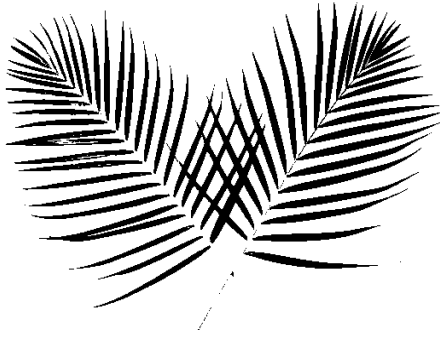




THE SUNDAY OF THE PASSION: PALM SUNDAY 10:00 A.M., MARCH 24, 2024



The Sunday of the Passion was the Church's first "Good Friday." This celebration continues to this day. Since the fourth century the Church has also celebrated the triumphal entry of Jesus into Jerusalem on the Sunday before he was crucified. In the Episcopal Church this day is known as "The Sunday of the Passion: Palm Sunday." The liturgy this morning recalls both the final entrance of Jesus into Jerusalem and his death on the cross and burial. Following the Blessing of Palms, the congregation processes into the church where the Passion is celebrated at the Holy Eucharist. The Sunday of the Passion begins Holy Week, which culminates in the Easter Triduum.

Today Christian communities begin to prepare in earnest for

the celebration of Easter. At sunset on Thursday of this week the Church concludes our season of preparation, Lent, and enters its most sacred days, the Easter Triduum (TRIH-djoo-um – "Three Days"). The Easter Triduum, the celebration of the Lord's Passover, is the center of the Church's life. The service is from the red Book of Common Prayer 1979.

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.



THE GATHERING & PALM GOSPEL: MARK 11:1-11

Weather permitting, all gather on the lawn below the Garden of Resurrection. In the event of inclement weather, all gather in the Parish Hall.

Celebrant Dear Friends in Christ, during Lent we have been preparing by works of charity and self-sacrifice for the celebration of our Lord's paschal mystery. Today we come together to begin this solemn celebration in union with the whole Church throughout the world. Christ entered in triumph into his own city, to complete his work as our Messiah: to suffer, to die, and to rise again. Let us remember with devotion this entry which began his saving work and follow him with a lively faith. United with him in his suffering on the cross, may we share his resurrection and new life.

Celebrant Blessed is the King who comes in the name of the Lord.

People Peace in heaven and glory in the highest.

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

All Amen.

All remain standing. The account of the Lord's entrance into Jerusalem is proclaimed.

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

People Glory be to thee, O Lord.

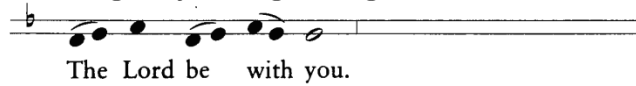
Deacon When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

The Gospel of the Lord.

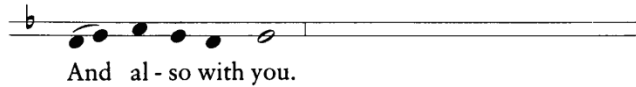
People Praise to you, Lord Christ.

BLESSING OVER THE BRANCHES

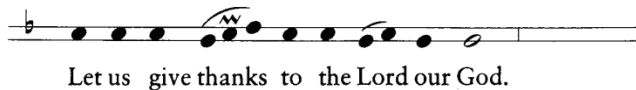
The Celebrant then sings the following blessing.



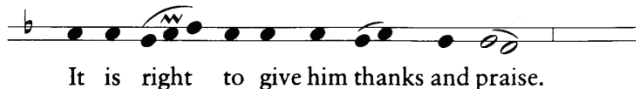
People



Celebrant



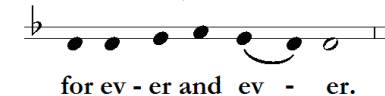
People



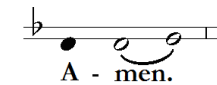
Celebrant

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory; and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit,

Celebrant



People



The Celebrant sprinkles the branches with holy water. The choir sings Hosanna to the Son of David by Arthur Hutchings (1906-1989) as the palms are distributed.

Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

– Matthew 21:9

When the Palms have been distributed and the choir has finished singing the Deacon bids the Procession.

Deacon Let us go forth in peace.

People In the name of Christ. Amen.

ORDER OF PROCESSION

- 1) Verger
- 2) First Cross, Acolytes & Banner
- 3) Choir
- 4) Second Cross & Clergy
- 5) Congregation

PROCESSION TO THE OLD NARTHEX

The Procession moves to the Church Door while the congregation sings the hymn.

1 Ride on! ride on in ma - jes - ty! Hark!
2 Ride on! ride on in ma - jes - ty! In
3 Ride on! ride on in ma - jes - ty! The
4 Ride on! ride on in ma - jes - ty! Thy
5 Ride on! ride on in ma - jes - ty! In

1 all the tribes ho - san - na cry; thy hum - ble beast pur -
2 low - ly pomp ride on to die; O Christ, thy tri - umphs
3 an - gel ar - mies of the sky look down with sad and
4 last and fierc - est strife is nigh; the Fa - ther on his
5 low - ly pomp ride on to die; bow thy meek head to

1 sues his road with palms and scat - tered gar - ments strowed.
2 now be - gin o'er cap - tive death and con - quered sin.
3 won - dering eyes to see the ap - proach - ing sac - ri - fice.
4 sap - phire throne ex - pects his own a - noint - ed Son.
5 mor - tal pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868); alt.

Music: *Winchester New*, melody from *Musicalisches Hand-Buch*, 1690; harm. William Henry Monk (1823-1889), alt.

PLEASE DO NOT YET GO INTO THE CHURCH

PLEASE DO NOT YET GO INTO THE CHURCH

PRAYERS AT THE ENTRANCE TO THE CHURCH

The following sentences from Psalm 24 are said responsively.

Celebrant Lift up your heads, O gates; lift them high, O everlasting doors;
People **And the King of glory shall come in.**

Then the Celebrant prays the following prayer.

Celebrant Let us pray.
Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it to be none other than the way of life and peace; through Jesus Christ your Son our Lord.

All **Amen.**

THE PEOPLE NOW ENTER THE CHURCH THROUGH THE MAIN NARTHEX.

As the congregation processes into the church and the people find their places, the organist plays Fantasia super: "Valet will ich dir geben," BWV 735 by Johann Sebastian Bach (1685-1750). The Choir and clergy will enter via the Old Narthex.

ORDER OF ENTRY VIA THE MAIN NARTHEX (**RED DOORS**)

- 1) Christ the Redeemer Banner & Acolytes
- 2) Congregation

ORDER OF ENTRY VIA THE OLD NARTHEX (**BLACK DOORS**)

- 1) Verger
- 2) Processional Cross & Acolytes
- 3) Choir
- 4) Clergy

PROCESSIONAL HYMN (#154)

All stand and sing the hymn during the Procession as the Choir and Clergy move to their places.

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain



1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

Words: Theodulph of Orleans (*d.* 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889), Alternate harmonization and descant by Jeffrey Hoffman (*b.* 1970)

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen**

THE FIRST LESSON: ISAIAH 50:4-9A

All are seated as the lesson is read.

Reader A reading from the Book of Isaiah

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?


The Word of the Lord.

People **Thanks be to God.**

PSALM 31:9-16

All remain seated as the choir sings the Psalm to a plainsong, Mode 2 setting.

Antiphon

Mode 2 
Have mer - cy on me, O God.

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford, Church Publishing Incorporated

- 9 Have mercy on me, O Lord, I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.
- 10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed. **Antiphon.**
- 11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot. **Antiphon.**
- 13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.
- 14 But as for me, I have trusted in you, O Lord. *
I have said, "You are my God. **Antiphon.**
- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me." **Antiphon.**

THE SECOND LESSON: PHILIPPIANS 2:5-11

All remain seated as the lesson is read.

Reader

A Reading from the Letter of Paul to the Philippians

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (#167)

All stand and sing the hymn.

1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

Words: Cecil Frances Alexander (1818-1895), alt.

Music: *Horsley*, William Horsley (1774-1858); last verse alternate harmonization by Noel Rawsthorne (1929-2019)

THE HOLY GOSPEL: THE PASSION ACCORDING TO MARK

The Passion, Mark 14:1-15:47, is read by a narrator. The people take the part of the Crowd, as noted in the text, other parts have been assigned. The people are seated until the arrival at Golgotha is narrated.

The Passion of our Lord Jesus Christ according to Mark. Individual Parts have been assigned. The congregation takes the part of the crowd or large groups. Please... Please try speak slowly and with one voice. One pronunciation note: the word "Prophecy" (with an "s") is a verb and rhymes with "Testify".

Please be seated.

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people."

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

People

**"Why was the ointment wasted in this way?
For this ointment could have been sold
for more than three hundred denarii,
and the money given to the poor."**

And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him,

and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” So when he came, he went up to him at once and said, “Rabbi!” and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

People **“We heard him say,
‘I will destroy this temple that is made with hands,
and in three days I will build another,
not made with hands.’”**

But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” Jesus said, “I am; and ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

People **“Prophesy!”** *(Pronunciation Note: this word rhymes with “testify”)*

The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter,

People **"Certainly you are one of them;
for you are a Galilean."**

But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back,

People **"Crucify him!"**

Pilate asked them, "Why, what evil has he done?" But they shouted all the more,

People **"Crucify him!"**

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him

in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

People **“Hail, King of the Jews!”**

They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

All Stand.

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

People **“Aha!
You who would destroy the temple
and build it in three days,
save yourself,
and come down from the cross!”**

In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion,

who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

All kneel and pray in silence.
All stand when the Narrator stands.

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

HOMILY

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

THE PEACE

All stand.

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. 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 Let this mind be in you by Lee Hoiby (1926-2011).



Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow; of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

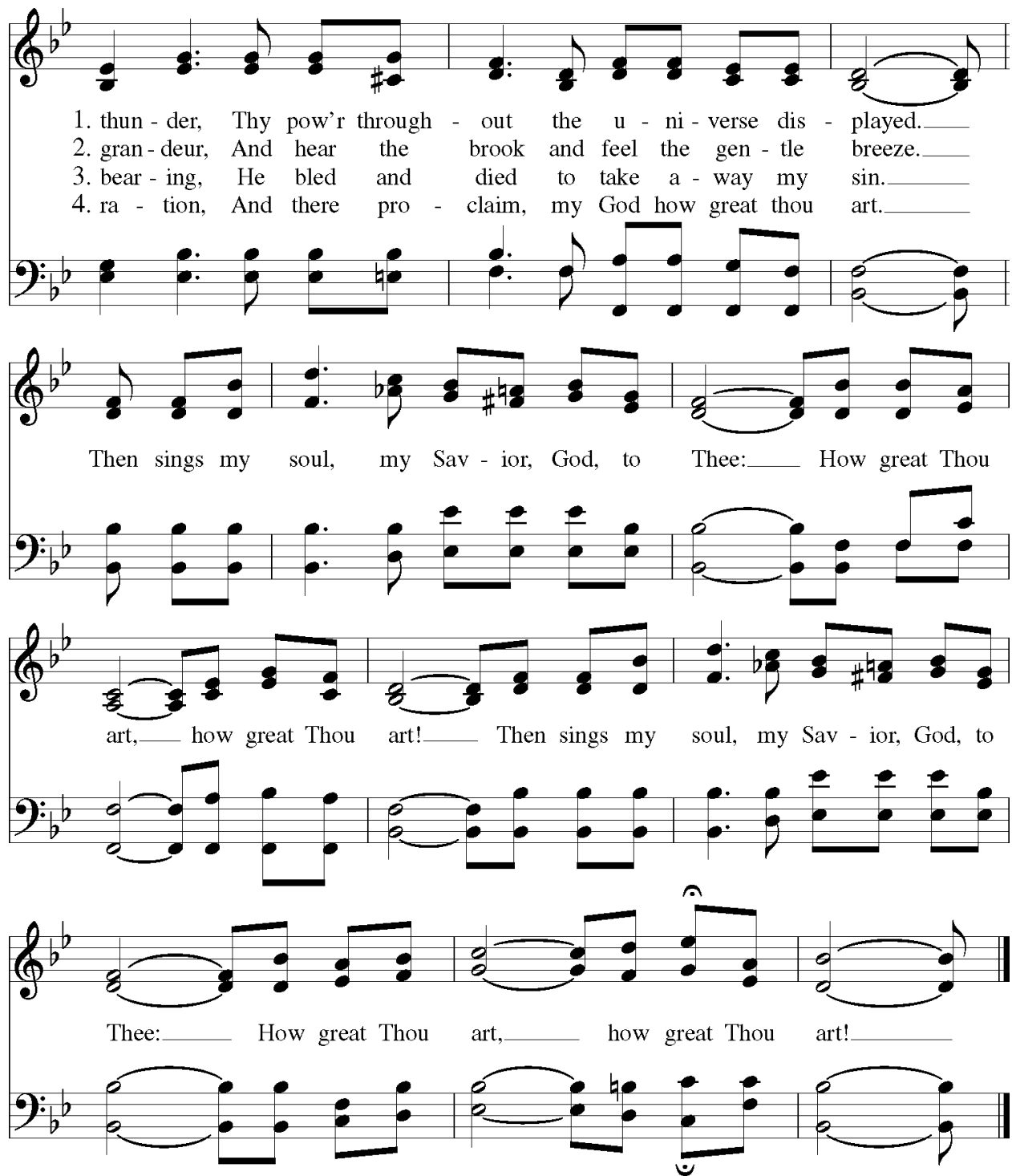
– Philippians 2:5-11 (KJV)

OFFERTORY HYMN (#L-60)

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

1. O Lord my God, when I in awe - some won - der Con - sid - er
 2. When through the woods and for - est glades I wan - der And hear the
 3. And when I think that God, his Son not spar - ing, Sent him to
 4. When Christ shall come with shout of ac - cla - ma - tion And take me

1. all the worlds* thy hands have made, — I see the stars I hear the roll - ing*
 2. birds sing sweet - ly in the trees, — When I look down from loft - y moun - tain
 3. die, I scarce can take it in, — That on the cross, my bur - den glad - ly
 4. home, what joy shall fill my heart! — Then I shall bow in hum - ble ad - o -



1. thun - der, Thy pow'r through - out the u - ni - verse dis - played.____
 2. gran - deur, And hear the brook and feel the gen - tle breeze.____
 3. bear - ing, He bled and died to take a - way my sin.____
 4. ra - tion, And there pro - claim, my God how great thou art.____

Then sings my soul, my Sav - ior, God, to Thee:____ How great Thou
 art,____ how great Thou art!____ Then sings my soul, my Sav - ior, God, to
 Thee:____ How great Thou art,____ how great Thou art!____

Words: Stuart K. Hine (b. 1899)
 Music: Swedish Folk Melody; arr. Stuart K. Hine; descant and alternate harmonization by Jeffrey Hoffman (b. 1970)
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THE GREAT THANKSGIVING

All remain standing.

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.

The people stand or kneel.

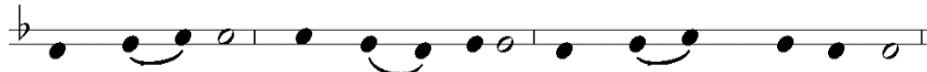
Celebrant Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, 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:

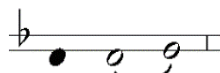


People Christ has died. Christ is ris-en. Christ will come a-gain.

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

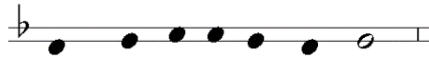
And now, as our Savior Christ has taught us, we are bold to say,
**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And 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 Christus factus est by Anton Bruckner (1824-1896).

Christus factus est pro nobis obediens usque ad mortem autem crucis.

Christ became obedient for us unto death, even death on a Cross.

V. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

V. Therefore God also highly exalted him, and gave him the name that is above every name.

– Philippians 2: 8-9 (*Latin Vulgate*)

– Philippians 2:8-9 (*NRSV*)

– Gregorian gradual for Maundy Thursday

POSTCOMMUNION PRAYER & PRAYER OVER THE PEOPLE

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.

Celebrant Let us bow our heads and pray for God's blessing.

Silence is observed.

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 lives and reigns for ever and ever.

People Amen.

PROCESSIONAL HYMN (#458)

All stand and sing the hymn as the ministers process to the back of the church.

Unison or harmony

1 My song is love un - known, my Sa - vior's love to me, love
2 He came from his blest throne sal - va - tion to be - stow, but
*3 Some - times they strew his way, and his strong prais - es sing, re -
*4 Why, what hath my Lord done? What makes this rage and spite? He
*5 They rise, and needs will have my dear Lord made a - way; a

The musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is common time (C). The melody is written in the treble clef, and the bass line is written in the bass clef. The lyrics are placed between the two staves, with asterisks indicating alternative verses.

1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend.
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them-selves dis-please, and 'gainst him rise.
 5 stead-fast he to suf-fering goes, that he his foes from thence might free.

*6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine,
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.

Words: Samuel Crosssman (1624-1683), alt.; Music: *Love Unknown*, John Ireland (1879-1922); descant by Jeffrey Hoffman (b. 1970).

DISMISSAL

All remain standing for the dismissal.

Deacon Let us bless the Lord.

People Thanks be to God.

There is no organ voluntary on the Sunday of the Passion.

*The Palms on the Altar are given to the Glory of God, with thanks to the
 Christ Church Altar & Flower Guilds.*



HOLY WEEK SCHEDULE

MAUNDY THURSDAY

- 6:00 p.m. – **Greek/Middle Eastern Dinner (\$35 per person)**
- 7:30 p.m. – **The Maundy Thursday Liturgy**
- 9:00 p.m. – **The Watch before the Sacrament**

GOOD FRIDAY

- 12:00 p.m. – **The Good Friday Liturgy**

HOLY SATURDAY & EASTER EVE

- 9:00 a.m. – **Brief Prayers & Blessing of the Garden of the Resurrection**
- 7:30 p.m. – **The Great Vigil of Easter**
- 9:15 p.m. – **Potluck Dessert Reception & the 1st Toast of Easter**

EASTER SUNDAY

- 9:00 a.m. – **Holy Eucharist with Hymns, French Horns & Choir, Rite II**
- 10:15 a.m. – **Coffee Hour & Easter Egg Hunt**
- 11:15 a.m. – **Holy Eucharist with Hymns, French Horns & Choir, Rite II**

ABOUT THE MUSIC

Choral selections:

Arthur James Bramwell Hutchings (1906–1989) was an English musicologist and composer. He was professor of music at the University of Durham and is most well known for his *Companion to Mozart's Piano Concertos* (1948). He was director of the English Hymnal Company and contributed a number of hymn tunes to that company's hymnals. As a composer, he wrote instrumental music and operas, as well as several choral works. *Hosanna to the Son of David* is an a capella setting of the hymn that was sung as Jesus made his triumphal entry into Jerusalem.

The American composer **Lee Hoiby** (1926–2011) was born in Madison, Wisconsin and died in New York City. A child prodigy pianist, his early musical life was influenced by his involvement in the contemporary music performing scene of the mid-20th century, including a period spent performing with the Harry Partsch Ensemble. He graduated with a degree in piano performance from Mills College and went on to study composition at the Curtis Institute of Music. His composition teachers included Darius Milhaud and Gian Carlo Menotti. Hoiby is best known for his vocal music, particularly art songs and operas. The soprano Leontyne Price performed premieres of many of his songs, thus introducing him to her audience. After being commissioned by Paul Calloway to write the extended choral work "*A hymn of the nativity*," Hoiby undertook a project, at his publisher's suggestion, to write an anthem for every Sunday of the liturgical year. He abandoned the project of fifty-two proposed anthems after writing just two, but "*Let this mind be in you*" was the first of the set and remains one of Hoiby's most often performed works for choir.

The anthem "*Let this mind be in you*" is a thoroughly motivic work, developing the short musical idea (motive) first introduced by the organ and picked up by the sotto voce chorus, becoming a brief fugato at "wherefore God also hath highly exalted him" which builds to a triumphal declaration "that at the name of Jesus every knee shall bow." This anthem successfully mines the richness of meaning in St. Paul's meditation on the mystery of the Incarnation, offering a thrilling dramatic musical presentation of the apostle's progression of thought in this text from the Epistle to the Philippians, which begins at Christ's humble birth and ends with His glorification as Christ, the King of the Universe.

Anton Bruckner (1824-1896), primarily known today for his massive apocryphal symphonies, composed masses and motets, as well. An accomplished organist, he was born in the village of Ansfelden, now a suburb of Linz, Austria. His father was his first music teacher, and he began studying the organ at a very young age. When his father died while he was 13 years of age, Bruckner was sent to the monastery of Sankt Florian to become a boy chorister. Bruckner fell in love with that monastery's large and magnificent Baroque organ, a love that continued throughout his life. After completing his education at the monastery, Bruckner attended a teaching seminar in Linz and spent the first decade of his adulthood teaching and playing the organ at the monastery. His accomplishments as an organist led to his acquaintance with many of the noteworthy composers and theorists in the German-speaking world, and he continued

private compositional studies with Simon Sechter and Otto Kitzler. Bruckner, who became and remains a towering figure in the late Romantic period of Austro-German composition, was known for his humility and an inferiority complex. Devoutly Roman Catholic, he lived a simple bachelor's life that confounds biographers. He eventually became professor of music first at Vienna Conservatory and later at Vienna University. Despite his renown as an organist and teacher, his first symphony wasn't completed until he was in his 40s. Bruckner's lifelong association with the Sankt Florian monastery led to his being buried under its organ that he loved so well; today known as the Bruckner-orgel (Bruckner organ).

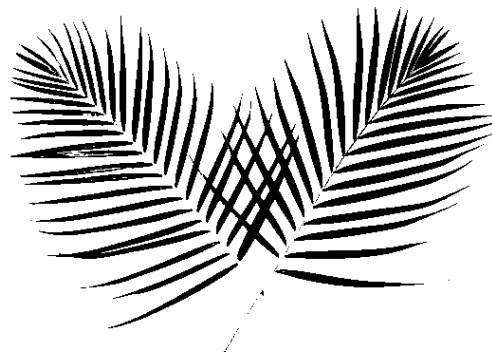
The motet *Christus factus est*, WAB 11 is Bruckner's third setting of the traditional Roman Catholic gradual for Maundy Thursday. In 1844, his first setting of this text was the gradual for his complete *Mass for Maundy Thursday*. In 1873, evoking the sound world of Richard Wagner's operas, he set the text again for 8-part choir, 3 trombones and string orchestra. This third and final setting was composed in 1884, is the best known of these three settings. A dramatically expressive rendering of this text for 4-part a cappella choir, this work is notable for incorporating the Dresdner Amen, a musical phrase composed by Johann Gottlieb Naumann (1741–1801) and popular throughout the 19th century in German music, most notably in Wagner's *Parsifal*. Bruckner uses the Dresdner Amen twice in this motet, first at “et exaltavit illum” (“and highly exalted him”) and again at “super omne nomen” (“above all other names”).

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*, our final processional hymn today, which Ireland is said to have composed in 1918 one day over lunch with his colleague Geoffrey Shaw, editor of *The Public School Hymnbook*, who wanted to include the hymn text in this hymnal but was in search of a good tune to match it. This marriage of text and words, despite its hasty and off-the-cuff origins, remains one of the most beautiful and successful hymns of the 20th century, enduring and beloved for more than a century.

Organ voluntary:

Johann Sebastian Bach's *Fantasia Super: Valet will ich dir geben*, BWV 735 was long thought to be the definitive final (and published) version of this piece, although there is an early (before 1710) variant, now also available in published form, which is radically different in the last quarter of the piece. (I have played both versions in alternation over the years). It's interesting to note that this hymn melody, to which we sing the ninth century hymn by Theodulph of Orleans "*All glory, laud, and honor,*" was originally a Lutheran *Sterbelied* (hymn for the dying) that begins with the words "Farewell I gladly bid thee" (translated from German by the 19th century hymnist Catherine Winkworth, who translated many Lutheran hymns into English). This tune was often called *St. Theodulph* in earlier English language hymnals, due to its long association in English hymnody with Theodulph's text.



CHRIST CHURCH

Episcopal/Anglican

Clergy & Staff

The Reverend Matthew Hoxsie Mead, *Rector*
The Reverend Deacon Chisara Alimole
Mr. Jeffrey Hoffman, *Organist and Choirmaster*
Ms. Marie Main, *Parish Administrator*
Mr. Evan Felicetti, *Director of Children's Ministries*
Mr. Walter Roberts, *Verger and Sexton*
Mr. Ed Blue, *Sexton*

Wardens & Vestry

The Reverend Matthew Hoxsie Mead, *Rector*
Mr. J.D. Calder, *Senior Warden*
Ms. Etta Gumbs, *Junior Warden*
Ms. Allison Bodenmann, *Treasurer*
Mr. John Fox, *Assistant Treasurer*
Ms. Jean Gruener, *Clerk*

Ms. Jennifer Hawks Bland Mr. Stephen Dolan
Mr. Robert Boyer Ms. Charlette Finch
Mr. Curtis Chase Mr. Jack Kraft
Mr. Andy DesRault Mr. Robert Landis
Ms. Barbara Zambelli

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

The Parish of Christ the Redeemer
1415 Pelhamdale Avenue, Pelham, New York 10803
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www.christchurchpelham.org

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and committed to serving God through worship and
service to our community and the world