give us food for all our days, giving in Christ the
 was in this broken bread made one, so from all lands thy
 Bread e - ter - nal; thine is the power, be thine the praise.
 Church be gath - ered in - to thy king - dom by thy Son.

Words: Greek, ca. 110; tr. F. Bland Tucker (1895-1984), rev.
 Music: *Rendez à Dieu*, melody and harm. att. Louis Bourgeois (1510?-1561?)

THE PRAYERS OF THE PEOPLE (FORM VI)

All stand as a reader bids the prayers.

Reader For all people in their daily life and work;

***People* For our families, friends, and neighbors, and for those who are alone.**

Reader For this community, the nation, and the world;

***People* For all who work for justice, freedom, and peace.**

Reader For the just and proper use of your creation;

***People* For the victims of hunger, fear, injustice, and oppression.**

Reader For all who are in danger, sorrow, or any kind of trouble;

***People* For those who minister to the sick, the friendless, and the needy.**

Reader For the peace and unity of the Church of God;

***People* For all who proclaim the Gospel, and all who seek the Truth.**

Reader For Michael our Presiding Bishop, for Andrew, Allen, and Mary our Bishops, for Matt our Bishop-elect, for our Rector, Matt, and our Deacon Chisara, and for all bishops and other ministers;

***People* For all who serve God in his Church.**

Reader Let us pray for our own needs and those of others.

Silence is observed. The people may add their own petitions.

Celebrant O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever.

All Amen.

THE PEACE

All stand for the Peace.

Celebrant The Peace of the Lord be always with you.

People And also with you.

Then the ministers and people greet one another in the name of the Lord.



WELCOME & OFFERTORY SENTENCE

All are seated for a brief welcome and announcements from Father Matthew Mead. The announcements conclude with the following or some other offertory sentence. I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.



ANTHEM AT THE OFFERTORY

The choir sings the anthem Greater love hath no man by John Ireland (1879-1962). Jeanmarie Lally is the soprano soloist and Simon Cram is the baritone soloist.

Many waters cannot quench Love, neither can the floods drown it. Love is strong as death. Greater Love hath no man than this, that a man lay down his life for his friends. Who His own Self bare our sins in His own Body on the tree, that we, being dead to sins, should live unto righteousness. Ye are wash'd, ye are sanctified, ye are justified, in the Name of the Lord Jesus; Ye are a chosen generation, a royal priesthood, a holy nation, That ye should shew forth the praises of Him Who hath call'd you out of darkness into His marvellous light. I beseech you, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy acceptable unto God, which is your reasonable service.

– Song of Solomon 8:8, John 15: 13, I Peter 2:24, I Corinthians 6: 11b;
I Peter 2:9, Romans 12: 1 (KJV)

OFFERTORY HYMN (#325)

All stand and sing the hymn as an offering is brought to the altar and blessed.

- 1 Let us break bread together on our knees;
When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.

- 2 Let us drink wine together on our knees;
When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.

- 3 Let us praise God together on our knees;
When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.

Words: Traditional

Music: *Let us break bread*, Afro-American spiritual; arr. David Hurd (b. 1950); choral arrangement by Jeffrey Hoffman (b. 1970)

THE GREAT THANKSGIVING

All remain standing.

The musical notation consists of seven staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant, and the subsequent six staves are for the People. The lyrics are: Celebrant: The Lord be with you. People: And al - so with you. Celebrant: Lift up your hearts. People: We lift them to the Lord. Celebrant: Let us give thanks to the Lord our God. People: It is right to give God thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our Lord; Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All sing "Holy, holy, holy" (#S 114)

Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
- ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)
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The people stand or kneel.

Celebrant Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

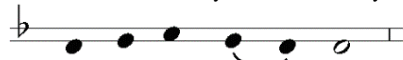
Celebrant There-fore we proclaim the myst-er-y of faith:
People Christ has died. Christ is ris-en. Christ will come a-gain.

Celebrant

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

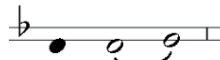
Sanctify ✠ us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By ✠ him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father,



Celebrant

now and for ev - er.



People

A - men.

Celebrant

All

And now, as our Savior Christ hath taught us, we are bold to say,

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,

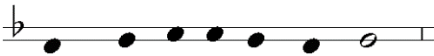
for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence is observed.

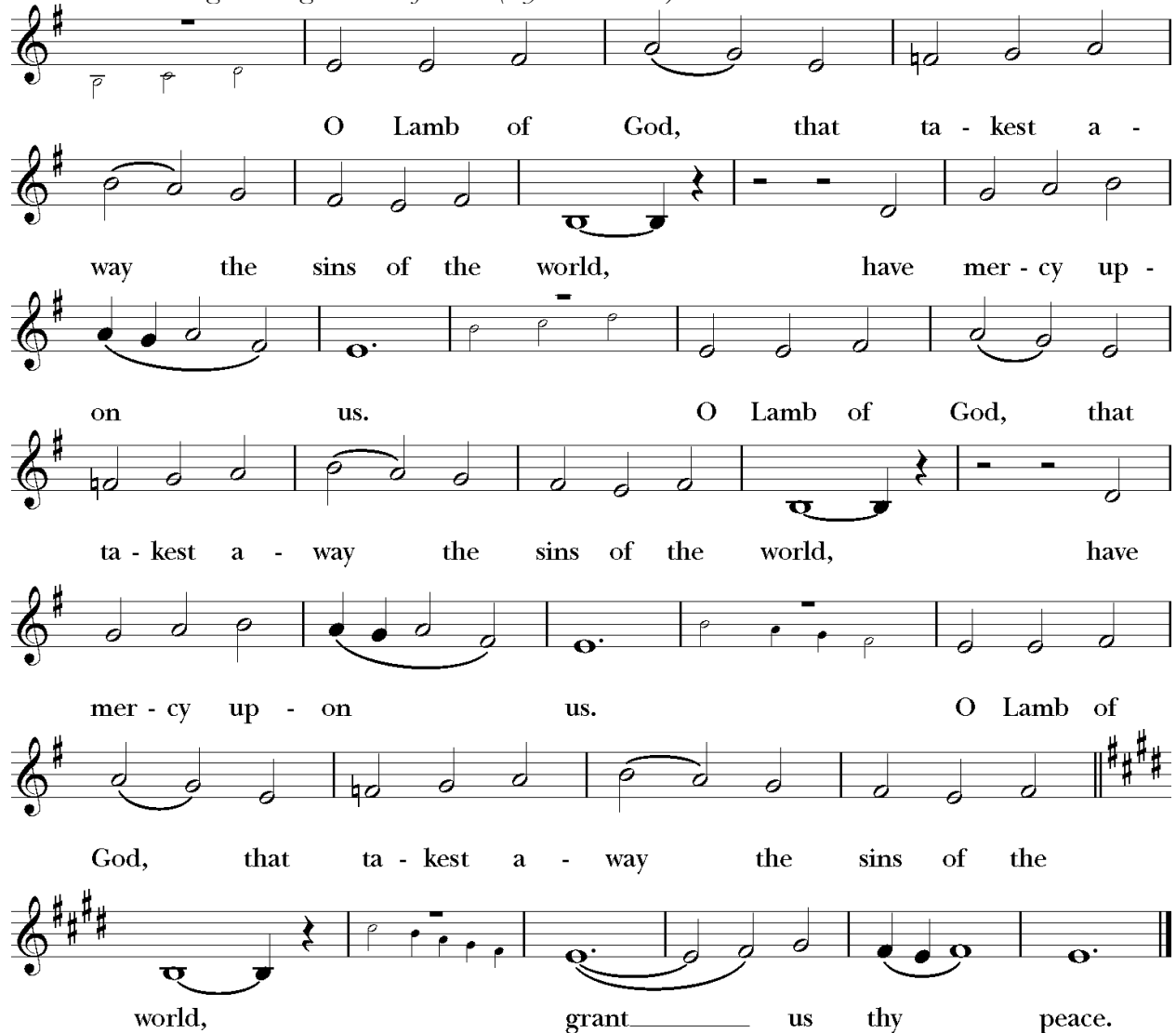


Celebrant Christ our Pass-ov-er is sac-ri-ficed for us;



People There-fore let us keep the feast.

All remain standing and sing "Lamb of God" (Hymn #S 158)



O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God, that
ta - kest a - way the sins of the world, have
mer - cy up - on us. O Lamb of
God, that ta - kest a - way the sins of the
world, grant us thy peace.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)
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INVITATION TO HOLY COMMUNION

The Celebrant invites the people to receive the Holy Communion saying the following or some other invitation.

Celebrant 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.

All baptized persons, including children, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ. Persons who do not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing (cross your arms over your chest to indicate that you want a blessing and not Holy Communion).

COMMUNION MOTET

The choir sings the motet Ave verum corpus by Wolfgang Amadeus Mozart (1756-1791).

Ave, verum corpus
natum de Maria Virgine:
vere passum, immolatum
in cruce pro homine:

cuius latus perforatum
unda fluxit et sanguine:
esto nobis praegustatum,
in mortis examine.

*Hail, true body
born of the Virgin Mary:
Thou who has suffered and wast sacrificed
on the cross for the sake of mankind:*

*Thou from whose pierced side
flowed blood and water:
Be thou a foretaste for us
in the trials of death.*

– 14th century Latin hymn, attributed to Innocent VI (d. 1362), *Liber usualis*, translation by Jeffrey Hoffman (b. 1970)

POSTCOMMUNION PRAYER

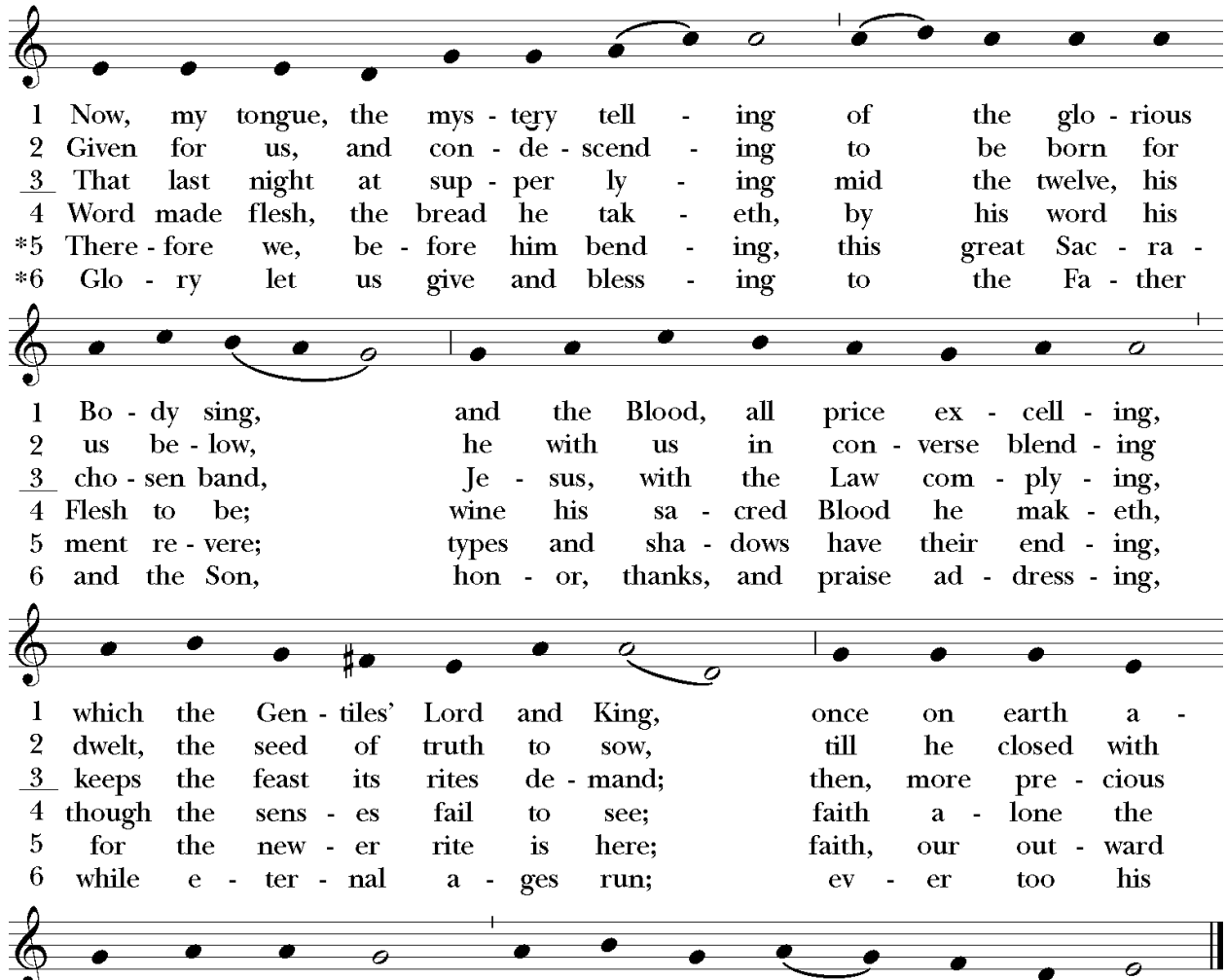
All kneel, as you are able, for the Postcommunion Prayer.

Celebrant Let us pray.

All **Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

RESERVATION OF THE BLESSED SACRAMENT (#329)

All remain kneeling and sing the hymn; the Clergy take the reserve Sacrament to the Altar of Repose, as the choir processes to the Bell Tower.



1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 *6 Glo - ry let us give and bless - ing to the Fa - ther

1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,

1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his

1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Words: Att. St. Thomas Aquinas (1225?-1274); ver. *Hymnal* 1940, rev.

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941)

WASHING OF THE ALTAR & STRIPPING OF THE SANCTUARY

The Reader will read selections from the Book of Lamentations. The people remain kneeling or seated while the altar linens and frontal are removed and the altar is washed with water and wine. After the altar is washed, the other furnishings from the church are veiled or removed.

How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave. Bitterly she weeps at night, tears are upon her cheeks. Among all her lovers there is none to comfort her. All her friends have betrayed her; they have become her enemies. After affliction and harsh labor, Judah has gone into exile. She dwells among the nations; she finds no resting place. All who pursue her have overtaken her in the midst of her distress. The roads to Zion mourn, for no one comes to her appointed feasts. All her gateways are desolate, her priests groan, her maidens grieve, and she is in bitter anguish. All the splendor has departed from the Daughter of Zion. In the days of her affliction and wandering Jerusalem remembers all the treasures that were hers in days of old. All who honored her despise her, for they have seen her nakedness; she herself groans and turns away. Her fall was astounding; there was none to comfort her. Zion stretches out her hands, but there is no one to comfort her. How the gold has lost its luster, the fine gold become dull! The sacred gems are scattered at the head of every street. How the precious sons of Zion, once worth their weight in gold, are now considered as pots of clay, the work of a potter's hands! Their princes were brighter than snow and whiter than milk, their bodies more ruddy than rubies, their appearance like sapphires. But now they are blacker than soot; they are not recognized in the streets. Their skin has shriveled on their bones; it has become as dry as a stick. They are so defiled with blood that no one dares to touch their garments. "Go away! You are unclean!" men cry to them. "Away! Away! Don't touch us!" All who pass your way clap their hands at you; they scoff and shake their heads at the Daughter of Jerusalem: "Is this the city that was called the perfection of beauty, the joy of the whole earth?" What can I say for you? With what can I compare you, O Daughter of Jerusalem? To what can I liken you, that I may comfort you, O Virgin Daughter of Zion? Your wound is as deep as the sea. Who can heal you? "Look, O LORD, on my affliction, for the enemy has triumphed. Look, O LORD, and consider, for I am despised. Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me, that the LORD brought on me in the day of his fierce anger? This is why I weep and my eyes overflow with tears. No one is near to comfort me, no one to restore my spirit."

Remember, O LORD, what has happened to us; look, and see our disgrace. Those who pursue us are at our heels; we are weary and find no rest. Our skin is hot as an oven, feverish from hunger. Joy is gone from our hearts; our dancing has turned to mourning. The crown has fallen from our head. I am the man who has seen affliction by the rod of his wrath. He has driven me away and made me walk in darkness rather than light; indeed, he has turned his hand against me again and again, all day long. He has made my skin and my flesh grow old and has broken my bones. He has besieged me and surrounded me with bitterness and hardship. He has made me dwell in darkness like those

long dead. He has walled me in so I cannot escape; he has weighed me down with chains. Even when I call out or cry for help, he shuts out my prayer. He has barred my way with blocks of stone; he has made my paths crooked. Like a bear lying in wait, like a lion in hiding, he dragged me from the path and mangled me and left me without help. He drew his bow and made me the target for his arrows. He pierced my heart with arrows from his quiver. I became the laughingstock of all my people; they mock me in song all day long. He has filled me with bitter herbs and sated me with gall. He has broken my teeth with gravel; he has trampled me in the dust. I have been deprived of peace; I have forgotten what prosperity is. So I say, "My splendor is gone and all that I had hoped from the LORD." I remember my affliction and my wandering, the bitterness and the gall. I well remember them, and my soul is downcast within me.

Yet this I call to mind and therefore I have hope: Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, "The LORD is my portion; therefore I will wait for him." The LORD is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the LORD. It is good for a man to bear the yoke while he is young. Let him sit alone in silence, for the LORD has laid it on him. Let him bury his face in the dust-- there may yet be hope. Let him offer his cheek to one who would strike him, and let him be filled with disgrace. For men are not cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. For he does not willingly bring affliction or grief to the children of men. To crush underfoot all prisoners in the land, to deny a man his rights before the Most High, to deprive a man of justice--would not the Lord see such things? Streams of tears flow from my eyes because my people are destroyed. My eyes will flow unceasingly, without relief, until the LORD looks down from heaven and sees. Those who were my enemies without cause hunted me like a bird. They tried to end my life in a pit and threw stones at me; the waters closed over my head, and I thought I was about to be cut off. I called on your name, O LORD, from the depths of the pit. You heard my plea: "Do not close your ears to my cry for relief." You came near when I called you, and you said, "Do not fear." O Lord, you took up my case; you redeemed my life. You have seen, O LORD, the wrong done to me. Uphold my cause!

Rejoice and be glad, O Daughter of Zion, your punishment will end; he will not prolong your exile. You, O LORD, reign forever; your throne endures from generation to generation.

THE WATCH BEFORE THE SACRAMENT

The Choir leads the Taizé chant.

The musical score consists of two systems of staves. Each system has a treble clef staff on top and a bass clef staff on the bottom. The music is in a 4/4 time signature with a key signature of one flat (B-flat). The lyrics are written below the notes. The first system of music covers the lyrics: "Stay with me, re - main here with me, watch — and". The second system covers the lyrics: "pray, — watch and pray. —". The music features a mix of quarter, eighth, and half notes, with some rests and ties.

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Silence is observed at the Church as much as possible until the Good Friday Liturgy. The Blessed Sacrament is reposed until the Good Friday Liturgy. You are invited to come and spend time in the church tonight and tomorrow as you are able. The church will be open until midnight.

* * * * *

The Easter Triduum continues tomorrow at 12:00 PM with the Good Friday Liturgy

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ABOUT THE MUSIC

Richard Shephard (1949-2021) was among the most prolific composers of Anglican music in his lifetime. Trained as a boy chorister at Gloucester Cathedral under Herbert Sumsion, he studied at Corpus Christi College, Cambridge with David Willcocks, Hugh MacDonald, and Alan Ridout. Over a long performing career, Shephard served as lay vicar (professional chorister) at Salisbury Cathedral, and conductor of the Salisbury Grand Opera and the Salisbury Orchestral Society, and later as Chamberlain at York Minster, while simultaneously cultivating a long and distinguished career in education, first as headmaster at Godolphin School, then as Deputy Head at Salisbury Cathedral

School, before becoming Headmaster of the York Minster School, and ultimately serving as the Director of Development there. A Fellow of the Royal School of Church Music, he also served as a Visiting Fellow in Music at York University and as Visiting Professor in Church Music at the University of the South in Sewanee, Tennessee. Shephard's short, melodious setting of the *Mandatum* ("A new commandment") is a perennial favorite here at Christ Church.

English composer **William Turner Walton** (1902-1983) is best known for his film scores for Lawrence Olivier's Shakespeare films and for his two coronation marches *Crown Imperial* and *Orb and Sceptre*, composed for the coronations of King George VI and for Queen Elizabeth II, respectively. Walton was born in the town of Oldham in the county of Lancashire. The son of a professional bass-baritone cum church organist, Charles Walton, and his wife Louisa Mary Turner, who was an amateur contralto, Walton sang as a boy in his father's choir at St. John's Church in Oldham and learned to play the piano and the violin. By the age of ten, recognition of his considerable talent led to his becoming a probationer at Christ Church Cathedral School in Oxford. At the outbreak of World War I in 1914, as his father's voice studio declined and the family became unable to afford tuition, Walton faced the very real prospect of having to return to Oldham to seek employment in a factory or shop. Dr. Thomas Strong, the Dean of the cathedral intervened: he had showed a couple of young William's early anthem compositions to Charles H. H. Parry who told him "There's a lot in this chap, you must keep an eye on him!" Walton later recalled that his impetus for beginning to compose at such a young age was that "I must make myself interesting somehow or when my voice breaks, I'll be sent home..." So Walton stayed in Oxford and went on to New College after he finished at the cathedral school.

As a 16-year-old undergraduate (one of the youngest ever) in 1918, Walton began composing a piano quartet which caught the attention of his classmate Sacherval Sitwell. Sitwell soon introduced him to his older brother Oliver and their sister Edith. After Walton failed his exams at Oxford, the Sitwells invited him to move to London to live with them, where they were fixtures in the cultural life of the 1920s. Walton's collaboration with Edith Sitwell, *Façade*, caused somewhat of a public scandal for the mode of performance (Edith recited her poems through a megaphone jutting out of a painted curtain, while five instrumentalists played music Walton had composed to accompany them), but established Walton's reputation as the premiere young English composer. He composed chamber music, two symphonies, an opera, *Troilus and Cressida*, and many anthems throughout his long career. Walton's setting of Phineas Fletcher's poem *Drop, drop, slow tears* – a meditation on the anointing of Jesus's feet as recorded in the gospels – is a highly expressive choral hymn.

Ola Gjeilo (b. 1978) was born and brought up in Skui, Norway. At five years of age, he began playing piano by ear and learnt to read music at the age of seven. As a child, he studied with Norwegian composer Wolfgang Plagge. Internationally educated, he spent two years at the Norwegian Academy of Music, a year at the Juilliard School in New York, and two years at the Royal College of Music in London, where he earned his Bachelor of Music degree in composition. In 2006, he earned a Master of Music degree from the Juilliard School. He has established himself among the foremost composers of choral music working today, is recorded exclusively on Decca Records, and is composer-in-residence for Distinguished Concerts International New York. Gjeilo's 2001 motet *Ubi Caritas* is dedicated to Lone Larsen and Voces Nordicae. It has become one of his most popularly performed works after receiving its North American premier at the 2007 ACDA National Convention, by Larsen and Voces Nordicae. Like other popular settings of this text, the piece is written with Gregorian chant in mind, but unlike other settings, the melody is an original one, not an existing Gregorian melody.

John Ireland (1879-1962) was born in Bowdon, Cheshire, the youngest of five children born to the newspaper publisher Alexander Ireland and his second wife Annie. Alexander Ireland was 70 years old when John was born, and died while John was still a teen. John Ireland entered the Royal College of Music in 1893, where he studied piano with Frederic Cliffe, organ with Walter Parratt, and composition with Charles Villiers Stanford. In 1896, he was appointed sub-organist to Sir Walter Alcock at London's Holy Trinity Church, and in 1904 he became the organist and choirmaster for St. Luke's Church in Chelsea, where he served until 1926. In 1923, he joined the faculty of the Royal College of Music. As a composer, Ireland received international acclaim for his *Violin Sonata No. 1* in 1909, and thereafter composed steadily throughout his lifetime. Influenced by Debussy, Ravel, Stravinsky, and Bartók, he developed a style of English Impressionism, which favored smaller forms and chamber ensembles over large scale symphonic works. Ireland wrote many songs and much choral music, but is perhaps best-remembered for his hymn-tune *Love Unknown*, to which the hymn "My song is love unknown" is most often sung. "*Greater love hath no man*" is probably his best-known and most-loved choral anthem, setting texts selected from the Song of Solomon, the gospel of John, and the epistles of Peter and Paul to glorious effect.

Johannes Chrysostomus Wolfgangus Theophilus Mozart (1756-1791) – known today as Wolfgang Amadeus Mozart – was born on the 27th of January in Salzburg, and baptized the following day in that city's Cathedral of St. Rupert. His father, Leopold, hailed from Augsburg in Germany and was employed as a violinist in the court of Count Leopold, who then ruled the principality and archbishopric of Salzburg. Although he was often stifled by the conservatism of his hometown and eventually moved to Vienna, Mozart was an erstwhile employee of the Salzburg court and wrote a number of sacred works to be performed at its cathedral. The motet *Ave verum corpus* dates from 1791, the same year in which Mozart met his untimely end. Composed for Anton Stoll, the church organist at the Church of St. Stephan in the spa resort village of Baden bei Wien (16 miles outside of Vienna), where Mozart was visiting his pregnant wife Costanze during the composition of his opera *Die Zauberflöte* (*The Magic Flute*), this motet was originally scored for SATB choir singing *sotto voce* (*covered voice*) and accompanied by strings with organ continuo. Completed on June 17, it is a simple and sublime motet for the Feast of Corpus Christi, and has been a staple of the choral repertoire since its first performance ostensibly in Baden bei Wien on June 23 of that same year: on the feast of Corpus Christi (the Body and Blood of Christ).



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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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